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Germanien

Monatshefte für Germanenkunde zur Erkenntnis deutſchen Weſens

<N8 January West i

2for the realization of the German essence:

India and Germania

The following remarks were given as a lecture on November 24, 1937 at the Reichssender Breslau. We are sharing them with our readers as a prelude to the new year, as they place us directly in the great visual circle that encompasses Jndo-Germany as the scene of a heroic and tragic event of unprecedented proportions. The editors.

This year, and indeed only a few months ago, an Indian with the Mohammedan-sounding name H. Manzooruddin Ahmad published a richly illustrated book entitled "Mysterious India", which begins in its introductory section "Why I wrote this book" with the words: "India, the land of wonder, the land of fairy tales, the land of a thousand secrets, the land of surprising contrasts." This introduction sounds like a prelude to what I am to say to you, my dear listeners, this evening in a good quarter of an hour's lecture on the same subject. And yet this assumption would be erroneous and would apply neither to the intellectual premises under which Manzooruddin Ahmad wrote his book on India, nor to those under which I see the subject of my lecture and want you to understand it. For Manzooruddin Ahmad places a weighty, simply untranslatable question mark after the main title of his book, so that we have to read " Mysterious India?", places a subtitle "India seen by an Indian" under the main title and complains in a few apt sentences about the pleasure travelers as well as about the Europeans working in India, all of whom see and experience too little, generalize too quickly and thus "come to the wrong conclusion, whether it is favourable or unfavourable for India". And that is why he places the statement "You can only understand India from India" at the center of his introduction, no doubt deliberately.

The sentence does not sound as presumptuous as some of my listeners might think at first. For it is also not so long ago that one of the leading National Socialist philosophers wrote the following words in a magnificent speech on "the freedom of the spirit": "Reality is not an object that can be can see itself from the outside" and: "One cannot recognize a reality if one does not belong to it oneself, if one does not stand in it oneself, if one does not see oneself in it. - fighting, recognizing, acting - in the midst of it". You hear: the German philosopher demands the same thing that the Indian demands for his fatherland, for India, which is of course such a reality. What a lot can be learned by looking at a simple book title! We have just experienced that, under certain circumstances, it can even be exciting to get to the bottom of a book or lecture title, as we suddenly find ourselves faced with no more and no less than two crucial questions: firstly, how have we imagined the wonderland of India up to now, and secondly, can we, under the conditions briefly outlined above, acquire and possess a reasonably correct image of India that corresponds to reality? Or must we renounce it once and for all because we are separated by racial and spatio-temporal distances that simply cannot be overcome?

The answer to the first question is very short and clear: "Our previous image of India was, with a few exceptions, just as exaggerated, distorted and fake as the entire structure of ideas that was erected from the middle of the nineteenth century on a deceptive ideological basis with the pillars of liberalism, individualism and materialism. The broad masses of our people sensed behind the keyword "India" what they wanted and needed to feel and what, regrettably, still lives on in many places today in popular literature and films: the India of powerful, cruel maharajas and sensual bayaderes, immeasurable riches and terrible death martyrs, insane cults and over-human cults, but also the India as a "tender fairy land of beautiful people" and flowery souls, a "paradise land". flowery souls, "paradisiacal landscapes and carefree life". There is no doubt that all these ideas are at home in India and can be visualized in the Indian realm, but there is also no doubt that these ideas ultimately seem somehow alien to us, and that mere sensory stimuli cannot in the long run establish a healthy, genuine image that corresponds to our deepest being. We are only able to recognize Indian reality to the extent that we are able to stand in this reality, to the extent that - in a word - this reality is related to us - even better - related to us. This means that our German science, if it does not want to lapse into irony, must give a new meaning to the term "Wonderland India", of whose primeval mightiness even the experts can only form an approximate idea for the time being.

This brings us to the second question posed earlier, and it will become clear, that we can answer this question with an unqualified yes. Not least because more than a hundred years ago, at the beginning of the nineteenth century, before the haunting of a world view that listened to things, there lived people, German people, poets and scholars, such as the Brothers Grimm or the Brothers Schlegel or the Romantics as a whole or the great linguists Franz Bopp and Wilhelm von Humboldt, who, by virtue of their ingenious insights, abruptly did away with the miserably crutched views of previous centuries and replaced them with the hitherto unthought-of comprehensive idea of kinship, of hereditary kinship. It was at this time that the important words were uttered about the "enlightenment about the hitherto so dark history of the primeval world", which was expected from contact with India. And it is to this time that German Indology must return, as a science that is just as aware of its national mission and responsibility as, for example, French, English or Italian Indology. In the foreground of its considerations must again be the hereditary and not the elementary related or leaning related things that other scholars may examine within other folk ties. There are indeed more important, more urgent, more essential things than to show that articles of daily use, such as rice, sugar, shampoo, punch, tombac and many others, are of Indian origin in word and deed.

The magic formula, so to speak, which gives us access to a new "wonderland of India" of a different character, is an ethnological fact which has been recognized by European scientists in dialect research, especially in the Romance area, and which, when applied to Jndo-Germanic in its entirety, has led to quite surprising new insights. This fact of the history of peoples teaches that of two fraternal parts of one and the same people, the one that has most faithfully preserved the intellectual and historical tradition in race, language, law, customs and art is the one that broke away from the common motherland early on and migrated abroad. Conversely, however, those who have remained at home, precisely because they can remain undisturbed, gradually develop from the original, common and unified state in such a way that the old, close relationship between the two parts remains visible only with difficulty. The people of the colonial periphery thus stands opposite the people of the settled interior, and if we want to learn something decisive about the original and oldest morals of this very people, then we must go not to the settled interior, but to the emigrants and colonists, on whose souls the spiritual-historical structure of the past stands out, frozen gray with age, like a low mountain range. It sounds strange, but it is true that American English, despite all the tremendous development of the present, is more ancient than the English of the mother country, that in the streets of the Canadian city of Montreal a French can still be heard today, as it was heard two or three centuries ago in the streets of Paris, that the oldest forms of Germanic heroic legend are not to be found among us Germans in the Reich, but among our Gottscheer compatriots in the Karst or other German colonists of Yugo-Slavia, Russia. Such a wondrously deep well, however, in terms of Jndo-Germanism, is also India, which offered the people of the Nordic race and Indo-Germanic language exactly the same home as the green island of Ireland offered the Celts or the Apennine Peninsula offered the Jthals, whose most powerful nation, as is well known, became the Romans.

Everywhere on ancient Indo-Aryan soil we find evidence of this ancient hereditary relationship, this unshakeable loyalty to tradition. I must be brief and let the sober examples speak in rapid succession, because I have neither time to go into every single fact in detail, nor has the young German scholarship found time in its forward-rushing questioning, searching and research. has found time to compile everything pertinent here in a readable handbook and reference book. reference book.

If we start with the racial aspect, we are immediately surprised by the highest Indo-Aryan antiquity with the division into Aryan and non-Aryan people, which is clearly expressed in the earliest texts. division into Aryan and non-Aryan people. The word for "race" originally means "color", and the immigrating Aryan Indo-European master class has the most precise idea of what separates them physically and emotionally from the subjugated population. A powerful full Vedic verse expresses it: "Jndra supported in the battles the Aryan sacrificed to him in all battles, he who has a hundred helpers; for mankind (- Aryan mankind) he chastised the lawless and subdued the black skin." "Black skin", i.e. the non-Nordic class, which is called "flat-nosed", " stingy", " unbelieving" elsewhere in the same text. One seals oneself off from it in boxes, the

The Indian people have built the most magnificent social edifice that the historical world has ever known, without being able in the long run to prevent the foreign blood from seeping into the noble body and alienating it from itself in an increasing stream, despite the very strict but probably insufficiently implemented regulations. If anywhere, it is on Indian soil that the saying has come true that world history is racial history and Nazi history is world history. It is all the more marvelous, therefore, that just within the old Indo-Aryan settlement area, high up in the Hindu Kush, on the border between Afghanistan and British India, there is still a small people living today who, largely untouched by the flood of other races, have preserved themselves in blood and language, material and spiritual culture in much the same way as we must imagine the old Aryan tribes in the second millennium before the Christian era. These are the Käsirs, numbering some ten thousand heads, and the science of the Third Reich has taken it upon itself to send two expeditions to this precious nest of Indo-Germanic peoples before the irrevocable threat of absorption by the surrounding foreign peoples, expeditions which, incidentally, have yielded valuable results in every respect. In the same context, however, the simple fact that the meaning of the words "Aryan" and "Aryan", which are heavy with meaning, can be deduced with certainty from the oldest Indo-Aryan texts, is no less revealing than the fact that the Western Indo-European world, as is well known, has only meagre remnants or fragments to show in this respect. above all in fine linguistic and literary history contribution to the Jndo-Germanic question. It simply cannot be overlooked that there are already texts from the second millennium B.C. that have been handed down without gaps and that it will take hundreds of years before the Greek, Old Persian and Latin sources arrive, not to mention the Celtic, Old Slavic and unfortunately also Old Germanic sources. It is therefore not surprising that many important aspects of our very own world are repeatedly illuminated and confirmed from the "wonderland of India". If we want to trace the Germanic idea of Odal, this cornerstone of the Nordic-Indo-Germanic peasantry, down to its deepest roots, in word and matter, we must consult the ancient Indo-Aryan Veda, and it provides us with information. Jndoaria also bears shattering testimony in the dispute about the existence and form of a primeval Indo-European one-god faith, which is of such burning importance for the development of our intellectual history. From the early Indo-Aryan Bedes, the god-hero, whom the wisdoms describe to us with a superhuman vision that can otherwise only be found in the Gospel of John, for example, reaches right into the fairy tales of our children and mothers. India proves to us that Wodan is a genuinely Indo-European god, proves to us the existence of ancient male alliances, which the Germanic tribes are so keen to deny. And so India, and India again and again, is valuable in many respects, instructive, essential, indispensable, especially for our time, whether we are still talking about the heroic song, mysticism, chivalry, art and law, language and customs. The legends of the Kuruingen and Pauckuingen, summarized in the epic Mahäbhärata, not only embody the same high form of Indo-European poetry as the Homeric epics Jlias and Odyssey and the German Nibelungenlied, but the clarity of their genesis also allows important conclusions to be drawn about the development of the Germanic and German heroic song. For us Germans, however, it is a cause for joyful satisfaction that a German scholar has also taken the first pioneering steps in this area of ancient Indo-Aryan-German relations: Adolf Holtzmann, a contemporary of Jacob and Wilhelm Grimm. Not unlike a dich-

However, the individual word "light" also receives its meaning from the Old Jndoaric. Such beautiful, meaningful terms as "breath" and "fiefdom", for example, only become comprehensible to us in their fullness of meaning through the statement of the Veda, and the same applies to the dark German word "Wergeld", the first component of which has nothing to do with the clan of "Wehr", "wehren", but, as the Jndoaric teaches us again alone and earliest, with the common Indo-European word stem for "wehr", "wehren". "man" (also preserved, for example, in Latin vir). A straight line runs from Meister Eckehart, whose significance for a German piety appropriate to the species has not yet been recognized by National Socialism, to the mysticism of the Upamsads, and the devout attitude, which in some places in German lands expresses itself in the transformation of the worshipped object, also meets us in rich form on Indo-Aryan soil. Recently, a wonderful exhibition of South German folk art was on display in Munich. Among the often unique pieces were several depictions of the tree of life, carved in wood, wrought in metal and woven in carpet. At the top of the tree's crown, however, two birds sat to the right and left of the trunk, with a circular object in the shape of an apple, a flower or a heart in the middle. How few of the visitors to the exhibition will have known, nay, felt moved, that these birds in the top of the tree of life on the side of the sun also appear in rural ornaments of Westphalia, Hesse and Lippe, that they appear in Armenian gospels, a Roman saddle mount and are first attested for the Indo-European world of faith by a verse of the llgveda which reads: "Two birds, closely connected comrades, clasp the same tree. One of them eats the sweet berry, the other watches without eating!" From whence we come, we recognize: Rudyard Kipling's saying that has become famous: 'is Oist, mick is ^est, never tbe tvwn vült nmet' is what India an- is only true to a very limited extent. It can be no coincidence that ever since Indo-Aryan intellectual history became known, more and more of our nation's greats have felt drawn to it: Goethe and Nietzsche, Herder and Wilhelm von Humboldt, Schopenhauer and Richard Wagner and many others. The sun sign of the swastika also hovers invisibly over India, where the " basic forces of national unity of life" have been stored up since time immemorial in unbroken transmission, calling for development. It is therefore no coincidence that we in Germany have a research community founded by the RF. which pursues these great tasks, acting and shaping them under the eternal motto " Ancestral Heritage". The " wonderland of India" still has a lot to say, whether we want to admit the full extent of it or not. This was also Houston Stewart Chamberlain's conviction. The sooner we take this to heart, the better it will be for Germans and Indians.

Walter Wüst.

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Poor Erve, can you no longer be grasped/ or do the good and wise no longer understand the art of uniting with you?

Alas, a certain paganism should never have been destroyed, and every man who means well by his race should work to bring it back to life. By this paganism I understand the divine totalityof man and the world. **Ernst Moritz Arndt**

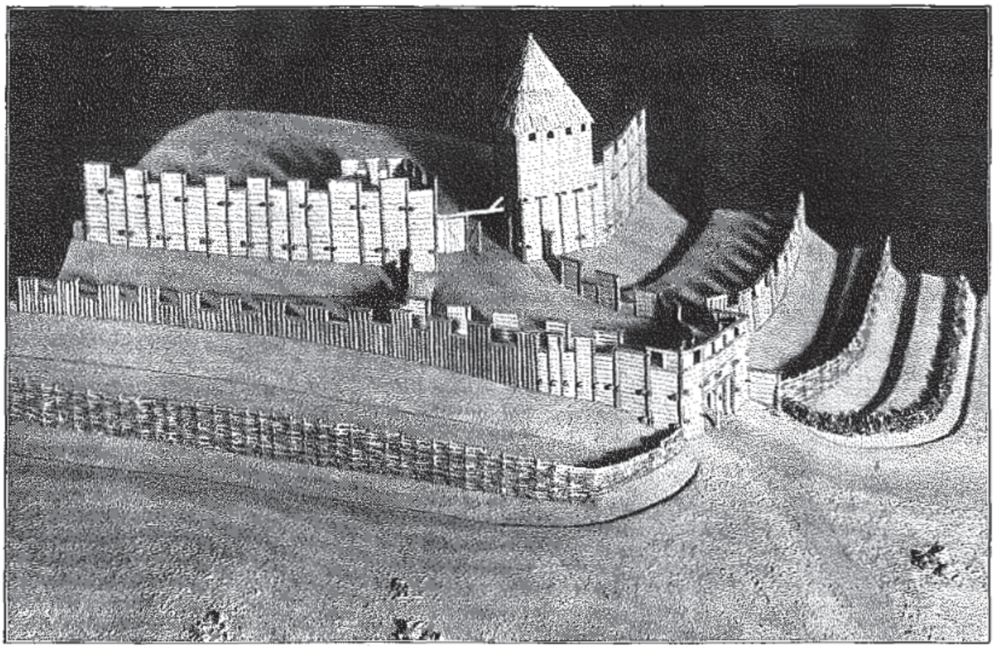


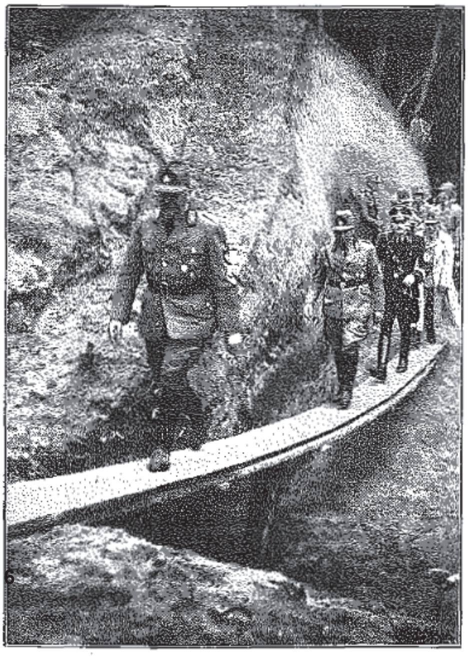
Fig. 1: Gate of the Erdenburg, restoration attempt

The excavations of the Schutzstaffeln

In December 1936, the program and the first summary of the excavations that the Reichsführer U had begun as planned to research German prehistory and early history were published in the same place.

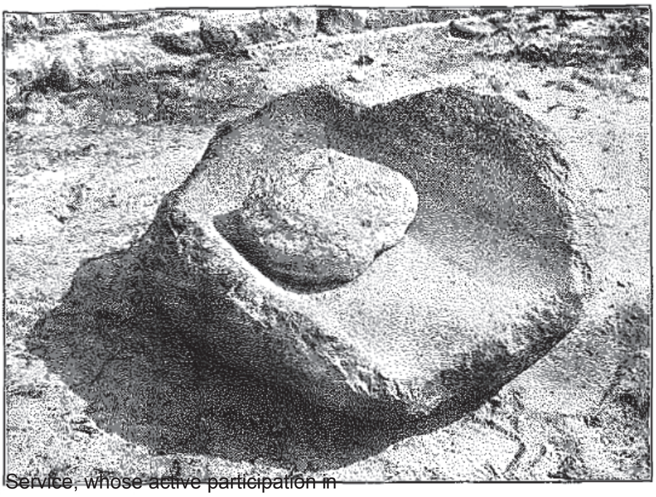
The first underground excavation at Erdenburg Castle near Bensburg/Cologne has been completed and its detailed scientific publication is imminent. As a sign of the newly acquired knowledge of Roman fortifications at the time of the Battle of the Teutoburg Forest, only an attempt to reconstruct the gateway is shown here (Fig. 1).

The excavation on the Schloßberg near Alt-Christburg was also promoted to such an extent that the actual spade work could be completed this summer. On the occasion of its Elbingen conference, the Reichsbund für Deutsche Vorgeschichte published in its journal "Germanen-Erbe", issue 9/10, 1937, with Ge-



i "Germania", volume 36, issue 12, p. 361.

Fig. 2 Reichsarbeitsführer Hier! during the inspection of the ^ excavation at Alt-Christburg



Mb. 3. grinding trough and barrel first in, found together. Germanic

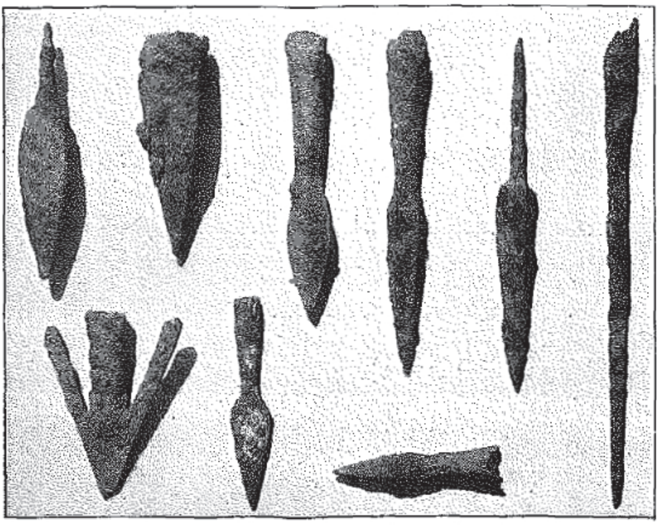
The Reichsfuehrer U has provided a detailed preliminary report, so that a brief summary will suffice here. We have succeeded in clarifying the history of this, the largest of the four hundred or so prehistoric ring forts in East Prussia. Special thanks go to The tireless efforts of the Reich Labor Service, whose active participation in The excavation was a visible expression of the great cultural-historical questions of prehistoric times in a visit by Reich Labor Leader Hierl (Fig. 2). Without the loyal assistance of the Reich Labor Department Rosenberg, which sent forty men on the 18-kilometer journey to the excavation every day with the team car of the excavation department in the personal staff of Reichsführer U, the planned, successful solution to the great task would not have been possible.

The three thousand years of uninterrupted settlement of the castle resulted in unexpectedly rich The finds include small finds (Figs. 3, 4, 5) and pottery, especially from the early Germanic period, in quantities that have not yet been found in East Prussia. The complete absence of Slavic finds is culturally significant. For the three main periods, it has been possible to - Early Germanic, Old Prussian and Early Horde period - for the first time in East Prussia to gain clear and characteristic insights into defensive construction. The finds had already been sifted through and put together during the excavation and could also be clearly and impressively presented to the numerous visitors in a summery empty cowshed (Fig. 6).

The processing and evaluation of the results, the responsible

The processing and evaluation of the results, the responsible responsibility of the brain after the work of the hand, will take many more months.

The excavation of the Semnon village on the Bärhorst near Nauen is coming to an end. So far, more than twenty



Mb. 4. iron witnesses from the battles between the German Order and the Prussians

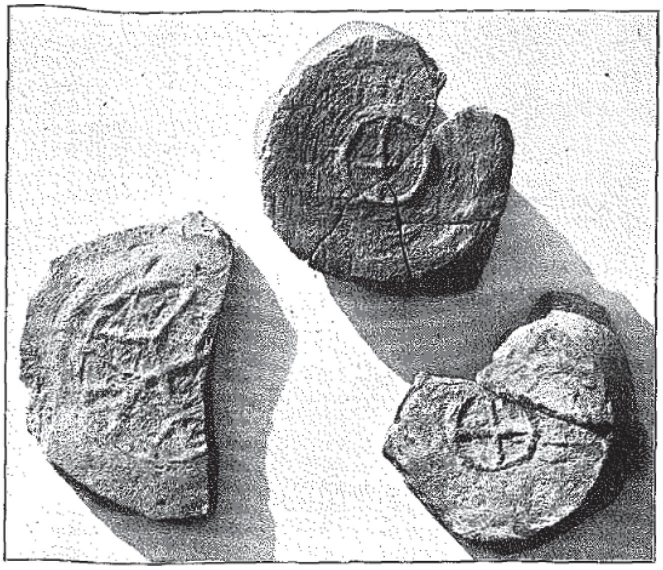


Fig. 5 Salvation mark on the bottoms of late Prussian vessels

large houses, three well-preserved wooden well shafts (Fig. 7) and numerous waste pits (Fig. 8) were uncovered. In several places the boundary of the village, a simple palisade-like enclosure, had already been reached. Three distinct types of houses can be distinguished. Firstly, the 20 to 30 meter long and approximately 5 meter wide long row house; secondly, the usually somewhat shorter V-shaped house with a porch on the long side and a ridge of the same height; thirdly, the small, only 5 to 6 meter long pit house. The excavation revealed one of the largest mainland Germanic settlements known to date and thus closed a gap in scientific knowledge that had arisen in the inevitably often only small-scale settlement excavations. This underground excavation was also carried out with the help of the Reich Labor Service under the direction of vn Doppelfeld from the Berlin State Museums.

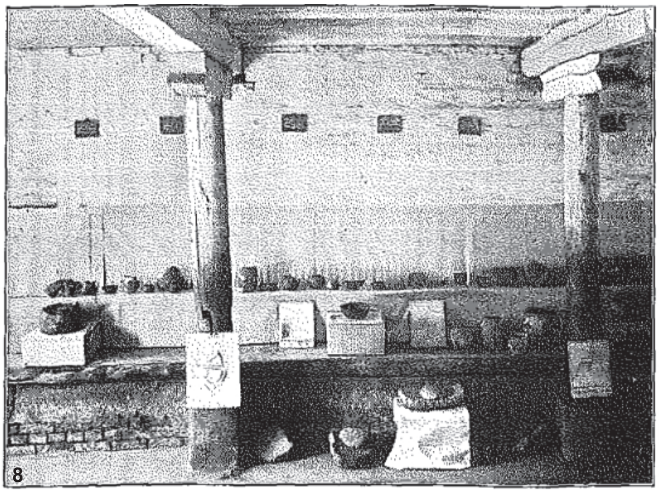
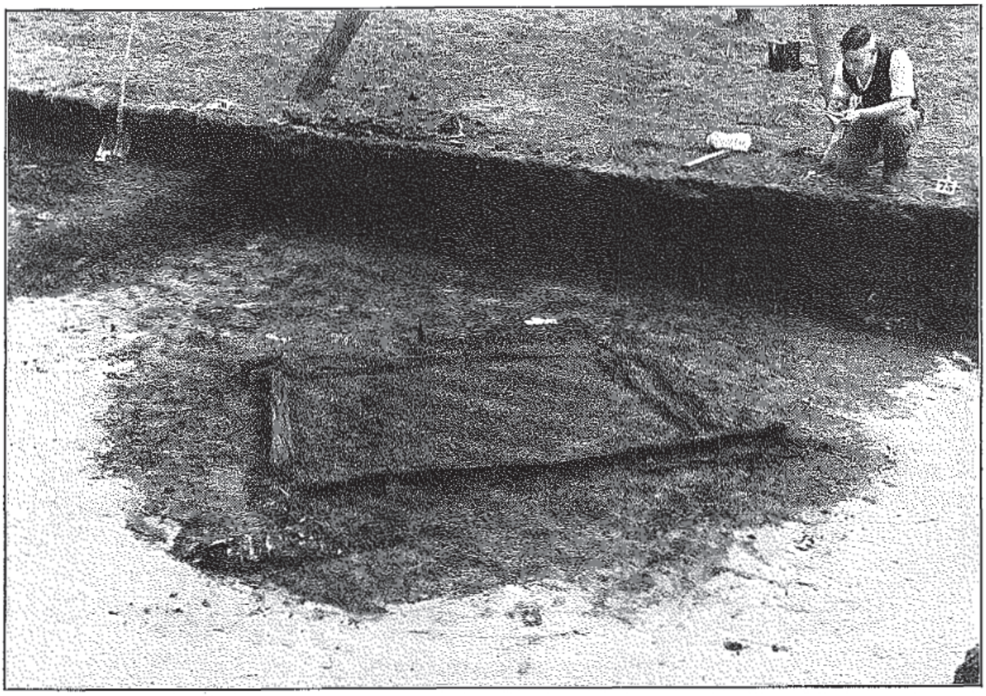
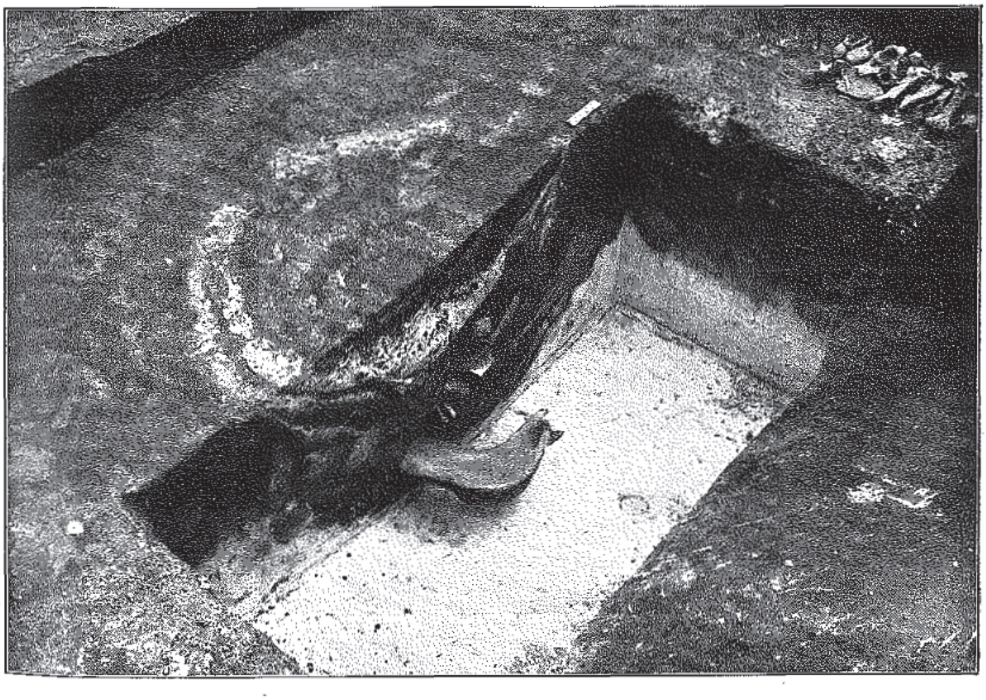


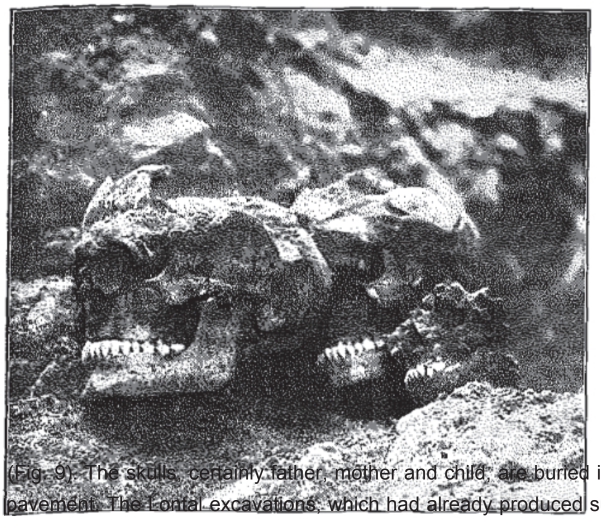
Fig. 6 The museum in the cowshed



Mb. 7 Nauen, upper wooden layer of a well shaft during excavation



Mb. 8. Nauen, section through a fat pit. At the bottom a piece of lower jaw from a cow

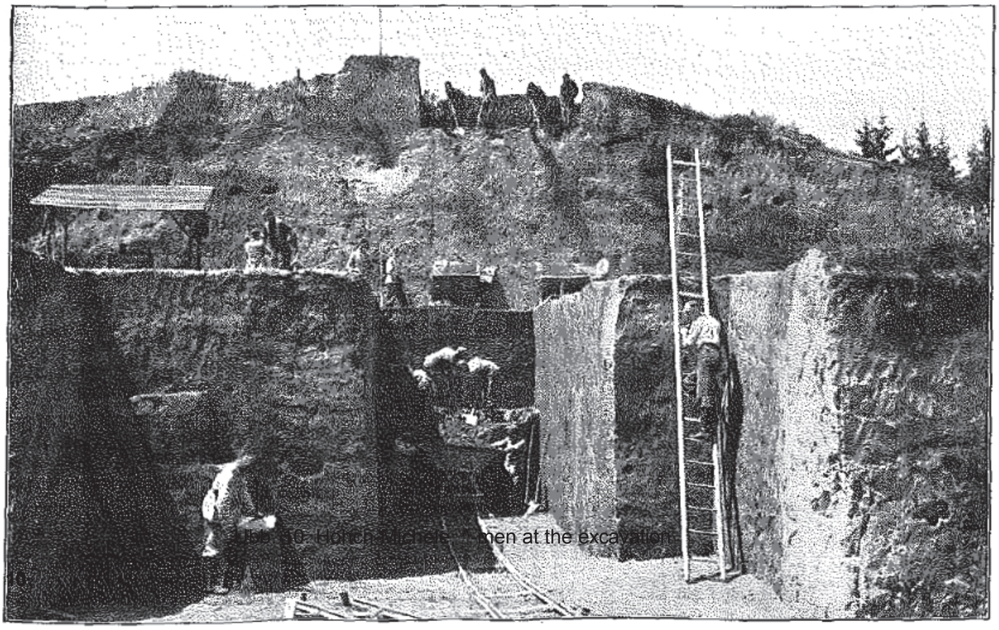


Mb. 9. hollow mine, skull burial

The Stone Age excavations in the Lontal (Württemberg) continue with the investigation of the Hohlenstein cave. Right at the beginning, the excavation director, Professor Dr. Wetzel, made a surprising and very rare discovery: in the entrance to the cave, which was blocked off by a medieval wall, a cult head burial was found under a Neolithic palisade wall above a Paleolithic quarry stone wall. (Fig. 9). The skulls, certainly father, mother and child, are buried in red chalk, the red color of life, on a stone pavement. The Lontal excavations, which had already produced such important results the previous year, are being systematically continued.

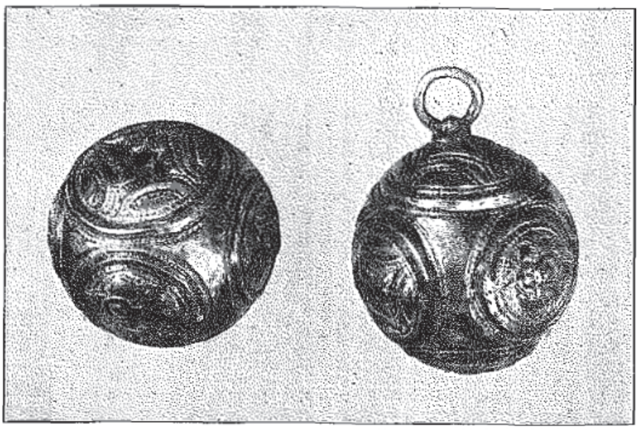
Fig. 10 bears witness to the excavation of a princely tomb in Hohen Michele (Württemberg), which was begun this year under the direction of Professor Dr. Riek and U-Oberführer von Alvensleben, and gives an impression of the enormous earthworks required to reach the actual excavation of such an artificial mountain.

From a number of smaller undertakings, a cemetery excavation near Matz-



Ubb. 10. Hohch-Michele, ^-men at the excavation

Mb. 11. matzhaufeu, golden pendant



Hausen (Regensburg) under the direction of Dr. Eckes because of its unique Avarian gold finds from the border battles of the 8th-9th centuries
u. Zw. (Fig. 11).

To solve the riddle of the legendary "Brunholdis Chair" near Bad Dürkheim (Fig. 12), whose stone

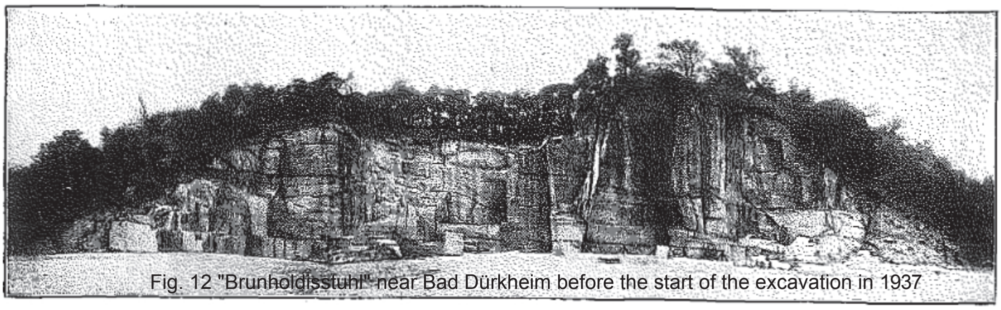


Fig. 12 "Brunholdisstuhl" near Bad Dürkheim before the start of the excavation in 1937

In November 1937, another extensive excavation was initiated to uncover the already known rock carvings of Germanic cult symbols on the walls, which also included the "heathen wall" on the hilltop above. In this way, the survival of this hitherto only site with depictions from Germanic mythology, where the solstice has been celebrated for centuries, is brought back to life.

Berlin, November 1937 . U-Obersturmführer Pros. Dr. A. Langsdorff.
^-Obersturmführer Dr. H. Schleif.

Crop cultivation during the ice age

A contribution to the prehistory of cereal cultivation

From F" Mühthofer, Vienna

In issue 7 (July 1937, pp. 200-205) of this journal, Dr. Walter von Stokar, Berlin, discusses the scientific foundations that justify the assumption of prehistoric cereal cultivation in the ancient Germanic settlement area. Stokar comes to the conclusion that cereal cultivation in our regions can already be proven at a time when there was still no connection with the nascent arable farmers of the Orient; rather, cereal cultivation originated in Central and Northern Europe itself, and therefore the evidence recently brought forward by the Russian Vavilov with his gene centers (areas of origin) is not sufficient, at least not for a time many millennia before our era. - Although we certainly agree with these scientifically well-founded statements, we consider it

It is necessary to supplement them with the results of our latest research. This is no longer a question of prehistoric cereal cultivation per se, but rather proof that man already knew and cultivated cereals as useful plants in our regions during the last ice age.

The previous principles and conclusions

The finds from southern French caves used for the following discussion were first described and presented by E. Piette (1 and 2; see list of publications) (3). In addition, we also refer to the large-scale work by I. Hoops (4), because the treatise based on this group of finds (pp. 277ff.) could be supplemented by important written information from Piette.

We present the possible finds from Fig. 1, among others.

Figures 3 and b (c) are undoubtedly replicas of ears of grain.

Peecadeau Delisle found a fragment of such a spike about 2 m long near Bruniquel (Abri de Monastruc). This fragment has not yet been illustrated and, according to a letter from Piette to Hoops (4, p. 280, footnote), was probably sold by the finder to the British Museum.

Piette (2, p. 5) reports on a spike representation that has also been lost:
"The grotto of Lorthet contained three slate-like stones engraved with a flint burin, which provide information about the plants of this period. One is engraved with spruce branches, another with three solitary, very old trees and the third with a green ear of grain." Hoops (4, p. 280) adds according to Piette's letter: "The grains are large, the awns are long and protrude slightly from the ear of corn."

In our opinion, these finds can be supplemented by the sculpture ck, which we interpret as a stylized ear of corn.

The artifacts discussed so far belong to the Magdalenian period, both in terms of the circumstances of their discovery and their style and material (reindeer antlers and ivory).

Piette reports on a more recent find during the excavations in the cave of Mas-d'Azil (1, p. 10 f.):
. We found in the layer of painted pebbles a small
Heaps of grain, whose kernels (egg-shaped and short) crumbled into white dust when we tried to grab them." Hoops (4, p. 281) adds: ... It was a small heap of oval, short wheat grains, which unfortunately disintegrated into white dust when touched, so that the variety can no longer be determined. But the find itself is indisputable - it was made in the presence of Boule."

On the basis of these finds Hoops (4, p. 277) comes to the conclusion "that in southwestern France Palaeolithic man already knew cereals in the older glyptic epoch of the age of the reindeer (Magdalenian) and in all probability cultivated them in a raw manner". And further (4, p. 312): "Between wheat and barley, the dispute over age priority has long swayed back and forth. With the current state of research, it is equally impossible to come to any firm conclusions about the priority of the two.

Literature: 1. Piette, E.: plantes cultivees cke ia periocke cke transitton au Anthropologie VII, pp. 1-17. Paris 1896. Also published as an offprint with supplements;Paris, Masson et Cis.2. the same: ües galets clnries cku
Wickeln p. 38b ff. -
3 Derselbe: Il'art Pendant läge än Henne. Paris 1907 - 4 Hoops, I.: Waldbäume und Kulturpflanzen im germanischen Altertum. Strasbourg 1906 - 6 Menghin, O.: Weltgeschichte der Steinzeit. Vienna 1931 - 6 Pfitzenmayer, E. W.: Mammutleichen und Urwaldmenschen in Nordostsibirieu. Leipzig 1926 - 7 Arsenjew, W.: Russen und Chinesen in Ostsibirien. Berlin 1926. - 8 Reinach, S.: Ilepertoüo l'art gumternmre. Paris 1913.

Les Mas d'Azil.

Mas d'Azil;

de

... The Palaeolithic finds in France do not settle the question either. The depictions of ears of cob wheat from the cave of Espeluges and the grains of wheat from Mas-d'Azil are contrasted with the depiction of an ear of barley from the cave of Lorchel and the barley find from Campigny."

The question of plant cultivation during the Neolithic (Upper Palaeolithic and Mesolithic) raised by this group of finds is also addressed by O. Menghin in his fine "Welt geschichte der Steinzeit" (5) in a wide-ranging and interrelated manner:

Thus the pick and hoe-shaped implements (5, p. 213) of the Eur-African-West-Asian fist cultures (Champignia) of the late Miolithic point quite clearly to primitive hoeing and therefore also to the presence of cultivated plants. According to Piette's find, knowledge of cereals as a crop plant can already be assumed for the Azilien (5, p. 165), all the more so as the uncovered seeds were probably ashed, which could hardly be assumed without human intervention. The numerous grating plates (5, p. 175) of the Eurafrican blade culture (Capsien, Sebillien) also justify similar conclusions; whether the ground products were harvested from wild plants or already sown, however, remains to be seen. Menghin (5, p. 154) does not see the various ear pictures of Magdalenia as fully reliable proof of the knowledge of these cultivated plants, but without denying them a certain significance. On the other hand, it is assumed (5, p. 148) that the Aurignacian cult of women (Earth Mother) can be linked to plant life; indeed, it is probably best explained as a gift from the ancient
The earliest miolithic hand-wedge cultures, when plant cultivation becomes probable in individual later blade culture facies. - Menghin assumes barley to be the oldest stalk crop in the Near East-Eurasian cultural area.

The occurrence of carbonized carbonaceous bodies in ice-age rodent layers and their significance

The glacial gnawing layers of the Merkenstem Cave in Lower Austria and the Gaiskirch Cave near Pottenstein in Upper Franconia are possible find masks and sites.

The Merkensteiner Nagerschicht (MN.) was deposited in the upper diluvial strata of the cave of the same name and was thoroughly covered by poftglacial sinter. It consisted mainly of glacial weathering remains of the local rock and contained a myriad of partially identifiable bones, mostly of small glacial animals. A number of studies proved that these were mainly the bones of the snowy owl or other large Arctic owls. Only in this way could the mineralogically exotic, millet- to pea-sized pebbles have been deposited in the MN., which could be clearly recognized as gastroliths of the wood grouse crested by the owls, mainly the ptarmigan. The evenly distributed charred grains (268 pieces) of the lesser whitethroat (Vrüwam compacwm) in the entire MN. therefore also pointed to ornithological origin, which could be confirmed by comparisons with recent ornithogaftrological material. While the circumstances of the find proved the primary deposition of these charred gramineae, extensive comparative studies showed that they could only be the feeding remains of wood grouse (ptarmigan). The even distribution within the MN. only allows the conclusion that these vegetation were accessible to the ptarmigans during the entire time of deposition and their charring can therefore not be attributed to accidental natural events, but only to permanent human activity. It follows from this that the people of this period were already familiar with cereals as useful plants, and since Ilrürcam compacmm was also cultivated wheat this was already cultivated. According to the bone remains of the MN. it is a distinctly glacial tundra fauna; an accompanying find (flint blade) refers us to the Magdalenian.

The Pottensteiner Nagerschicht (PN.) interspersed the entire alluvial and diluvial contents of the Gaiskirchhöhle in the upper Püttlachtal and contained recent, subfossil and fossil remains of debris; in the basal girates it contained a faunal list related to the MN. Among these inclusions of cold-loving animals, G. Brunner (Nuremberg) found a charred grain (probably from the einkorn, Nritwum inonococaum) and a blade of Magdalenia, narrowed on one side by steep retouching: additional finds to the analogous ones from the MN. which facilitated our research in a welcome way.

Especially the location of the Gaiskirchhöhle in an overhanging abyss supports the assertion that these finds are not traces of Ice Age settlements, but merely objects of ornithological origin. We therefore recognize the flint finds known as "blades" as arrowheads (arrowheads) that were used by Ice Age hunters to hunt small game (ptarmigans). According to Pfitzenmaher (6, p. 105), hunting grouse with simple wooden arrows is still common among the Yakuts today.

The cultural-historical significance of these Ice Age charred graminae and the circumstances under which they were found lies mainly in the fact that, together with the French ahr depictions of the same age, they now conclusively prove Hoops' and Menghin's assertions about plant cultivation during the Ice Age. The fact that we can assume that barley (probably tckorckeum bexnsticbum) was also cultivated during the Ice Age, in addition to wheat (Iritimun coiupnctrun), is proven by the aforementioned ear painting by Lorthet.

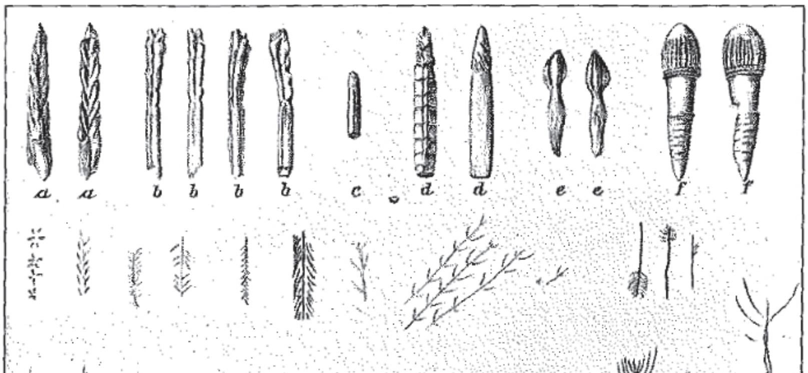
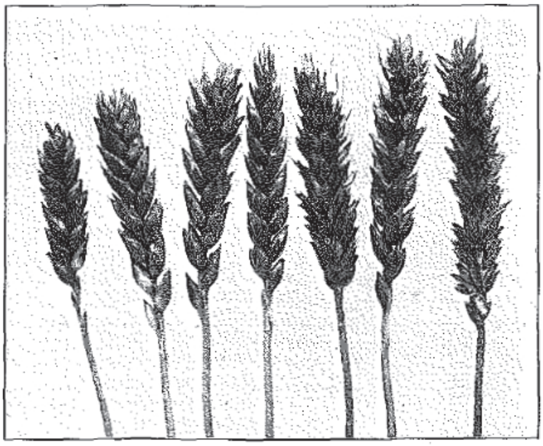


Fig. t. a) Sculpture of an ear of corn with three rows of grains cut from reindeer antlers, Espeluges cave near Lonrdes (Coll. Nelli); Piette: 1 and 3 (Plate 17). b) Sculpture of a four-row ear of corn made from reindeer antlers,' location as in a, (Coll. Nelli); Piette: 1 and 3 (Plate 14). o) Probably piece of stalk pon a. or b; findspot etc. as for n. cl) Stylized sculpture (ear of corn?) made of reindeer antler; find location etc. as for a. s) Sculpture of a bud (medicinal plant?) made of ivory; Brassempoucy (oavoriwüukaxe); Piette : 3 (plate 75). k) Sculpture of a flask-like bleeding stand made of ivory; find location etc. as for o. - The figures in the middle and lower row are Late Palaeolithic

The paintings and drawings depict plant motifs.

Mb. 2. dwarf wheat (RiitwE eoroxaeturL); of natural size. The ears shown here come from a trial field planted by the author in the "Gelände" (1026 rn) near Grünbach am Schneeberge in Niederöfterreich. Despite the extremely harsh location, this wheat grew in a five-month vegetation period (April 17 to September 21, 1937) in excellent quality and quantity to maturity.



It should be mentioned here that most researchers have so far fundamentally denied not only the cultivation but also the occurrence of cereals during the Ice Age. However, their objections will not be discussed in detail because they are all based on the same ecological and especially on the unsuitable climatic conditions during the Ice Age. On the other hand, it should be emphasized that, according to Pfitzenmayer (6, pp. 47 and 184), wheat is also successfully cultivated in the present-day distribution area of the Arctic fauna appearing in our diluvial gnawing layers (MN. and PN.), in northern Siberia, on the middle Lena up to 62 degrees latitude and on the Kolhma even up to 67 degrees latitude, i.e. already in the tundra region.

Further traces of the Ice Age plant cult

Fig. 4 shows not only the spike images (a-6) but also other sculptures of the same age (e, 1). While we assume that Fig. k is merely a reproduction of the bulb-like inflorescence of a useful or medicinal plant, e is undoubtedly a sculptural representation of a bud and probably of a particularly prized medicinal plant. We are tempted to make this assertion by the veneration of certain herbal remedies that can be found in many cultures. We need only recall the importance of the chrene silphium during antiquity, which was depicted on coins and whose thickened juice was weighed out with silver; not least the still existing appreciation of shen (?mmx gwseng) in the entire East Asian culture, whose unit of weight, according to Arsenyev (7, p. 116), reaches the value of two hundred and fifty times that of coin silver.

We also recognize exclusively plant motifs in the other figures shown in Fig. 1. We emphasize only the fourth figure in the bottom row: a carving on deer antlers found by Piette (2, p. 410) in the cave of Mas d'Azil. This researcher already points out that this is apparently neither a faithful reproduction nor a certain tree at all, but merely the highlighting of the essential features, i.e. a concept and thus a conventional sign, perhaps already a symbol, and therefore it would not be surprising if the tree had already been worshipped in the age of Ren. - Finally, this subtle observation suggests that the abstraction of the term tree, which is evident from the nature of this representation, should be taken further to that of plant in general, in order to indicate the role that the plant world already played in the spiritual life of Ice Age man.

(Conclusion follows in the next issue.)

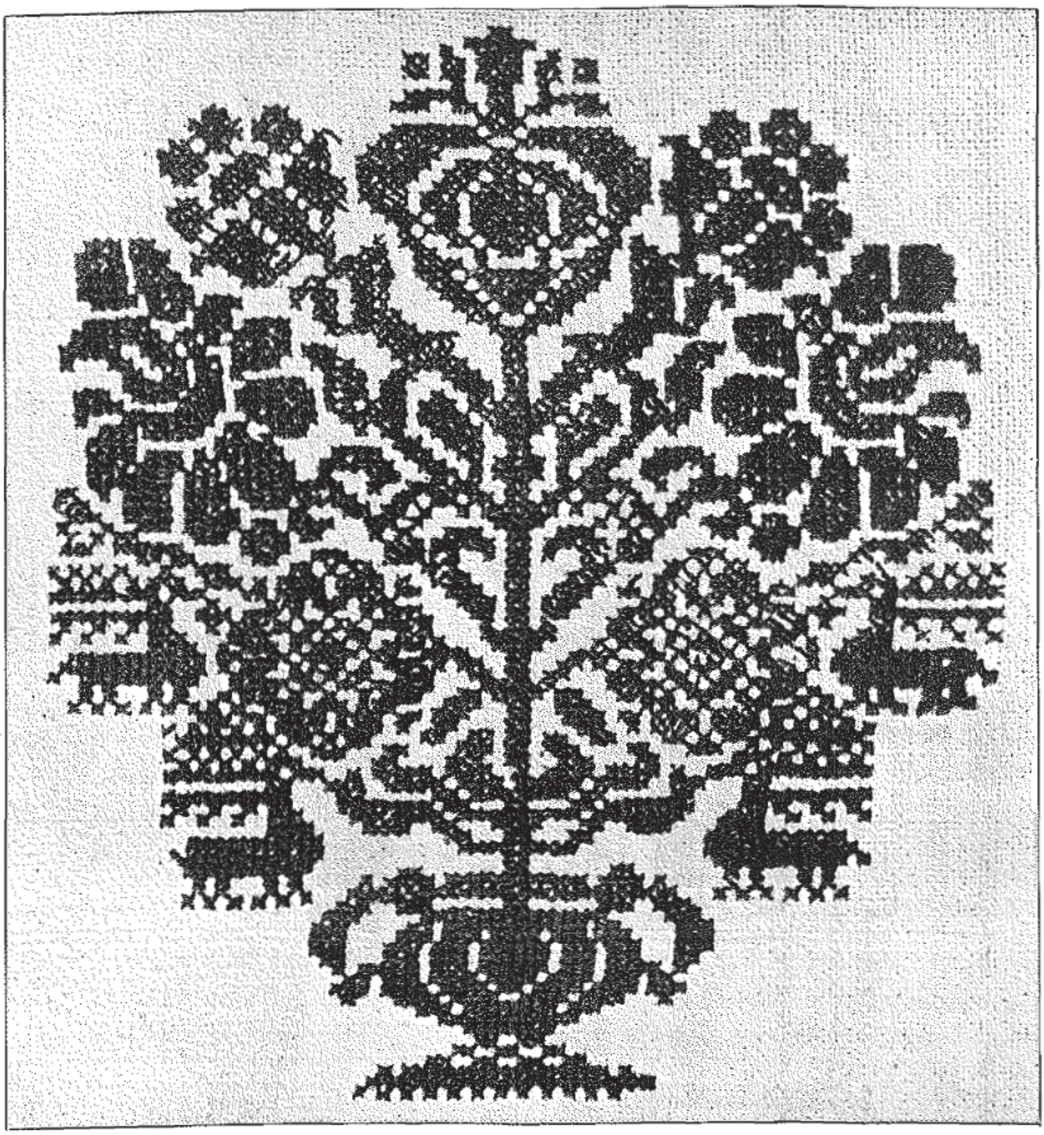


Fig. 1 The symbol of life: the tree with stag and bird in the embroidery design

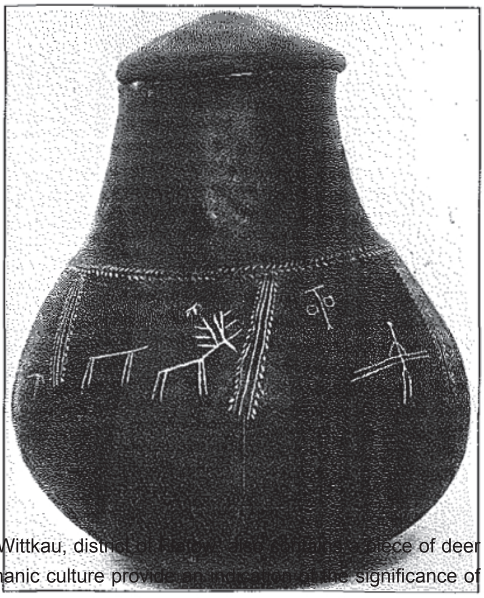
The stag in prehistoric Germanic folklore

From Voltmar Kellermann

The stag can be found as a symbol of blessing and fertility on numerous rural household utensils - on embroidery samplers and in the customs of ritually significant times of the year (Fig. 1). In particular, the dances in stag masks at the Werdenfels carnival and the blessing processions, which in southern England are adorned with deer antlers, clearly show the significance of the stag in the world of faith. In the May 1936 issue of " Germanien", Pros.

A. Becker has shown how the faith of the people remains alive in the legends of the saints, especially in that of St. Eustachius-Hnbertus. The significance of the stag in the faith of prehistoric times will be discussed here.

Fig. 2 Cap urn from Elsenau, Schlochau district



The generally known depiction of a divine being crowned with deer antlers on the cauldron of Gundestrup, Jutland, from the end of the 2nd century B C , has given rise to the view that both the deer-shaped god and the worship of deer are characteristics of a Celtic cult. This is only partially correct; the association of the deer with beliefs seems to have Indo-European roots, and in addition to the evidence from the Celtic area, we know of some very significant ones from the East Germanic area.

In a stone box from Ostaszewo, district of Thorn, a crushed deer skull was found at the northern end, packed under stones with a magnificent set of antlers; a second burial from Wittkau, district of Flatow, also contains a piece of deer antler. The burial vessels of the same early East Germanic culture provide an indication of the significance of these finds: the face and cap urns. Almost all of them are decorated with depictions of jewelry, weapons and symbols, but only a few bear depictions of entire scenes (eight). Among these are two that are of interest to us: the cap urn from Elsenau, district of Schlochau (Fig. 2), and a burial urn from Lahse in Silesia. Both of these urns are decorated with a depiction of a stag hunt, and the depiction is very similar to Scandinavian rock carvings, on which deer (Fig. 3) and stag hunting depictions are also occasionally found. In Silesia, the early culture is found in close contact with the Illyrian culture. A stone with carvings, including a stag, comes from this border region (find location: Lampersdorf, district of Oels, Fig. 4). If this stone, which according to Petersen (Altschlesische Blätter 1937, Heft 1-2) comes from an Illyrian site

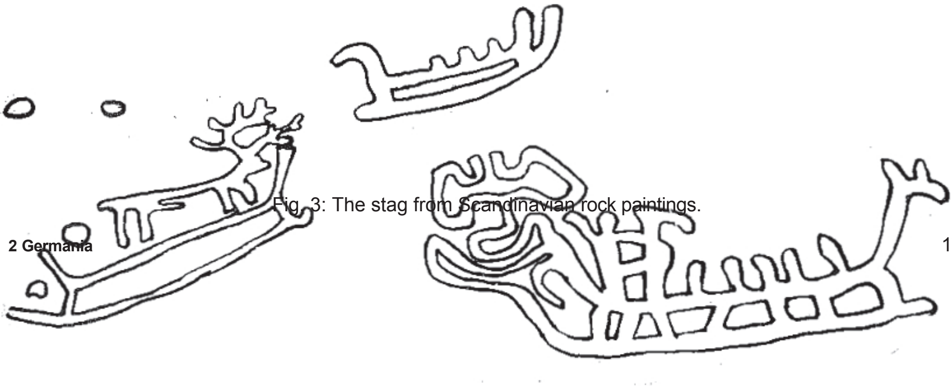
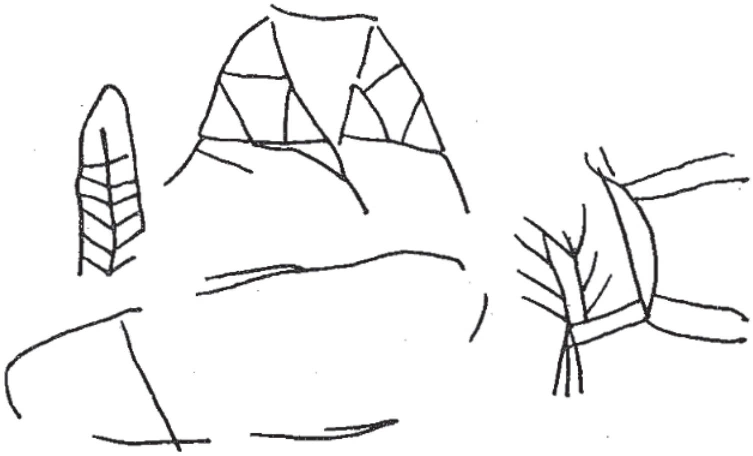
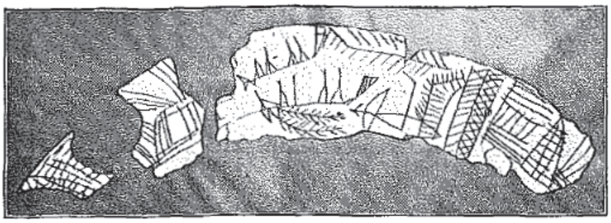


Fig. 3: The stag from Scandinavian rock paintings.



BbS. 4th relief of Lampersdorf, district of Oels. The stag is standing vertically on the right



Mb. 5. drawing of an urn from Bomst, district of Bomst

The fact that the sculpture is said to date from the Early Iron Age cannot be considered Germanic according to its discovery, but the depiction and the technique indicate that we are dealing here with a monument of Germanic belief. (The publication of an exact find report would be desirable in this case).

Another burial depicting a stag hunt dates back to the first centuries of our era (find site: Bomst, Bomst district, Fig. 5). The other evidence is younger and belongs to the Viking period; however, the depictions of a deck plank of the Osebergschisf and of a stag horn mount from Nimptsch, Silesia, are incomplete (Figs. 6 to 7). Further finds remain to be seen.

The Roman period in Scandinavia, which followed the Viking Age, again provides us with some valuable evidence. - A stone coffin from the Bester Klim Kirke, Bester Hau Her- red, Thisted Amt, now in the Museum Kopen hagen, bears the depiction of a stag hunt (Fig. 8). The wrought-iron fittings of chests and a church door from Rogs- lös show the same tradition of the Viking art style (figs. 9-10).

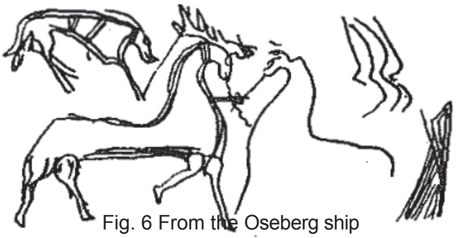
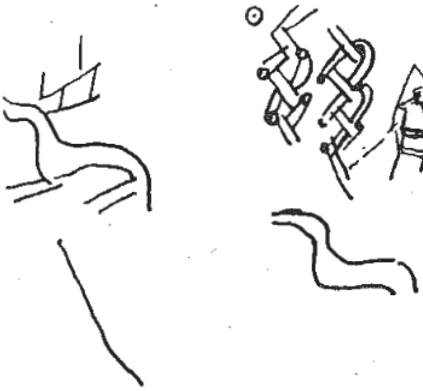


Fig. 6 From the Oseberg ship



Mb. 7 From a staghorn mount from Nimptsch
(unrolled)

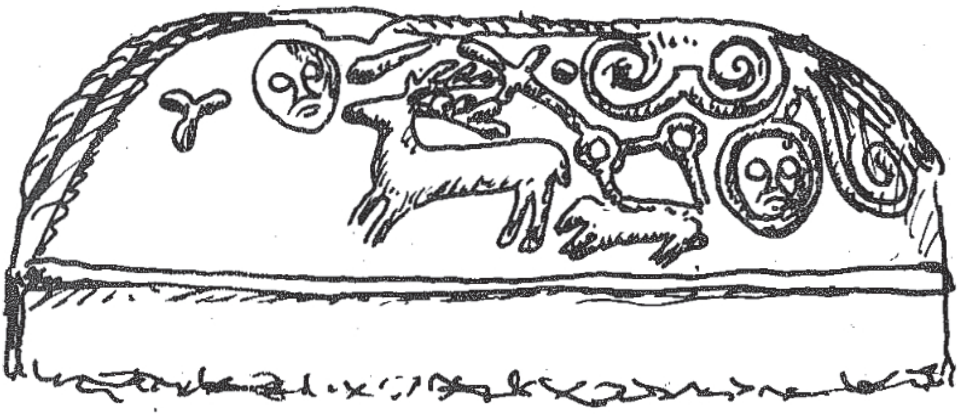


Fig. 8 Steins arg from the Klim Kirke

In prehistoric Germanic times, the relationship between the stag and the deceased becomes clear: the stag, after it has been killed in the hunt, becomes a companion animal for the dead; it helps the deceased to find the way to the ancestors who are waiting for him. Even if the evidence from the late period of Germanic faith is sparser and more difficult to interpret, the connection between the deceased and the stag is clear, especially on the coffin from the Klim Kirke.

The stag has yet another meaning: Jordanes reports in his History of the Goths that the Gothic king, as a representative of the deity, drives out of a chariot drawn by stags - and the divinity of the stag becomes particularly clear in the SolarljoL of the 12th century (Str. 55):

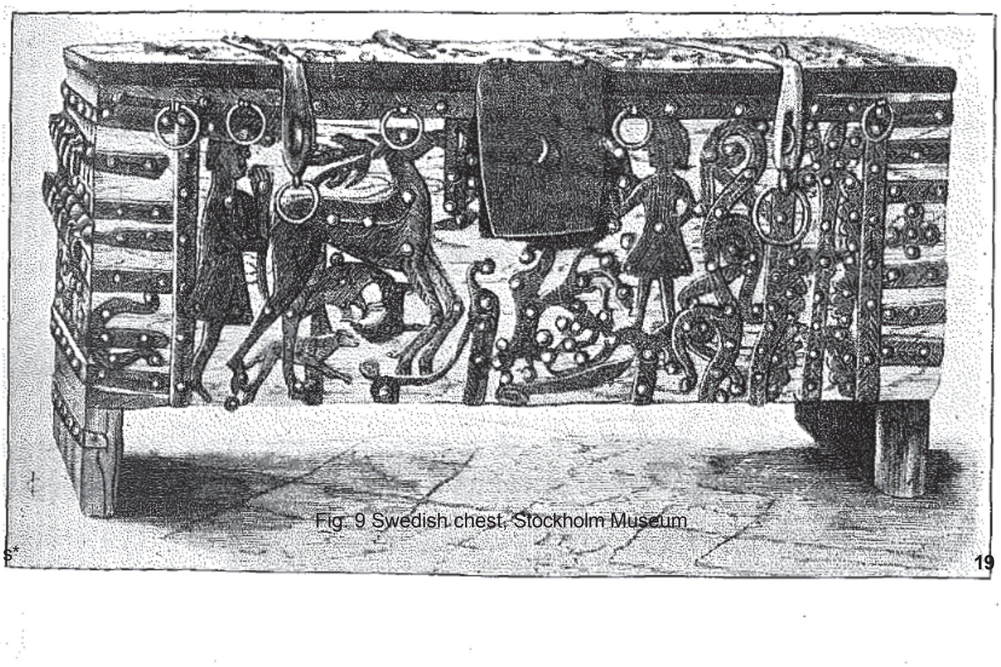


Fig. 9 Swedish chest, Stockholm Museum

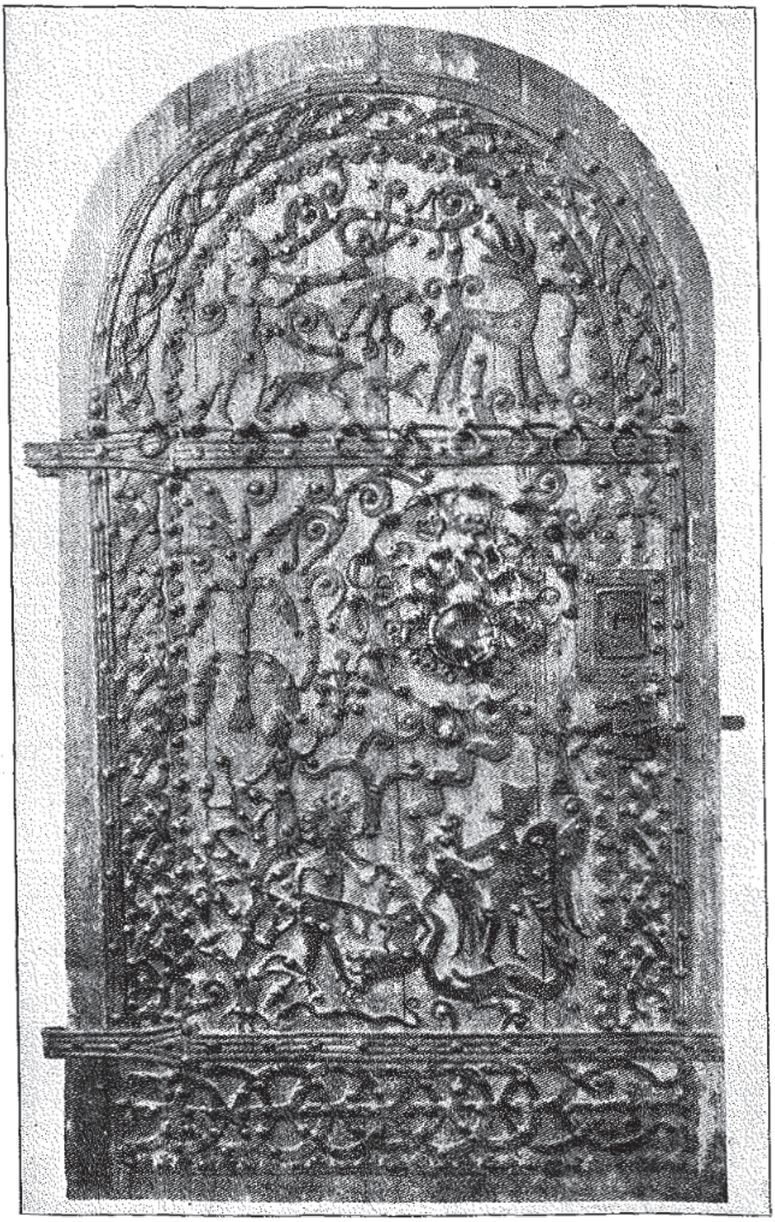


Fig. 10. tiled door from Rogslös

I saw the sun deer coming from the south / Led by two on the bridle. In the field
stood his bows / He raised his horns to the sky.

These verses again show the two-faced nature of Germanic belief: just as Wodan is the god of loyalty and cunning, the stag also appears as a mythical animal and as a symbol of the life-giving sun, of fertility. Once again, we are confronted with the Germanic world view, drawn from the eternal cycle of nature: death and decay as the basis of all human existence.

Picture credits:

Fig. 1: From the 1937 ᛋᛋ calendar.
Fig. 2: Exception from the Schneidemühl Provincial Museum. The vessel is in the West Prussian Provincial Museum in Gdansk.
Fig. 3: From Almgrcu: Nordische Felsbilder als religiöse Urkunden, Fig. 37.
Fig. 4: From "Altschlesische Blätter" 1937, issue 1-2.
Fig. 5: Photograph of the Landesmuseum Schneidemühl. The vessel is now in the Schneidemühl Museum.
Fig. 6-7: From "Altschlesische Blätter" 1937, issues 7-
8. Fig. 8: From Lsffler: Danish grave monuments, Fig.
85. Fig. 9-10: From "Fornvännen" 1914, pp. 234 and
236.

The new ape-man "Afritanthropus"

By Professor Dr. Wans Weinert, Ries

In the following, we give a well-known anthropologist the floor once again on new discoveries that are important for human racial history and that concern us all the more because they were made on the soil of German East Africa.

In issue 11, 1937, of this journal, when discussing the problem of the origin of the Negro monkeys, I already mentioned that skulls from the Pithecanthropus stage of the Aspen people were found for the first time in German East Africa. There is a special reason why we are returning to this today. The skull remains were discovered by the German researcher vr. Kohl-Larsen in 1935 and handed over to me to work on after his return. It is therefore a "German" find. From a phylogenetic point of view, it is of particular importance that Africa has now also provided proof that, after chimpanzee-like ancestors and "Neanderthal"-like descendants, the intermediate stage of ape-man has been established there. One could therefore give a little more credence to the voices that previously wanted to describe Africa as the paradise of humanity.

But the African finds do not form the appropriate chronological sequence that we
in Europe for humanity's exit. The chimpanzee apes are too old in Africa in the middle Tertiary and too young in the Diluvium to be direct ancestors of the human tribe. And the region from which the new ape-man, which I call "Afrikanthropus", originates, offers too little reason below the equator to explain the process of becoming human. No ape has ever come down from a tree out of sheer pleasure in order to become human; or in other words: where there was primeval forest at the time of the Incarnation, we will search in vain for a paradise.

My first publications on this highly significant new find have now appeared. F. Birkner takes this as an opportunity to publish an essay in the "Germania
"Nests of prehistoric man in Africa?" to cast doubt on the new ape-man. I am happy to comply with the editor's request to report briefly on the actual facts. Birkner writes that I "spoke in the Tagesprefse of an ape-man discovery and related it to the Pithecanthropus in Java and the Sinanthropus near Peking". There were strong reservations about this. The daily press was the "Völkischer Beobachter", where I reported on October 21, 1937, at the special request of Kohl-Larfen and the German officials who made his second trip to Africa possible, about the significance of the find and the importance of Kohl-Larfen's new research trip. Now, apart from my colleagues, no one has ever seen the find in its entirety, which is quite a feat.

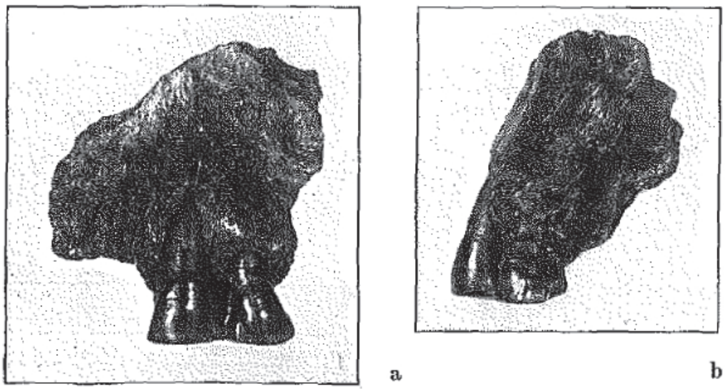


Fig. 1: Afncanthropus, upper jaw piece.
", from the outside; b from the side

judgment on the accuracy of the reconstruction would probably be necessary. Birkner is right insofar as the essay in the " Völkischer Beobachter" was a preliminary communication, the timing of which was determined by Kohl-Larfen's maturity. In my new book on the "Origin of the Human Races" (F. Enke, Stuttgart), which has just been published, the African ape-man has been described in detail. The assembly of the matching parts was essentially carried out by my assistant Dr. Bauermeister. The present form of the preserved parts of the skull is somewhat different from the picture in the "Völkischer Beobachter"; we have succeeded in connecting the ocular rim and the frontal part with the vertex, so that we now have a brain skull that extends from the eye sockets over the vertex to the base of the skull with the occipital foramen. It will always be possible to raise objections to a reconstruction that has been painstakingly produced from small pieces of bone, but the possible corrections are so minor that there can be no doubt about the classification of the find. Even the first preliminary attempt to put it together, which our late African researcher Neck undertook together with the Englishman Leakeh, produced a skull that was even more "ape-like" than our present composition. So there has never been any doubt that the fossil should be classified under the Neanderthal stage.

The more precise comparisons already possible show that the Pithecanthropus of Java is still the most primitive form of ape-man that we possess. The ape-man group of Peking " Sinanthropus", which today extends to about 28 Indians, naturally gives a greater range of variation. The most primitive skulls are close to the Javanese Pithecanthropus, the largest could perhaps already be counted among the Neanderthals. However, they do not quite reach it, so that they are all correctly referred to as Sinanthropus. We must remember that there is only one skull from this group from Java. The others will not all have looked exactly the same.

The important result for the new African find is as follows: The shape of the skull is intermediate between the Sinanthropus skulls; in fact, it is more similar to one of them than the five well-preserved Sinanthropus pieces are to each other. So one would not have been at all surprised if the African had been found with Chou-Kou-Tien. This again confirms that mankind must have been racially uniform at its origin. After the Pithecanthropus mentioned by Haeckel, D. Black gave the Chou-Kou-Tien finds the name "LinÄntbropus peüinemis" Chinese ape-man from Peking. Accordingly, I call the new fossils "^.krilcumbropus isinruseusis", whereby the second name is of course no new zoological species. Reck had already suggested this name after the place of discovery,' it refers to Lake Njarasa in the East African Rift Valley.

The skull fragments lay in the old lake bed, partly still stuck in the sandstone bank, on the surface now exposed to the wind. They must therefore once have sunk into the lake and lain there in the silt - which later hardened into a sandstone bank - until Kohl-Larsen's ethnological expedition rescued them from their submerged state. The state of preservation is very significant; one does not have the feeling of having pieces of bone in one's hand, but rather hard, black and heavy stones. Despite my personal knowledge of many fossil human skulls, I have never had a piece in my hand that was as stony as this Africcmthropus; the Pithecanthropus also falls short. Of course, the state of mineralization is - unfortunately - not an accurate measure of the age of fossil bones. But a skeleton found at a young age does not have the high specific weight (2.75) that the African Anthropus has. Since Birkner, in his " Germania" essay, particularly emphasizes the time determination assumed by Reck, it must also be pointed out here that Reck's paper (which was written by him alone, not also by Kohl-Larsen) was published prematurely. It betrays too clearly the endeavor to place Kohl-Larsen's find as late as possible in order to make Reck's own discovery of the Oldowah skeleton appear as old as possible.

It is superfluous to discuss this settled matter any further. The man of Oldowah is an ülomo sapwns who lived no earlier than the Sapiens period - probably even in the later Stone Age. However, there is no evidence in the case of the Afrikanthropus from which one could conclude that it did not originate in the period to which it belongs according to its form. This means that it may be of the same age as the Javanese and Chinese ape-men. Among the many animal bones found with the same mineralization and in the same state of preservation is the three-toed horse, Hipparion. Stone tools show the ancient forms of the Chelleen stage. Of course, given the type of deposition in the lake bed, one should not draw the conclusion that Hipparion, Chelles hand axes and Afrikanthropus are necessarily the same.

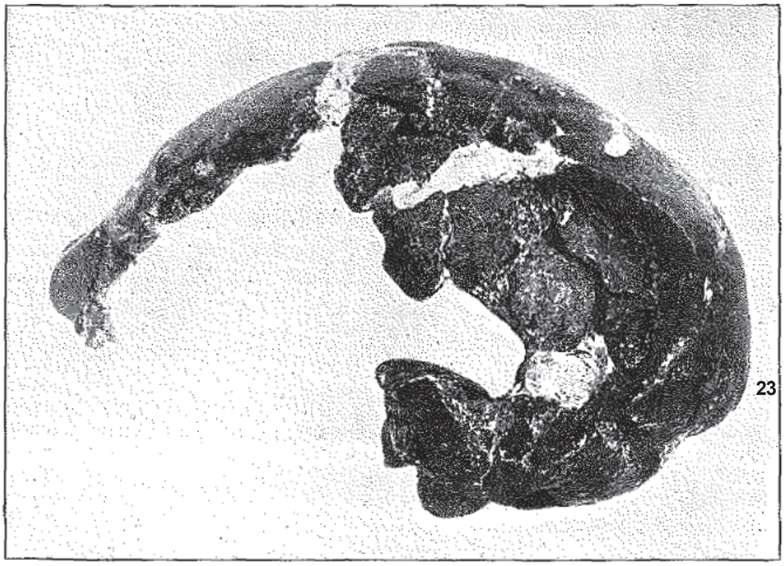


Fig. 2.
Afrikanthropus.
Compiled by Dr.
Bauer meister

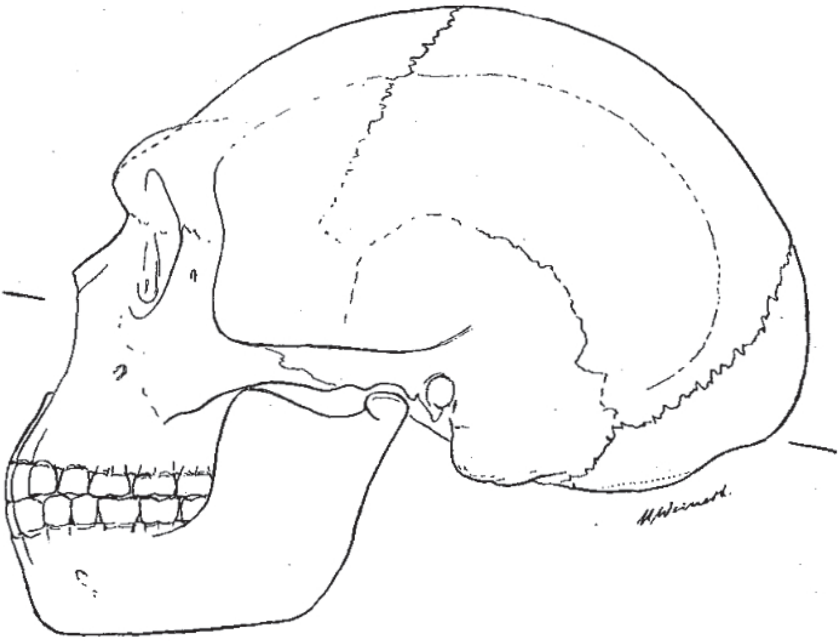


Fig. 3: Nfnkanlhropus. Reconstruction

But since, on the other hand, there is nothing to argue against a Paleozoic age, we must for the time being regard Afrikanthropus as the leading fossil, i.e. place it in the age associated with it.

In addition to the pieces of the brain skull, we still have the left-sided middle section of the Upper jaw, on which the canine and the first gap tooth are preserved. A left upper molar, presumably the second, was also found. From the almost

From the 200 pieces and fragments of skull that Kohl-Larsen was able to pick up and chisel out of the sandstone in a confined space, it is certain that two skulls lay in front, perhaps a third. The way they were smashed suggests that the human skulls, like the animal bones, were already smashed into the lake bed. It is therefore reasonable to assume that we are once again looking at the remains of prehistoric human meals, as was the case in Peking.

What could be put together with sufficient certainty is now being produced as a plaster cast. This is followed by my plastic reconstruction, in which all applicable parts are to be incorporated. The gaps to be filled in here would perhaps also permit a different formulation of the reconstruction; therefore a clear separation between composition and reconstruction is intended. Those who want to include the skull shape shown in the Neanderthal circle may do so; then they must extend the circle so far downwards that it reaches into the Pithecanthropus range of variation. But that is precisely the beauty of our discoveries, that we have not found any special formations or " extinct side lines", but that everything fits finely into a developmental series that leads from the " chimpanzee"-like apes via the ape-man up to the Ice Age prehistoric man.

Die Fundgrube

The dude

Bon Dr. inkck. E. Büch, Essen

Some time ago I reported here^ on the Geck, the gable symbol on Westphalian farmhouses. I traced the symbolism of this gable sign back to Germanic mythology and was able to support my account on the basis of my own studies on the spot.

Fortunately, this subject is being taken up in wider circles today in the knowledge that it is an old folk art that should be preserved as far as possible - at least for spiritual possession. However, as I have observed, the gable signs are often placed schematically in a row. As a result, the development of the symbolic meaning of the object loses clarity. In my opinion, a more detailed examination and differentiation of types is urgently desirable. In this sense, I have already devoted my above-mentioned explanations of the Geck almost exclusively to a specific type, namely the twisted form of the column. I felt it to be a shortcoming of my explanations that I was able to work out the meaning of the twisted column according to its shape and interpret it as a sign of Wodan - not, as is often generalized, as a tree of life. However, I did not succeed and, as far as I know, have not yet succeeded in finding a clear explanation of the word Geck in relation to this object. The attempt to etymologically connect the word Geck with the cadueeus staff, to which the object is related, was just as impossible as to make a connection with the Queckolter, the tree of life, credible. I have therefore endeavored to establish this:

1. what the term Geck means in this context;
2. how old the word Geck is in this context,
3. whether, as in the object, so also The name reveals a relationship to Greek mythology.

We are all familiar with the word Geck as a popular, dialectally limited term for a foolish, twisted or dandyish person. According to Grimm, the word has been used in this sense in the Rhineland since around the 14th century. However, a whole range of other meanings are known. I'll just mention a few examples: Geck equals coat hanger or the lever of a ship's pump. There is a saying: To prick the coxcomb. This is related to the meaning of Geck as a joint in the calf's or scoop's head (Grimm).

If you look for the basic meaning of the word Geck in the relevant manuals, you will find it mentioned throughout: Rotatable, movable thing. At first glance, the idea of something rotatable seemed to establish a connection with the twisted shape of the Geck. But the very fact that there are also non-rotated, but angularly worked forms of the Geck had to give pause for thought. So the etymology of the word Geck had to be investigated further and here I owe valuable help to Mr. Stadtarchivar Iahn. Mr. Iahn wrote me the following excerpt on the matter: " The word Geck is etymologically connected in phonetically free from phonetic defects with a word stem that is present in the word Geige (violin - an instrument on which one strikes back and forth), furthermore with English gig -- spinning top, light boat, Old Icelandic geiga schwanken. In order to understand the phonetic-historical context, it should be borne in mind that a Germanic gn becomes kk in West Germanic under certain conditions, and that the West Germanic original form of the word Geck, namely gikkas, accordingly goes back to an older gig-n-as, which makes the connection with words such as Geige apparent. However, the meaning = 'rotatable, movable thing' is not the last accessible basic meaning of the word.

Germania, l93Z, H. 8.

of our root word. This is rather: to gape, to diverge sideways. (Walde- Pokorny, Jndogerm. Wörterb.sinterghei-gh.) Compare also Latin lüo - ich klaffe auseinander from an older ghei-a-o. As the older meaning for Geck one will therefore have to assume not .drehbares, bewegliches Dingb but .seitwärts cmseinandergehen- des Ding'. This is justified by the observation that this older meaning is still present in some words from the Germanic Berne: Old Norse geiga -- to sway, to swerve sideways (Kluge- Götze, Et. Wtb. d. Deutschen Spr.); klaf fen, to stand out crookedly, especially said of wood (Wald-Pokorny); Swiss 'Geig- le' -- double branch on a bcmm, which diverges at a favorable angle. Furthermore, dialectally Heugeige - sticks with branches sticking out sideways for pushing up the hay (Walde-Pokorny). This is the basic meaning of our word Geck as .timbers that diverge sideways'."

The answer to the threefold question outlined above is then as follows:

To 1. since the term Geck is used for any shape of gable pole, i.e. not only for the turned shape, any connection with the meaning of "rotatable, movable thing" is ruled out. Incidentally, "rotatable" is also not to be understood in the sense of turned, but in the sense of rotatable about an axis, pivotable, etc. Consequently, Geck must have a different meaning, which, based on the etymology, presents itself to us as "wood extending sideways". But how can this meaning be reconciled with the gable bar? The idea of sideways diverging timbers is realized insofar as the upper ends of the gable boards were originally aligned. Later, this part of the gable was decorated according to certain ideas, as in our case in the form of the gable column. After the original meaning of the word "Geck" (gable) had been lost and the gable boards were no longer overlapping in many cases, the term "Geck" could still be used for the new form.continue to be used. A A parallel was - possibly - found in the fact that a farmer's wife in the Jburg area described the gable top to me as "Vier- se", whereby I assume that Vierse-First is, therefore, also here the designation of the gable refers to one, namely the particularly conspicuous part of the gable. has been transferred.

Re 2. as can be seen from the above, the word Geck must be old in the meaning pursued here.

Ad. 3 Relationships to Germanic mythology, as can be seen in the object itself, the Geck as a gable pole, cannot be found for the name.

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Hieb und Stich

The Verden massacre a historical error?

On the essay by Professor Karl Bauer, "The sources on the so-called bloodbath of verbs" which was referred to in our last review (Germanien 12/1937), the following statement provides us with a clear clarification of this "question", which has been artificially raised again and again.

The main editor.

Time and again, a one-sidedly ecclesiastical press has claimed that the Verben bloodbath has not been proven historically and that it was caused by various factors. reasons could not take place at all. For example, two years ago "Der Katholik", the central organ of Catholic Action, wrote under the editorial: "Widukind rides through the German lands", among other things: "How many may have been executed then (at Verben), one or two dozen? Hardly more. What is known about this is fairy tale."

A discussion of this matter would be superfluous if it were not for the fact that magazines and newspapers have recently been publishing the same historically completely absurd statements.

These assertions are usually based on an essay published in a Westphalian journal (Zeitschrift für Vaterländische Geschichte und Alter). The basis for these claims is usually an essay published in a Westphalian journal (Zeitschrift für vaterländische Geschichte und Altertumskunde) by the theological doctor Pros. Karl Bauer on "Die Quellen über das sogenannte Blutbad von Verben". The tendency of such essays is obvious. One would like to absolve Charles I of any guilt. But there is no point in trying to make history straight.

What Bauer says in this article is not valid, as we will see in a moment, but the way Bauer goes about it is dangerous. Here is an example: In the 8t. ^manäl" An order by Charles I is mentioned in which it is stated that the Saxons who had been rounded up (congregwos 8axones) were to be executed (jussit eos ckeLollare). "Oe- coilare" means as much as beheading, "to cut off". Bauer now arbitrarily assumes that this clearly transmitted "ckecollare" is most likely a spelling mistake and means either "ckesolme", i.e. to lead into exile, or "ckeloclre", i.e. to lead away, to resettle.

As to the nature of such historical interpretation, it must be said in principle that it is extremely dangerous; for if one first begins to present individual words that do not suit one simply as scribal errors and to replace them with other words that fit one's own assumption, this must lead to a boundless falsification of the sources that have certainly been provided. This devalues one the sources and their research at all. Such a method, however, violates the spirit of a clean Germanic scientific conscience. We cannot therefore adopt it as our own. What would Mr. Bauer say, for example, if we were to use ckecoll^re wherever it says ckesolare or ckewcare? The contemporary sources speak clearly in favor of the fact of the Saxon murder with verbs. The execution of the Saxons at Werden is by no means, as Bauer believes, such an unprecedented event in German history that it would not even be possible. Let us remember that the West Franks had some practice in such acts of terror. Almost forty years before the day of blood at Verben, namely in 746, Charlemagne's uncle, Karlomann, the the Swabian army at Cann under some pretext and assassinated them. attacked. Many dew sende brave Swabian leaders and free peasants were killed, as the "banales lleMvinnt" ("... aln kertur, guoö malta bomwum milla cececkerit") report.

The bloody deed at Verden is, however, perfectly documented by the following contemporary sources: First, the already mentioned " banales llewvwm" report that in 782 the Franks not only slew a lot of Saxons, but also led many of them away bound to Franconia. A bloodbath is therefore already mentioned in this report, although there is no mention of a mass execution. not explicitly is mentioned. However, another source, the "banales üwsellani", already mentions that Charlemagne killed a huge crowd of Saxons with a mercilesssword stabbed down("mroci conloäit"). From this expression already emerged with certainty that the killing not in open field battle gladio taken place be can, for what otherwise the expression "merciless sword"? In open combat, the sword is always merciless. So this must have been at least about prisoners. The third source, the communication of the8t . has already been mentioned here, which clearly states "jussü eos ckecollare", i .e.: "He ordered them to be beheaded". The murder order could not have been expressed more clearly.

However, there are now two more sources, namely what Einhart and what the yearbooks of Lorsch Abbey, the so-called Lorsch Annals, say about the bloody deed of Werden. Let us begin with the most reliable source. Charles I had an official court historian named Einhart. His main task was to write down the deeds of Charles and give a picture of his personality. Einhart was in everything a child of his time. He was a pupil of Alkwin, the man who advised Charles I on religious and ecclesiastical matters and from whom Charles had adopted his ideas of the theocracy. However, he was not only an official historian, but also Charles's closest confidant and friend. Charles himself also reported to him on the Verden blood court, as Einhart only began his records several years after the Verden blood court and was only twelve years old in 782. But one thing is certain: as Charles' confidant, this man certainly did not write anything that could have incriminated Charles in any way, provided that it was not the fair and recognized truth. Indeed, he even had the courage to correct the Lorsch annals. The Lorsch Annals are known to be contemporary historical records of the highest value. They report on the bloodbath of Werden as follows: "Two royal envoys also fell on Mount Süntel: . Adalgis and Gailo. When the king heard of this, he set off with the Franks, as many as he could gather in haste to take up arms, and came as far as the place where the Aller flows into the Weser. There all the Saxons came together again, submitted to the rule of the aforementioned king and handed over for execution the culprits who had mainly orchestrated the rebellion: Four thousand five hundred."

This is how it was carried out, with the exception of Widukind, who had fled to the Normans. The number given in this source explicitly reads: "all occi- ckeackum gumuor miÜa guingentos", i.e. for the execution Four thousand five hundert.

One could doubt the accuracy of this information if it had not been Einhart who had revised and supplemented these Lippe annals. In his report on the Diet of Lippingen and the bloody deed of Verden, he states, among other things: "All declared Wi- dukind to be the author of this crime (the raid on the Süntel; the author); however, they would not be able to extradite him, as he had immediately gone to the Normans after the deed was done. So Charles had a full 4,500 of those who had committed such a monstrous crime at Widu Kind's instigation extradited and all beheaded in one day on the Aller, at a place called Ferdi." Here, too, the numbers read: "aä guatuor mrlla gumgentos", i.e. quite clearly: four thousand five hundred.

Einhart's unambiguous report can in no way be invalidated by a few sentences such as those Bauer provides. Quel len of such clarity and unambiguity can be not by idioms and arbitrary reinterpretations to weaken them.

Even high-ranking Catholic personalities today admit the historical fact of the Verden blood judgment, as the well-known well-known cathedral vicar vr Conrad Algermissen in fine (banned) book "Christianity and Germanentum", **where** he writes: " As far as the question of As far as the historicity of that execution is concerned, it should be noted straight away that it is too well authenticated historically, as only any other act of the historical past can be. Contemporary chroniclers of absolute reliability, people who could and must have known the truth and wanted to tell it, have handed down the event to us in the most diverse formulations and idioms, so that there can be no question of misunderstanding, error or spelling mistakes. There is no enemy of Charlemagne among these chroniclers. They are only politically neutral annalists or nm friends, even closest friends of the king."

This statement by a spiritual leader in the Catholic camp should be read carefully by those who, especially today, want to falsify the historical facts of the Verden blood deed. But we ask ourselves, what is the purpose of this salvation of Charles' honor and for whom? Dr. Werner Petersen.

"Underestimation of the Germanic?" Under this headline, the Berlin newspaper "Germania" of November 3, 1937, attempts to state that the Germanic element in German and European history has never been neglected by German historians. As far as I know, no one has ever claimed this. The question is not correct, and neither are the conclusions drawn from it. Our historians may have written their fingers to the bone, but what echo have they found? What was the general representation of early German history in the various textbooks? What representation of German history - for example up to the World War

- has taken into account the time before the storm of the Cimbrians and Teutons? What account has admitted that the Germen are at home in Northern and Central Europe? I pick up the latest edition of the history of German literature by Vogt and Koch, 1934, and see that it begins as follows:

"The time at which the Germanic tribes first occupied part of their present settlements is uncertain. The only thing that is certain is that they have been indigenous to the German and Scandinavian Baltic countries for the longest time." This means that they were not native there before. The old opinion that they originate from High Asia is here only brought into a form better suited to modern times. Look at the well-known German literary history of

König up to the more recent editions or the well-known popular German history of Stacke: one will find confirmation everywhere that our great historians have worked in vain. And with the assumption of immigration from Asia, the other of a nomadism persisting in barbarism is easily connected. Without the recognition of the northern European homeland of the Germanic peoples, all work on prehistory and early history remains in vain. What could have prompted some historians to discredit the work on them? As z. For example, when Latham was the first of the "family" of linguists to speak out in favor of Europe in 1851, Viktor Hehn called him an "original mind from the land of oddities (England)". (England)". His work was either ridiculed or hushed up. How else can it be explained that my history of Germanic research, 1921/25, could come up with so many names that had simply been consigned to the past?

The "Germania" refers to a work by H. Dannenbauer, "Germanisches Altertum und deutsche Geschichtswissenschaft", which was published in 1935. "You come late, but you come." It emphasizes that our historians, such as the school of Waitz and Brunner, wanted to derive everything too one-sidedly only from the Germanic heritage. "If, for this reason alone, German historiography does not need to re-learn and re-evaluate its attitude to Germanic antiquity, Dannenbauer rejects such demands not least because influencing science from external objectives must abolish science." We are astonished to hear that German historians have derived everything one-sidedly from the Germanic heritage and ask: If this were really the case, what would they have achieved? Dannenbauer points out that Waitz's teachings have been well received in France and England. That is true, of course, but it would be doubly surprising in this context: how could people in countries with a completely different national consciousness than ours join a German or Germanic researcher of all people? Was what Waitz taught really absurd? It was no more his fault than it is ours that the race relations in Europe were such that the Germans had to be given a cultural preponderance. And what is meant here by "external objectives"? The "Germania" would, of course, have a different "purpose" than, for example, the trinity "Race, culture and homeland", which I have set as the guiding objective of my aforementioned work - if this is to be understood as a set of objectives.

With such an attitude, it is understandable that Dannenbauer is absolutely committed to a science without presuppositions. I, on the other hand, would like to ask: Who in the world can be so detached as to want fine work to be considered "presuppositionless"? But Mommsen, who coined the word "presuppositionless science" , did not want it to be understood as anything other than truthfulness. I hardly believe that those scholars who "did not necessarily profess science without presuppositions" renounced the aesthetic of truthfulness. In my linguistic sense, unconditionality means that nothing at all exists for the researcher before he begins his scientific work; for me - and certainly for a wider circle - it therefore means the severance of all ethnic and racial ties and, so to speak, depersonalization. Today it is difficult to say what thoughts were flowing through Mommsen's mind when he created this expression. It is his personal property, which should not be tampered with without further ado. "One thing is not good for all." With all due respect to Mommsen's performance, I would like to believe that the expression does not even apply to him all the time. We, who stand on consciously nationalist ground, cannot make it our own without giving ourselves up. We must "contritely" counter this confession with the exhortations of "Germania" and Dannenbauer.

Th. Bieder.

To do just the opposite is also an assumption of fact, and the definition of assumption of fact should legally include both, Lichtenbevg

Die Bücherwaage

Ulrike and Heinrich Garbe, **Fraucnschicksal - Frauengröße.** Life and character portraits of Germanic women from early times to the present. Union Deutsche Berlagsgefellschaft Stuttgart, Berlin, Leipzig.

In this book the lives of outstanding Germanic women from different ages are vividly portrayed. It becomes clear to us that in spite of change and in spite of all foreign influences, the actual nature of women has not changed. Acting or suffering, all these women assert their soul attitude, which they have inherited with their blood and which they preserve proudly and strongly in their lives. This is what all these women have in common. Nadegunde fulfills her innate law by fleeing from the Frankenhof, which had fallen into moral decay due to foreign teachings, to the monastery in order to preserve her honour. Hildegard of Bingen's inherited longing for truth awakens; she renounces the shackles of ecclesiastical dogma, although she still has to acknowledge the Church itself. Unyielding in her strength and will, Karoline Neuber pursues her mission to give German drama the reputation it deserves. Karoline von Humboldt, on the other hand, stands beside her husband, whom she supports in the fine work of building up the Prussian state in spite of severe blows to her family. During the World War, the German woman stands as mother, wife and bride in equal heroism next to the front-line soldier, and at the turn of the century, Elsa Brandstrom and Karin Göring are role models and examples. - The images of such women are drawn in this book in a linguistically good presentation, which can only be urgently recommended. Annemarie Lorenzen.

Karl Schulz, **Breslau-Gräbschen in historical and prehistoric times.** Local history of a suburb. 1934.

The book does not really meet the requirements of modern local history, as the treatment of the most important traditions, prehistory and folklore is quite brief. For the rest, there is an exhaustive overview of historical data. W. Mähling.

Frederick Bestehoru, **German prehistory of the island of Potsdam.** With numerous maps, sketches and illustrations. Published by A. W. Gayn's Erben, Potsdam, 1936.

Using various research methods, the author attempts to depict the processes of medieval colonization as they developed. His intention of tracing "the settlement boundaries in the village area" back to their original form cannot be fully approved. Likewise, the derivation of the Wends from the Weneti tribe and their separation from the "Old Slavic tribal area" does not do justice to the current state of research. W. Mähling.

ArnoMulot, **Das Bauerntum in der deutschen Dichtung unserer Zeit.** I. B. Metzler'sche Verlagsbuchhandlung Stuttgart 1937.

This presentation of the poetry of the peasantry of our time is not limited to the mere reproduction of the content of some poems, but sees the connections and knows how to emphasize the essentials and separate them from the non-essentials. This is particularly necessary today, when peasantry is very fashionable in poetry. This penetration into the essentials and penetration into the depths of poetry is already expressed in the structure, which is not based on literary-historical concepts, but on peasantry itself and distant realities.

Here are a few sentences from the conclusion which characterize our present-day poetry of the peasantry:

"On the way to peasant reality, German poetry of the present has pierced the zone of misty idyllic veils... Although it does reach down into the rigid natural ground of rural life, it does not pile up facts which, torn from their context, are strung together in 'new objectivity', devoid of meaning and desecrated. Rather, it turns to rural reality with a reverence that commits it to its own inner will for direction."

vr. Hans Lorenzen.

Arnold Schober, **Die Nömerzeit in Österreich, an den Ban- und Kunstdenk- mälern dargestettt.** Published by Rudolf M. Roh- rer, Baden near Vienna 1935.

The book gives a brief and vivid picture of provincial Roman culture and its close relationship to the Neolithic period.

W. Mähling.

Ernst Frauen dorf, **Vorgeschichte des Stadt- und Landkreises Altenburg (Thür.).** Published by Theodor Körner, Altenburg 1936.

The book, which contains good illustrations, provides a sufficient overview of prehistoric settlement. To the For better visualization in the classroom, it would be desirable to use a topographical map for the overall distribution of finds as a basis. . Mähling.

Dr. G. Kops, **The settlement of Württemberg-Franconia in prehistoric and early historical times.** Schwäbisch-Hall. 1936.

The spatial view of the prehistoric settlement, in particular the references to the intensive trade relations and cultural sprawl, do not make the lack of good visual material too obvious. The perspective map of prehistoric settlement is an interesting attempt.

W. Mähling.

Zeitſchriftenſchau

Elbinger Jahrbuch, Heft 14, Teil 1, 1937 Bruno Ehrlich, **Der preutzifch-wikin- gische Handelsplatz Truso.** The old dispute as to where Truso was located, whether Truso is to be equated with Meislatein or Elbing, has been finally settled by the new excavations in Elbing. Ehrlich reports on the history of Truso research and the new excavations. - Werner Neugebauer, **The Bedeu tung des Vikingischen Graberseldes in El bing für die Wikingerbewegung iw Ostsee- gebiet.** N. supplements Ehrlich's essay and acknowledges the finds in the newly discovered Viking burial ground in Elbing and their significance for the history of the Viking Age. - **Research and progress,** 13th year, No. 32, 1937. Wolfgang Pax, **The magic circle in the mirror of language.** The mantling and circular transformation plays a major role in the cult and beliefs of many peoples. The transformation of the hearth fire by the bride goes back to pre-Indo-Germanic times, "later the altar or lectern in the church was circled". We also encounter the transformation in the cult of the dead: on the pedestal of the column of Antoninus Pius we find a pictorial representation of the encircling of the funeral pyre of the dead general. Pax then emphasizes the importance of the custom of cultic transformation for the Jndogians. Above all, he examined the etymology of the word nnpbipolos, that with Latin simwas and ancient Indian ^bbiamali agrees. According to Pax, it does not mean "the servant cavorting around another person", as was previously assumed, but "the priest walking around a shrine in a circle". However, it is probably too bold to conclude from this word equation that there was a priesthood in Proto-Indo-European times, as Pax does. - **Forschungen und Fortschritte,** No. 34, Hans Piesker, **Haus- und Hüttengrundrisse aus der Stein- und Alt bronzezeit Niedersachsens.** In recent years the discovery of an entire village of megalithic graves (megalithic ceramics) near the village of Dohnsen in the district of Eelle has been made for the first time. Piesker compares the house ground plans of this settlement with others in the same area. It turns out that the rectangular house of Dohnsen is the direct precursor to Bronze Age houses such as the antechamber house of Baven. - **Die Welt als Geschichte,** 3rd year, issue 2/3, 1937, Altheim and Trautmann, **Northern and Italian rock art.** In this very important work it is shown that the rock paintings of Val Camomica have an astonishing similarity to the Swedish rock paintings, especially those of Bohuslän. The authors of the Upper Italic petroglyphs belong to the Latin group of Indo-European Jtaliker. From this preliminary report it can already be seen that the explanation of the Italian rock paintings is of unusual importance not only for the ancient Roman religion, but also for the study of the Swiss rock paintings. rock paintings.

Germanic and Italics are closely related Indo-Germanic peoples whose traditions complement and help each other out. This fact has long been known to linguists and is taken into account by them. We hope that the discovery of the ancient Italian rock paintings will be the impetus for finally focusing on the point of view of the cultural and linguistic traditions. and religious research research. -- **German Faith,** December 1937, Hauer, **Traces of Indo-Germanic Faith in the Visual Arts.** Hauer reports on the unusually stimulating work by Strzygowski with the same title, which Hauer inspired him to write. Hauer's very considerable explanations will contribute to a correct assessment of the significance of Strzygowski's research; moreover, Hauer also criticizes some of St.'s less essential views in an appropriate manner. - **Volk und Rasse, 12th** year, issue 11, 1937. Gerhard Heberer, **Neuere Funde zur Urgeschichte des Menschen und ihre Bedeutung für Rassenkunde und Weltanschauung.** In Germany, we have repeatedly discussed the Catholic-clerical so-called folklore illuminated. The same processes take place in biological science and are thankfully illuminated by Heberer. As Heberer demonstrates, attempts are being made to undermine confidence in biological research by completely unreliable means. - **Odal, 6th** year, issue 5, November **1937** Gottlob Berger, **The Gothic movement in Sweden.** More than a hundred years ago, a number of men came together in Stockholm, among them the poets Tegner and Geiser, who had recognized the importance of Nordic prehistory. Tegner says: "Back to prehistory, without prehistory there is no history, and without history no new people! ... Is !

Isn't it sad that in our times it is proper for a good patriot to derive the Swedish kingship from Noah?" These men "were especially attracted to the acquaintance with Nordic antiquity because he who wants to know the course of the river likes to seek out the source, and because the prehistoric times, which in the Nordic (heroic) song of the saga (these songs and sagas may contain as much poetry as all other peoples' historical sources) also spring from the Nordic belief in God, can also be seen as a model for the character with regard to the entire Nordic history. For in no other people's sagas does the heroic life emerge so sharply and powerfully as in those of the North". For several decades, this circle published a magazine, "Jduna", which advocated these beliefs. As Berger notes at the end, this movement, which could have been of unimagined importance for Sweden, ended "without having exerted a lasting influence on the inner organization of the people." **-Die Kunde,** Jahr gang 5 , Nr. 8/9, 1937. Plath, **Mittel alterlicher Kienspanleuchter.** Plath publishes three clay candlesticks from the districts of Lüneburg, Gifhorn and Brunswick, two of which were found at considerable depths, so that it must be assumed that they had not been in use for a long time. Plath correctly identifies these clay candlesticks as pine chip holders. "The collection of these clay candlesticks is indeed very important. It may therefore be added here that similar clay candlesticks are known so far from Holland, Sweden, Mecklenburg, Brandenburg and Württemberg, about these candlesticks have worked G. Mirow, Mittelalterliche Lichtstöcke aus gebranntem Ziegelton in Brandenburg, Mufeumsblätter, N. F. 11, 1929; H. Zeiß, Die Zeitstellung der Lichtstöcke aus Ton, Germania-Anzei ger der german.-röm. Kommission, Jahrgang 16, 1932, p. 138 ff. The symbolic content of these candlesticks and their great significance for Germanic prehistory was recognized by Herman Wirth, who saw in them Tower representations sees. I)r. O. Huth.

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Germanien

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Lur realization of the German essence:

Nöni's Henry I "as an opponent of political radicalism

Proponents of the traditional view of history repeatedly claim that Henry I drew closer to the Church in his later years and already envisaged the political alliance with it that was then carried out by his son Otto. It is pointed out that his wife Mathilde was particularly church-minded, that he himself appointed his youngest son a clergyman and towards the end of his life devoted special attention to church discipline and founded the Quedlinburg monastery. Indeed, his alleged later conciliatory church policy was even seen as confirmation of Widukind's news of his plan to move to Rome. And finally, the spell of this erroneous view led some researchers to paint the position of the first German king towards the Church in more friendly colors from the very beginning. Without sufficient documentation, the Berlin legal historian Ulrich Stutz assumed that the clergy had already exerted their influence on Henry's designation in 919. (Sitzungsbericht der Berliner Akademie 1921 p. 417 f.) However, Theodor Lindner tried to justify Henry's decisive rejection of the anointment and coronation by the metropolitan of his realm with the newly elected's conviction that he had not yet received general recognition (Weltgeschichte II, 282). And yet Widukind's report leaves no doubt that Henry certainly felt himself to be a recognized king after his election at Fritzlar. He proudly proclaimed that he was the first of a fine lineage to ascend to the royal dignity and that he owed it solely to the grace of God and his people. At the very least, he considered a subsequent ecclesiastical coronation to be superfluous.

In reality, things are quite different from what the traditional professional

This is a scholarly attitude that endeavors to interpret the events of Otto the Great's reign as early as the reign of his royal father and to continue the Ottonian myth-making. Already an age ago, in the second volume of my "Economic Activity of the Church in Germany", I painted a different picture of King

Henry, which official historiography has, of course, completely ignored. The founder of the German Empire was always an opponent of political clericalism, from the very beginning until the end of his life. He fundamentally and consciously rejected its interference in the sphere of state power and opposed any expansion of the church's economic possessions that would destroy the people with all the strength at his disposal.

One walks Hardly hardly wrong, if one in the painful The painful personal experiences that Henry had had to endure as Saxon duke were the origin and cause of a less than friendly attitude towards the Church. Clerical intolerance had once forced him to dissolve his first marriage to Hatheburg, the daughter of Count Erwin vom Hochseegau, which had been entered into in an uncanonical manner, and to divorce his childhood sweetheart, who was already carrying one of his children. Widukind also reports on the attempt by Archbishop Hatto I of Mainz (891-913) to eliminate Duke Henry by assassination in the interests of King Conrad, which then induced him in 912 to lay his hands on the Mainz estates in Thuringia and to enfeoff them to his secular followers. How could the man have gained an inner relationship with the Church, who had been sufficiently convinced by his own difficult experiences of the ruthless intolerance and harshness of its laws and the zealotry of its representatives?

His personal experiences were then joined by political knowledge. At a general synod at Hohenaltheim near Nördlingen in 916, the German bishopric had offered its help to the Frankish king Conrad against the German people's duchy he was fighting against. However, the princes of the church did not behave as organs or officials of the kingdom, but rather negotiated with the king as power with power and magnanimously offered him an alliance. They expressly maintained their special position within the state structure by granting the clergy freedom from all secular jurisdiction and the right of appeal to the pope. It was not the kingship but the See of Peter in Rome that they regarded as the highest court of appeal for the German Church. And they summoned Duke Arnolf of Bavaria, who had confiscated the property of 17 monasteries since 907 to provide material security for his feudatories in the Hungarian campaign, not before the royal court but before an ecclesiastical synod of his regional bishopric. It was clear to Duke Henry of Saxony from the outset that these "anointed ones of the Lord", who met in the little village church of Hohenaltheim, were not interested in strengthening the royal regiment. In sober political recognition of the situation, he refused to allow the bishops of his country to travel to Hohenaltheim. The constellation was very similar to that later in 1863, when Bismarck kept his king away from the Frankfort Diet, which, under the chairmanship of the Austrian Emperor, was discussing a reform of the moribund German Confederation.

These events at Hohenaltheim alone and Henry's position on them give us the key to understanding why, three years later after his election as king, he decisively rejected the coronation by Heriger, the successor to Hatto, the bishop of Mainz whom he detested. Because he did not want to be led by the bishops like his predecessor Conrad, because he did not want to recognize the episcopate as an equal power that revered its overlord in a foreign sovereign, the Roman pope, he spurned it, to receive from the hand of his representative the consecration of the royal insignia, which the dying king had already designated him to bear and which he rightfully possessed by the grace of God through the election of the two main tribes of his people and through the favor of his secular faithful. The fact that political reasons alone led him to reject the

The clergy, with their own fine sense of intuition, were well aware of the reasons that determined the ecclesiastical coronation. The words that, according to Ulrich of Augsburg's biography, the prince of the apostles is said to have whispered to the bishop in a nocturnal vision speak for themselves: "Tell King Henry that that sword there without the pommel represents a king who rules his kingdom without an episcopal blessing, but this sword with the pommel represents a king who holds the helm of the kingdom with divine blessing." Henry did not ask for the divine blessing, which this two-sword vision equated with the episcopal blessing, a blessing that was only too likely to become a " command according to the will of God", as the presumptuous bishops had once asserted against the sons of Louis the Pious at Aachen in 842. (Nithard, blist. IV, 1.) Ranke (Weltge schichte III, 464) has therefore rightly claimed "that Henry's attitude was the first step towards emancipating Ger mania from the unconditional rule of the clergy and even of the pope".

From then on, King Henry remained steadfastly faithful to the anti-clerical policy he had pursued during his time as duke. Indeed, as king, the former duke attempted to solve the great political issue of his time, the integration of the people's duchy into the German imperial union, not with the help of the Church, but actually in opposition to it. The Church had to pay the costs of the peace he concluded with the dukes of the German lands. Without hesitation, he granted Duke Arnolf of Bavaria the right to appoint bishops in his territory and to dispose of church property. In this way, magnificent powers over the church were established here, which were to have an effect for centuries to come. There is no doubt that Henry the Lion, who was also Duke of Bavaria, later drew inspiration and inspiration from them to enforce the sovereignty of the sovereign over the church in his large colonial territory on the Baltic Sea and to grant investiture to the bishops of Lübeck, Natzeburg and Schwerin. King Henry's ecclesiastical policy in Bavaria links his historical figure very closely with that of Henry the Lion and combines the activities of the two great colonial princes of the East into a unified work.

In Swabia, King Henry Wohl himself reserved the right to appoint bishops, but willingly granted Duke Burkhart the right of presentation.

On the other hand, he also granted them full rights of disposal over the church property. The situation in Lorraine was similar to that in Swabia. The occupation of the bishoprics was in the hands of the king, but the right to dispose of their property was in the power of Duke Giselbert, who also became his daughter's husband in 928.

Thus the supremacy over the property of the church, which had always been contested by the kingship in the late Carolingian period, now remained unrestrictedly with the new tribal powers. However, with the exception of Bavaria, the king retained his right to appoint the princes of the church in his realm. It is extremely significant that King Henry fully overruled the economic powers of the Church to the dukes. It was mainly military reasons that prompted him to do so. The Saxon tribal duke was well aware of the value of the land for the pay of the cavalry, especially in these stormy times of unresolved battles with the Hungarians. There is no doubt that Henry thus founded an economic national church among our people. But it was done in the service of the defense of the lands and thus for the protection of the empire against the foreign enemy.

However, Henry's military motives are unmistakably accompanied by those of a distinctly national land policy.

The right of disposal over the ecclesiastical property, which Heinrich granted to the dukes, he himself as Saxon sovereign fully claimed and exercised for the benefit of his followers. This happened as early as 912, when he confiscated the church property of Mainz in Thuringia and used it to enfeoff his loyal soldiers. And at the Diet of 932, he firmly declared that he would only be able to continue paying the Hungarian tribute if the ecclesiastical property was secularized. It is also in this context that, after divorcing his first wife, he did not hand over her rich land inheritance to the Church, as she had hoped, but kept it for himself. Henry was an opponent of all accumulation of real estate in dead hands. Throughout his life, he remained the Germanic peasant who, in the words of one the most trusted of his son, the historian Liudprand 4.28) was proud of his simple-minded peasantry. In his soul therefore clung the ancient ger manic conviction of the importance and necessity of the peasantry, as it had once found expression in the folk law provisions on the binding nature of the hereditary farm for the family and in the determination of the sole inheritance of the sons by the Thuringian folk law, which was related in content to Saxon law. Therefore, he had to disapprove of the Church's push against this bondage, which, after all, offered the sharpest and most sustained resistance to its oriental doctrine of atonement for sin through the gift of an estate. Time and again, the clerical heir hunters of those times hammered the frivolous words of Salvian of Marseilles into the Germanic peasants' heads: "Whoever leaves his fortune to his children instead of giving it to the church is acting against the will of God." Surely Henry also remembered that a hundred years ago, in his Saxon lands conquered by the Franks, the parishes had only been endowed at the expense of the old landowners and the Germanic view of land ownership. The land-loving peasant in Heinrich instinctively resisted the mobilization of land ownership demanded and promoted by the church and thus the first intrusion of the Roman legal concept of property into ancient Germanic customary law. In his fine 36 diplomas for ecclesiastical recipients, he therefore mostly only confirmed grants made by his predecessors. In only five of them did he himself make new gifts of minor property. Indeed, the gifts he gave to St. Vitus of Korvei did not consist of fiscal property, which the Carolingians had once recklessly bestowed on churches, but of gold and precious stones. He endowed the monastery with perishable, not imperishable national treasures. It goes without saying that the royal example also had an unfavorable influence on the gift-giving of private individuals. German monasteries such as Fulda, Lorsch, Salzburg, Freising and St. Gall felt and sensed the noticeable decline in beguiled generosity painfully enough. The considerable decline in land donations to them can be clearly seen in the surviving documentary records of traditions. And these testimonies weigh all the more heavily as their clerical authors never shied away from glossing over the conditions of their dominions and could never do enough in praise of their wealth and blessings. There can be no doubt that Henry's manly and purposeful Germanic peasant policy had once stay those ominous Process to the Standstill brought, the one Foreign infiltration of the German National and State soil on the Rome Church intended, the ecclesiastical of the German peasantry and ultimately the clerical enslavement of the German people.

The double praise that the Cologne cleric Ruotger, the biographer of his youngest son Brun, bestowed on his royal father (ch. 3) was therefore well-founded, "that he had endeavored both to cut the damage from the healthy flesh of the realm and to heal it". Nowhere is this dual activity of a physician more evident than in the peasant policy of the first German king. And so, through his courageous defense against clerical land hunger, he became an advocate of Ger- man peasant custom, an advocate of the ancient ties to the land, the unity of property and family - three centuries before the Sachsenspiegel once again defended this Ger- man heritage and therefore had to endure the cursing ban of a Roman pope in 1374. In the history of any truly national German land and peasant policy, Henry I will therefore remain as unforgotten as Eike von Repgow. The historical knowledge touches on the Bolksfage, which already celebrated Henry I as the immortal, mountain-tranquilized king of the people, who dwells in the Sudemerberge near Goslar and will one day return in the time of need of his people. The legend is certainly rooted no less in the blessing of his policy of peace for the people than in the glory of his military exploits.

An exploration of the relationship between church, realm and state in the reign of Henry I can in any case culminate in the observation that the Carolingian idea of the divine state, which sprang from a profane re-evaluation of Augustinianism, was completely shattered. The German purely secular kingship of the Saxon duke no longer showed even the slightest traces of a royal-priestly character. The abrupt rejection of the episcopal anointing after the election of the king speaks clearly enough as a deliberate symbolic and programmatic act. However, one must by no means assume that Henry was convinced that the church was a purely private institution and that there was a fundamental separation between church and kingdom. The national ecclesiasticism of the popular dukes, for which he campaigned, emerged primarily from the economic sphere. The appointment of the territorial bishops by the king, with only one exception (Bavaria), is sufficient proof that in terms of political and constitutional law he was already fully committed to the the idea of a royal ecclesiasticism represented, as him later his great son pursued and then the kings of the Salian dynasty defended in hard world battles with the papacy. This German royal ecclesiasticism, which was neither rooted in nor flowed from the empire, was based on the law of private ecclesiastical property, which was linked to the old Germanic house temples and which granted the lord of the manor, rather than the bishop, the right to dispose of and use all churches built on his land. By transferring this Germanic principle of private law to the area of constitutional law, the entire regional church was logically regarded as the sovereign's own church. After Ulrich Stutz's fundamental research into the Germanic peoples' own church law, these connections can no longer be doubted. It seems entirely understandable that the peasant king Henry, who felt himself to be a landlord, also claimed the Germanic landlord's right to his own church and used it to establish his royal church. He appointed the imperial bishops and kept them in strict dependence at all times. There is not the slightest indication in the contemporary historians that he ever appointed one of them as a confidant or advisor. Only three times do we come across the countersignature of the Archbishop of Mainz in his documents. Otherwise, it was always secular great men whom he sent for official co-signature. It was a purely secular reign that the first German king led. He completely excluded the Church from his imperial politics. In none of his statesmanlike actions can the influence of the Church or consideration for the Church be felt or demonstrated.

This entire unchurchly policy makes the plan for a move to Rome, of which Widuknrd to knows, quite unlikely. Hauck has already in his Kirchengerichte Deutschlands (III, 213) refuted Widukind's assertion with the remark that information about unrealized plans mentioned by a writer thirty years later can hardly be regarded as reliable historical tradition. However, he rightly rejected Giesebrecht's mediating interpretation that Henry had only wanted to appear in Rome as a private pilgrim. For he had completely lacked the necessary devotion for such a pious pilgrimage. In fact, everything we know about the king's politics, character and disposition contradicts any possible intention of a trip to Rome. He had shifted Germany's political and cultural center of gravity to the east and north. The sunny land of the south with its eternal city disappeared into the misty gray distance. Even a single ray of light from there, such as the letter from the Doge of Venice to Heinrich, published by Dämmler in 1871 (Oesw p. 156.157), was not able to change and mislead the firm and clear line of vision of this German king. How could the insightful, cautious statesman have thought of wresting from the southern German dukes, who were closely associated with him, the Italian policy they Berengarii were pursuing at the time? What successes and sanctions should the papal troublemaker offer to a strong prince who undisputedly held the empire and the church in his hands and who, through his own strength and that of his people, had victoriously mastered the hostile neighboring peoples to the east and north? How could the outward splendor and pomp of a deceptive dignity have appealed to and enticed his sober peasant mind? Was it to be expected that the self-assured politician would dream of being crowned emperor when he had already decisively rejected the royal coronation? Could he be so unfaithful to himself that he would give in to a sacrificed his political creed for the sake of ceremony and exposed himself to inevitable blunders? No, he wanted to remain the simple German peasant king, unattached to any side, that he had been from the first happy early days of his reign. He never stinted after the double-edged ecclesiastical blessing.

It seems to us like an echo of Henry I's purely national view when, a century later, Brun von Quersurt, who was related to the Saxon royal house, in his writing on the five hermits in Poland (chapter 7) of 1008, disapproved of the last Ottonian's overweening policy of glory with biting reproach and angrily denounced it as a "useless legacy of the ancient pagan kings". He could not bear to see the "unforgettable and lovely Germany being set against the pernicious beauty of Italy".

Our German history is extremely rich in historical parallels. They are naturally rooted in the recurrence of similar circumstances, which is only a consequence of the continuity of the eternal struggle imposed on our people between national and international, between state and supranational powers. Thus the founding history of our first German empire is in many respects remarkably similar to that of the second in 1871, and King Henry I resembles the "simple, simple-minded and understanding" hero king William I of Prussia not only in stature, form and character, but also in the manner and execution of his fine statesmanlike work.

Like Henry I, William I ruled the German Empire for exactly 17 years, and the significance of the Hungarian victory of 933 for the formation of the first empire has rightly been compared with that of the Battle of Sedan for the establishment of the second empire. Indeed, the comparison goes further and even extends to the personal fates of the two kings. Like Henry, William also had to make himself renounce the love of his youth. And the same applies to

Heinrich the words with which Treitschke concludes his account of Wilhelm's struggles of the heart: "Thus an unfathomably wise administration of the nation educated its hero and taught him to obey and renounce, who was once to rule Germany" (Deutsche Geschichte III, 1886 p. 394). Just as Henry stayed away from the Imperial Reform Diet of Hohenaltheim in 916, Wilhelm I did not take part in the federal reform of the Diet of Frankfort in 1863. The fact that primarily military considerations and soldierly traits repeatedly determined the political attitude of both rulers may be seen as a further point of comparison. And just as Henry I overcame the duchy not with the brutal measures of force of his predecessor, but through negotiations and concessions, Wilhelm I also won over the southern German princes in 1870 not with coercive measures, as advocated by his temperamental and autocratic son, but through a wise and intelligent policy of reconciliation for the imperial idea. It was the true spirit of Henry that stirred in William's soul when he feared that the emperor he had been offered would weaken his ancestral kingship and initially fiercely resisted the bestowal of the hollow title of "major of character". After all, the Saxon's and Prussian's attitude to church policy was certainly the same. Emperor Wilhelm also had to fend off the claims to power of the Church of Rome and political Catholicism from the building of his young empire with a strong hand. The Kulturkampf legislation was merely the modern counterpart to the anti-clerical, nationalist land policy of the first German king. It is therefore quite understandable that the essence of Henry's royal word from Fritzlar is in complete agreement with the statement that Wilhelm I addressed to the painter Friedrich Pecht in Constance in 1871 (Pecht, Aus meiner Zeit II, 243). As he led the old emperor through the council hall there to his painting of the pope's triumphal procession, in which Emperor Sigmund was depicted holding the reins of his horse, the victor of Sedan said: " So that's what Sigmund did - well, I may have taken up the inheritance, but I'm not holding the reins."

The political defensive struggle against the Church of Rome, which has always regarded religion as a means of acquiring state power, spared the founder of the Second Reich as little as it did the founder of the First. Our Third Reich has also had to accept and reject the unfortunate legacy of our German history. Once again it finds itself compelled to secure the legal and cultural territory entrusted to it against the encroachments of a political Catholicism and to fight through the just millennia-old historical struggle with clerical arbitrariness and its supposedly infallible norms, which threaten the nation's own life and national morality. For no powerful and self-confident state can ever allow any religious community to defy the common law, to encroach on the inalienable foundations of its people and to seriously endanger the totality of the state through a totality of the church. Theo Sommerlad.

Gin everyone, because he speaks, believes he can also speak about the language.

Goethe

A Nordic Flying Calendar

From ÄVolf Steinmsnn

In the middle of the last century, an extensive find of prehistoric tools and works of art was discovered and recovered in the Thorsberg bog near Schleswig, Two circular silver plates can be identified as being of fythian origin due to the peculiarity of their animal style. Particularly striking is a bronze ring piece with a silver coating, which shows five strange animal and mythical creatures between two rows of heads, namely a seahorse, a goat, a boar, an eagle and a wolf. The entire central zone of this animal design is covered in gold, as are every second one of the heads in the upper and lower rows (fig. 1a-c).

Two of these animal creatures appear similarly on the sheet gold plates of a fkythic horse harness from the Alexandropol Mound (Fig. 2)T They depict a lion, an ox, an eagle and a seahorse. These are evidently the four main constellations, the so-called "corners" of the zodiac, which in the Christian tradition are referred to as the cherubim of the four evangelists: Mark's lion, Luke's bull, John's eagle and Matthew's angel in human form. The last two correspond to the zodiacal images of Scorpio and Aquarius.

Similarly, the eagle on the Fcythian ornamental plate corresponds to Scorpio. In place of Aquarius, however, is Pegasus, depicted as a winged sea horse, which is the constellation that is more visible in northern regions above the less prominent Aquarius.

Two of these main constellations of the zodiac can be found on the Thorsberg ring piece, namely Pegasus and the eagle. The goatfish next to the Pega

i C. Engelhardt, Thorsbjerg Mosesund, KjöLenhavn 1863.
C. Schuchhardt, Vorgeschichte von Deutschland, Munich 1928, p. 283.
s Cf. M. Ebert in Reallexikon der Vorgeschichte, vol. 13, Berlin 1928, pl. 36 C.

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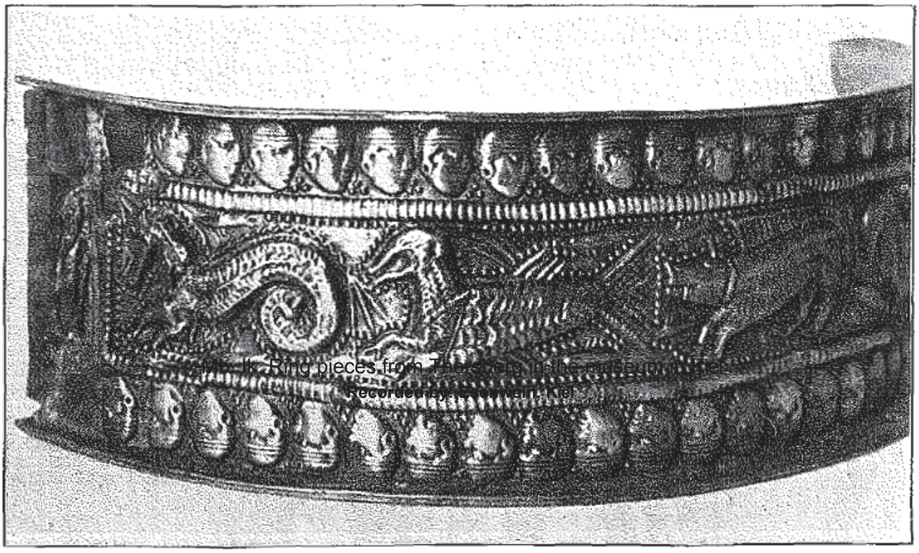

Mb. Ik. Ring pieces from Thorsberg in the museum in Kiel
Recorded by: Esenwein, Kiel

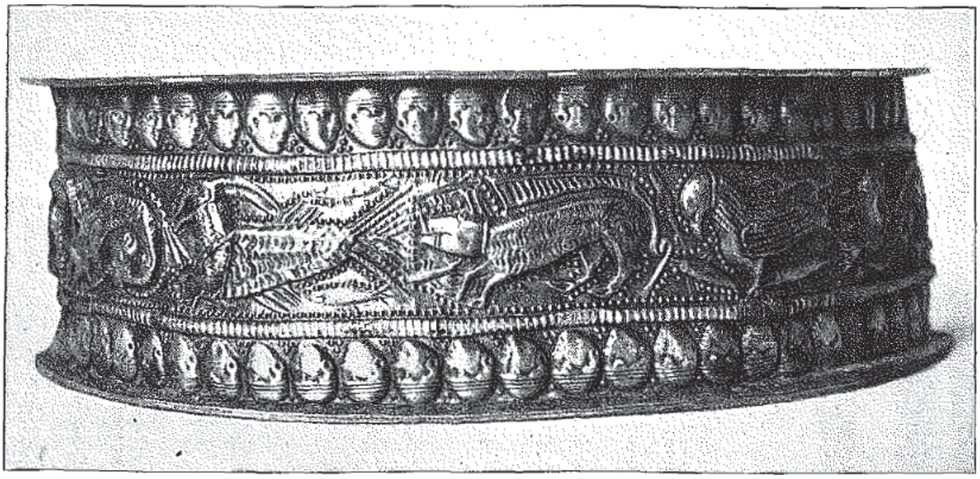

Fig. Ib.

sus is an ancient depiction of the stone boar, which already appears on ancient Babylonian boundary stones and on the zodiac of Dendera (Fig. 3). If the boar on the ring piece from Thorsberg corresponds to the zodiacal image of Sagittarius and the wolf standing in the sky below Libra represents this zodiacal image, then we have a coherent representation of five adjacent zodiacal images in the same order as they appear in the sky. This is now confirmed by further details. Above the eagle, for example, the constellation of the serpent above the scorpion appears to be represented by a dragon-like figure. The smaller fishes distributed between the animals seem to denote the lower or the Waffer region of the zodiac, according to an older Babylonian division, according to which the constellations from Aries to Capricorn belonged to the water region in accordance with the advance of the vernal equinox that had occurred in the meantime^. For the context

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* H. Winckler, Himmels- und Weitenbild der Babylonier, Leipzig 1903, p. 29.

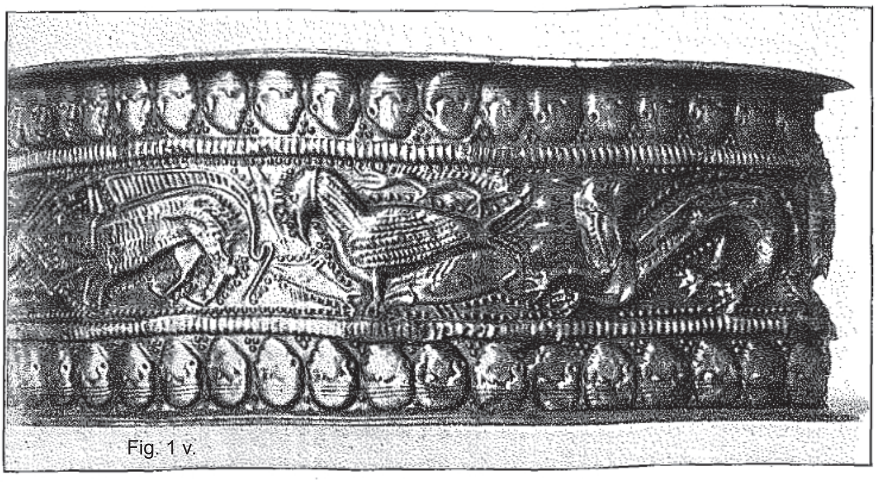

Fig. 1 v.

of the views, it is significant that there is a smaller fish under the Pegasus of the Scythian horse harness as well as under that of the ring piece.

The ring piece makes up about five twelfths of a full circular ring (Fig. 4). There is no doubt that the entire ring originally contained all twelve zodiacal images. And indeed, the half-destroyed form of a fish from the zodiacal image of Pisces standing next to Aquarius still appears to be recognizable to the left of the sepserd (Fig. I.

As strange as such depictions of the zodiac in the North may seem at first, a connection can be made between them and Norse mythology or Norse customs. A comparison of the wolf with the Fenris wolf threatening the sun is obvious, because the sun crosses the equator in the constellation of Libra and dives down into the water region of the zodiac. In the Grimnismal it is said that at the west gate of Odin's hall, where the men slain by the sword come, a wolf

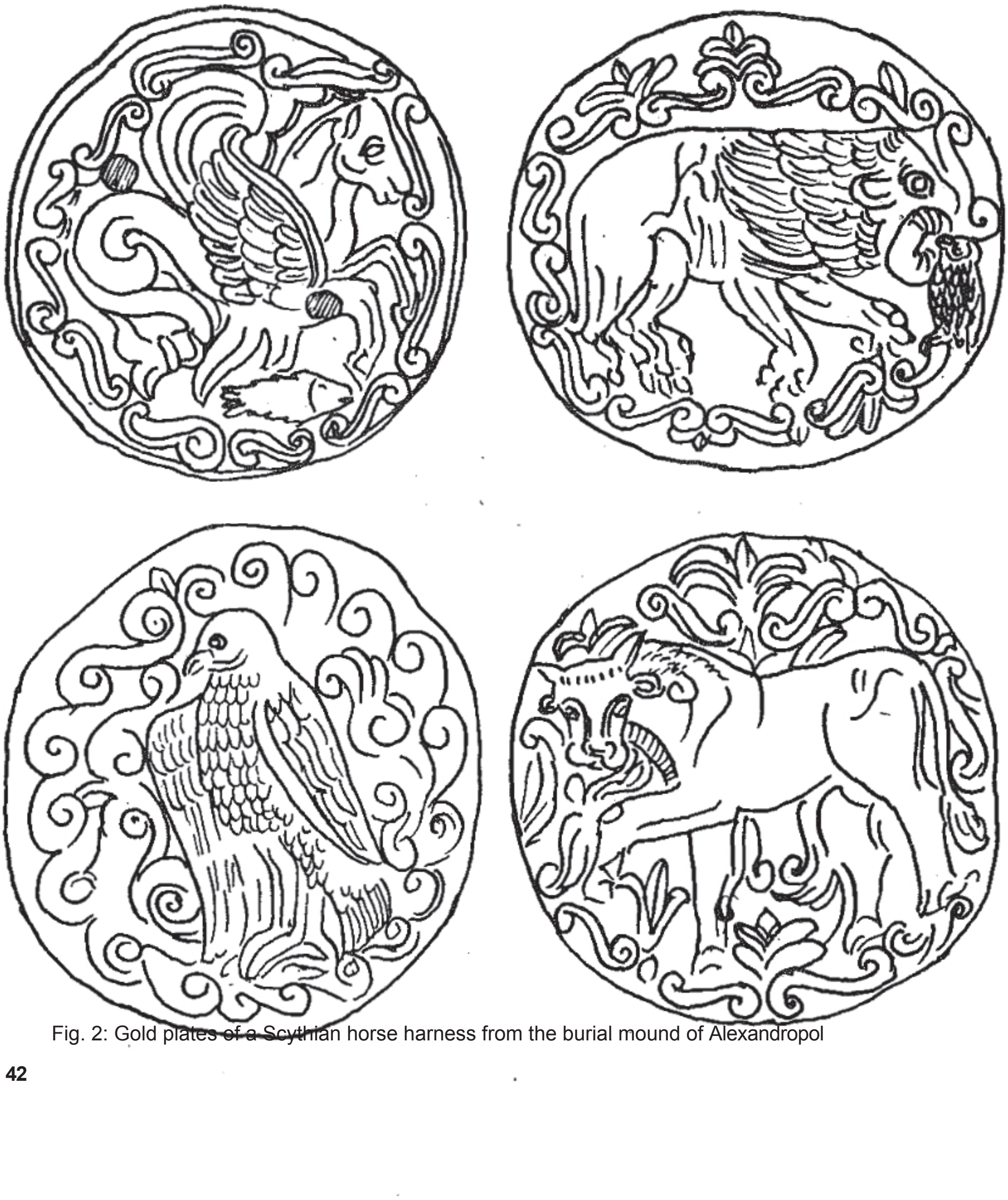

Fig. 2: Gold plates of a Scythian horse harness from the burial mound of Alexandropol

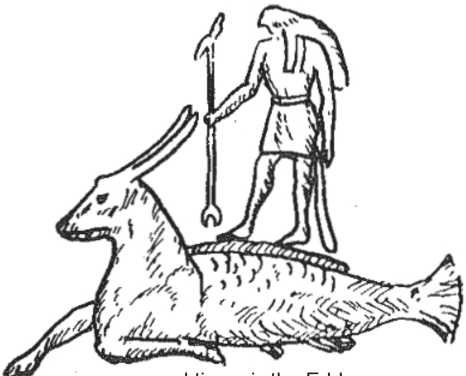

Fig. 3 Goatfish from the zodiac of Dendera

and an eagle hovers above him. This also points to the doom and death region of the animal kingdom^, corresponding exactly to the depiction on the bon Thorsberg ring piece. The boar corresponds to the Yule boar, and the sun really is in the sign of Sagittarius in December. This is followed b y the Julbock or New Year's Goat", which corresponds to the sign of Capricorn, in which the Sun stands at New Year's time.

But the entirety of the twelve zodiacal constellations also appears several times in the Edda. The first place to be named is in the aforementioned place in the Grimnismal, where the twelve gods' homes are named, eleven halls and the grass- and forest-covered land of Widar. Mone compares the names with the well-known constellations and assigns the ram to Thor and the bull to UllrT In the Fjölwinnsmal, Swipdagr comes to the heavenly hall, which is surrounded by the wisely created Waberlohe: "It is called the castle of light, which turns pointing, as on the tip of the sword. Only people shall have a lifelong rumor of this blessed house." The Waberlohe, however, is formed by twelve sons of Asen, whose names are mentioned. And in the Younger Edda it says: "Allfather prepared throne seats for fine judges who decide the fates of men

r O. S. Reuter, Das Rätsel der Edda, vol. II, Berka 1923, p. 37.
G. Buschan, Altgermanische Überlieferungen, Munich 1936, p. 180.
~~3 F. I. Mone~~ in Creuzer, Symbolik und Mythologie, vol. V, Leipzig 1822, pp. 333 and 387.

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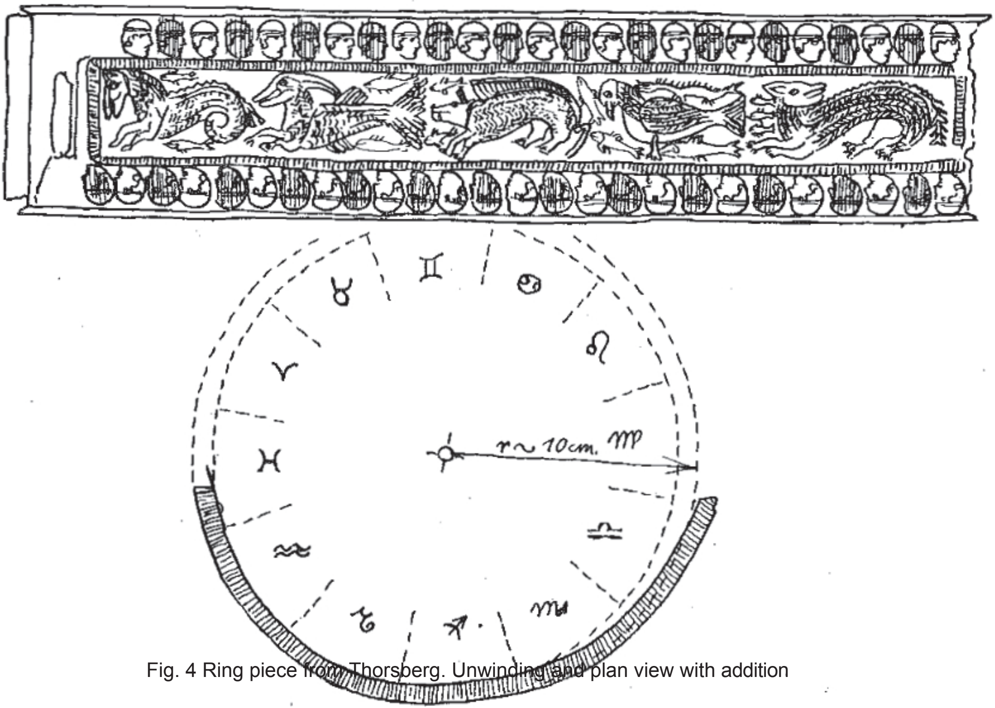

Fig. 4 Ring piece from Thorsberg. Unwinding and plan view with addition

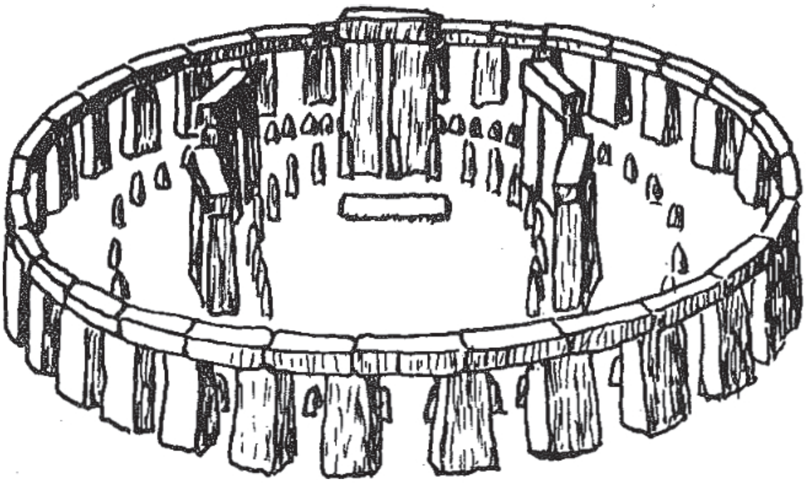

Fig. 5 Stonehenge standing stones

and monitor the facilities of the castle of the gods. This took place in the middle of Asgard at the place called Jdafeld. And a hall was built there with twelve thrones, without the high seat of All-Father. It is the most magnificent and largest building in the world. From the outside and inside it looks like pure gold." Jdafeld is the field of restless activity and means the restlessly rotating celestial vault The hall, however, is the zodiac and the twelve throne seats are the images of the zodiac.

In a similar way, Plato has the princes of the gods ride across the sky on winged chariots: "The great prince in heaven, Zeus, rides ahead, steering his winged chariot, ordering everything and taking care of everything; he is followed by the army of gods and spirits, organized in eleven parts. For Hestia alone remains in the house of the gods; but the other princes of the gods, who are arranged according to the number of the twelve, lead the course of the world according to the order that is set for each one^."

The Persian tradition of Bundehesch is even closer to the myth of the Edda:

"The Creator Ormazd has transferred all good in this creation to the sun, the moon and the twelve zodiacal images, which are called the twelve military leaders in the law, and these have accepted it from Ormazd in order to distribute it according to justice and equity."

According to the account of the Goth Jornandes, around 100 BC Dekaineos brought the knowledge of the twelve signs of the zodiac to the Getae living north-west of the Black Sea and taught them to pay attention to the orbits of the planets moving through the zodiac:

"What a joy it must have been for the bravest men to be filled with the teachings of science when their weapons were at rest! One could see how the one researched the position of the celestial spheres, the other the nature of the herbs and shrubs, the one observed the favorable and unfavorable phases of the moon, the other the eclipses of the sun." The Goths are said to have adopted this celestial lore from the Getae when they settled in Scythia. Thus, the cultural connection of the Germanic tribes with the Aryan East, especially with Scythia and further with Iran, seems to have been important not only for the style of art and the depictions of animals, but also for celestial lore and the myths of the gods.

i O. S. Reuter, Das Rätsel der Edda, II. vol. p. 93 sf.
- Plato, Phaedrus ch. 26, st. 247.
s Fr. Spiegel, Eranische Altertumskunde, Leipzig 1873, p. 74.

The alternating silver and gold-plated heads that accompany the zodiacal beings above and below have not yet been dealt with. There are five of these heads at the bottom and five at the top of each zodiacal image, making a total of sixty, or thirty silver and thirty gold heads in each row. This would mean that the whole ring would have the same division that the dials of our clocks still show today with their twelve hours and sixty minutes. However, this division goes back to the comparison of the moon's course with that of the sun. Even today, the speeds of the two clock hands relate to each other like those of the sun and moon. In ancient astronomy, the daily movement of the moon in the sky was determined by the lunar stations. Thus it is said in the Buudehesh that Ahuramazda first created the celestial sphere and the twelve stars (the zodiac), which from their beginning were divided into twenty-eight clusters (the lunar stations).

As the moon now passes through the zodiac in about two and a half days, the silver and gold heads can be seen as the nights and days of the moon's course. It was therefore possible to follow the course of the moon through the zodiac on the ring even when the sky was overcast and also to determine certain phases of the moon in advance. This in turn must have been of particular value for the determination of Thing gatherings and ritual acts, which for the Germanic tribes took place at full or new moon time. According to the research of H. Jankuhn, the area of Thors berg must have been a central cult and thing site of the Angles? The ring could therefore have been one of the cult objects at this site, as a kind of spiritual calendar. This is because the movements of the other variable stars could also be tracked on the ring, such as the sun, by advancing another head every six days. The double row of heads is perhaps also to be understood in this context, as the upper one indicates the direction of movement of the celestial vault in the course of the day and the year, while the direction of the zodiacal images and the lower heads corresponds to that of the sun and the constellations.

A comparison with the astronomical stone setting at Stonehenge (Fig. 5) shows that the arrangement of the ring at Thorsberg is not unique in northern Europe. There, the five enormous stones, each consisting of two standing stones and a cap stone, stand in the center.

i F. K. Ginzel, Handbuch der Chronologie, vol. I, Leipzig 1914, p. 76.

2 H. Jankuhn in Forschungen und Fortschritte, Berlin 1936, pp. 202 and 365.

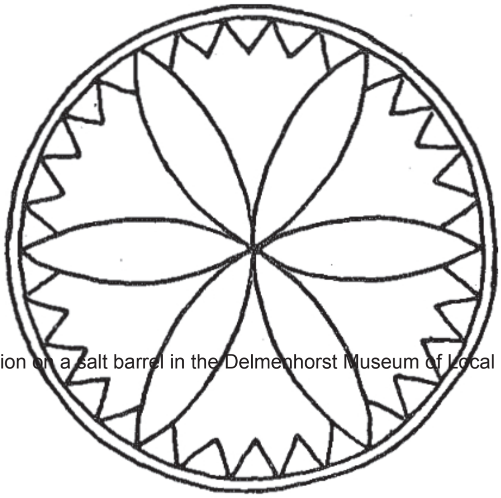

Fig. 6: Decoration on a salt barrel in the Delmenhorst Museum of Local History u Old.

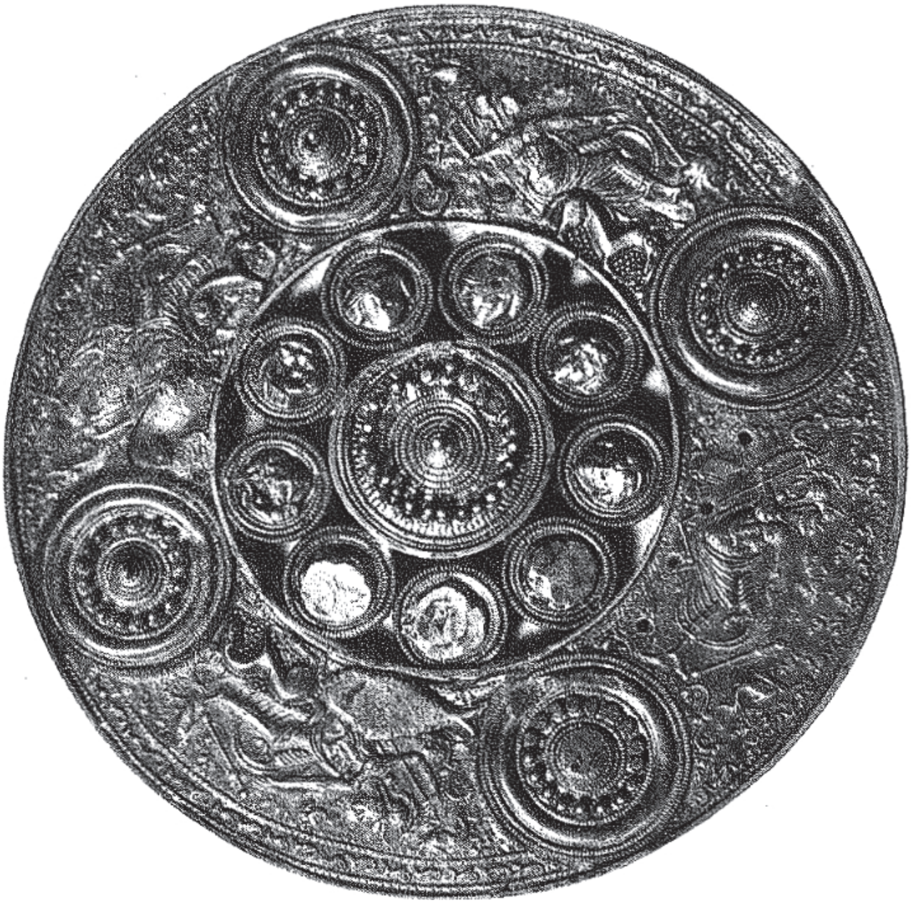

Fig. 7 Silver plate from Thmsberg

Aufn.: Eſenwein, Kiel

stone, which together form five sides of a not entirely regular hexagon. The ten standing stones thus form a ring which - apart from the two missing ones on the east side - corresponds to the arrangement of the twelve zodiacal images. Around this inner hexagon there is a closed stone ring of thirty standing stones with spaces of about the same width, corresponding exactly to the thirty silver and thirty gold heads on the ring of Thorsberg.

Similar representations can also be found in folk art. For example, a wooden salt barrel from the 18th century in the local history museum in Delmenhorst shows a six-pointed star in a ring with thirty points (Fig. 6). On this piece, it was possible to mark the days of the month on the prongs with chalk lines, for example, while the six days of the week or the twelve months could be traced on the six-pointed star.

The two circular silver plates from the Thorsberg find mentioned at the beginning also seem to belong in this context. One of them shows four ibexes on the outer ring, including one with a fish-like abdomen. This is probably also based on the idea of the zodiac, even if the addition of the animals missing from the ning piece would result in only ten in total. The other plate shows four resting figures of gods on the outer ring, each between two animals (Mb. 7). The whole

i Engelhardt op. cit. plate 6 and 7.

The background is filled with smaller figures, fish, seahorses, birds and angels. This seems to be based on the aforementioned idea of the four main constellations or "corners" of the zodiac, each of which is accompanied by two accompanying zodiacal images, even if the animal figures cannot be compared in detail with specific zodiacal images. Around them, however, moves the fullness of the heavenly hosts, so that one is reminded of Plato's enthusiastic description of the heavenly round dance. Both silver plates have an inner ring in common, on which nine angels' heads are depicted. It should be briefly noted that in the same way as the nine angels' heads are depicted here within the zodiacal ring, in the Fjöl- winnsmal within the Waberlohe formed by the twelve sons of Asen on the mountain of recovery, nine girls sit united around the knees of the heavenly bride.

The artworks from the Thorsberg find thus prove to be significant memorials of Germanic celestial science and sky worship. The ring piece also provides valuable insights into celestial observation and its use in calculating time, making it one of the most informative and valuable artistic monuments of the Migration Period.

Hünen and Engern tn Soest

From A. D. Plaßmann

One of the most curious phenomena in our saga history is the relocation of the Nibelung saga in ~~connection with the sagas of Dietrich von Bern and others to the Westphalian region, in particular to~~ the area defined by the Ruhr and the Osning, as recorded in the Thidreksaga, an excellent saga from Norway. In this saga, it is reported in passing that merchants from Münster and Soest told these stories, and indeed Soest is at the center of the events. It is the capital of the Hun king Atli; Thidrek of Bern stays here as his guest, and this is also where the final battle and the downfall of the Burgundians takes place. It is a much-discussed but as yet unresolved question as to why Soest, as the capital of the Huns, has entered the Westphalian form of the heroic saga. It is known that the historical Huns never lived here. On the other hand, it is still very much a question of whether one can - although the legend obviously did - without further ado and in any case equate the name of the mythical people of the Huns, Hiuns or Huns with that of Attila's Huns. R. Much^ does say that "the folk name Hüne (on Low German soil at first) took on the meaning 'giant', just as the Slavs turned Obor, 'Avare', into a term for 'giant'". But this parallel is not conclusive. For in the Norse saga traditions, "Huns" is a general term for a part of the southern Germanic tribes; it is even used almost synonymously with the term "Germans", Sigurd means "the southern, the Hunish hero"? If we now find the Huns in Soest and the surrounding countryside, we could conclude that the inhabitants of this area really did once bear the name "Huns".

I believe that important reasons and evidence can now be given for this opinion. In Beda, Historiu ecciesmstiaa, v. 9 (ed. by A. Holder 3, p. 389) I find the following highly remarkable passage:

i Deutsche Stammeskunde (1920), p. 37.

O. L. Jiriczek, Die Deutsche Heldensage (1920), p. 111.

Eduard Norden, Die germanische Urgeschichte in Tacitus' Germania (1920), p. 426, note, first referred to this passage.

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"llainalns Oiristi et sacerllos **Ecgbert** . . . proposuit "nimo pluribus proäesse, iä est ... Verbum 6ei LÜ^riibus earunr (juae nonäuni Äuäiermrt gentidas euun^eb^^näo eommittere: gaarum in Ler>NLN!L pInrimÄS noverst esse natioaes, L guibus ^ .ngli vel Luxones, czui nunc gritunniain rnaolum, genas es orihinein änxisse noscuntar,- unäe bsctenus L vicina gente Lrettonnin corrupts nuncnMnwr. Laut sutem *Garmani* llresones, llagini, Ounai, lltinn!!!, -Vntiqui S^xones, boructuLrii." ("The servant of Christ and priest Ecgbert set out to benefit many, that is, to bring the word of God to some of the tribes who had not yet heard it by preaching the gospel: Peoples of whom he knew that there were still many in Germania, from whom the Angles or Saxons, who now inhabit Britain, are known to have derived their tribe and origin; which is why they are still corruptly called " Garmani" by the neighboring tribe of the Britons. But they are the Frisians, Ruginians, Danes, Huns, Old Saxons, Boruktuars.")

This passage is not only extremely important for the history of the Germanic name - it also shows that at the time of Beda there was still one known among the Old Saxon tribes of the mainland with the name "Hunni". It is quite out of the question that Beda would have taken the Turco-Saxon Huns as a Germanic tribe; it can only be a tribal name that was actually used by one of the Old Saxon tribes, even if Beda adapted the spelling to that of the better-known Huns. In any case, it is very likely that we find in it the same Huns that are later reported in the Norse sources; however, Beda is not referring to a mythical tribe, but obviously to a real tribe that may have used this name as a second one alongside a more well-known one. We know that the Franks also had the second name "Hugen", under which they appear particularly in the legends. We can perhaps assume the same of these "Huns", whose name, like other tribal names, may also have been used to form a proper name (HunferL, Humfred, Humphreh). Which tribe could have named him? Perhaps the Soeft tradition will lead us to the answer.

Soest is repeatedly referred to in medieval documents as the " town of the Engerns"; on On March 9, 1179, Archbishop Philipp von Heinsberg records "Sosatme ^ .ngroram oppräo" (Seibertz' Urkundenbüch I, No. 76); the oldest town seal from around 1160 bears the inscription "Ligillmn sancti ?etri ja LusMo -Vngroram oppiäo", and in an undated document of Archbishop Sigewin of Cologne (1079-1089), the church of Erwitte is already referred to as "Ligillmn sancti ?etri ja LusMo -Vngroram oppiäo". "in regione angrw" to the Patroklistift in Soest (Seibertz op. cit. no. 33)2 If Soest, the city of the Engern, is the "city of the Huns" in the legend, then it is not far-fetched to conclude that these Huns are synonymous with the Engern, just as the Huns, who appear in Beowulf, are undoubtedly synonymous with the Franks. The Angrivars, who were mentioned early among the tribes of Old Germania, expanded from their seats on the lower Wefer further and further south over the centuries, in constant battle with the Cherusci and the Brucians, whose descendants, the Boruktuars also mentioned by Beda, they wrested the territory of Soest from them in the 7th century. It stands to reason that this important old salt city was already elevated to the new capital of the tribe as the "City of the Engern".

This advance of the Engern tribe on the Wefer line must have been a very important element in the formation of the Saxon state as it appears to us in the 8th century in its three parts, Westphalia, Engern and Eastphalia^. This is reflected by the fact that in later sources the tribe of the Engern is regarded as the actual main tribe of the Saxons. Here again an Anglo-Saxon source provides us with the most important information and shows that the name "City of the Engern" must be even older than the evidence known to date. In the laws of Edward the Confessor (1042-66) it says:

r About this R. Mach, Die Germania des Tacitus (1937), p. 26, 312 s.

I owe the information to Dr. Werner Müller-Wedding.

2 I will publish more detailed research on this later.

* F. Liebermann, Die Gesetze der Angelsachsen. Halle 1903. p. 658.

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"Lsxones vero OerMÄNise cum veniunt in reMO, suscipi äebent et proteZi in regno isw 8-citt coniuräti iratres nostri et sicut proprü cives knins regni: exiernnt enim qnonänni cke S3n§nine
^n^Ioruln, scilicet üe Ln^tcl civiMte, et ^n^lici cke san^uine illorum, et senipsr ekkiciuntni- poputus nnu8 et Zens nna." ("But when the Saxons come from Germania into the kingdom, they shall be exempted and protected in this realm, like our brothers-in-law and like the own citizens of this realm: for they once came forth from the blood of the Angles, namely from the Engrian city, and the English from their blood; and they will always become one people and one tribe.")

Despite the naive confusion of ^ .ngll and ^ngri, it is clear from this passage that there was still a conscious feeling of togetherness between Anglo-Saxons and Old Saxons in the 11th century, and that the Engers (precisely because of the confusion with the Angles) were regarded as the main Saxon tribe. However, that the Tngra aivitas does not refer to the small town of Enger near Herford, but to Soest, the "/tngroram oppiäum", seems certain if one considers that Soest was already then, and even later, the suburb or "Oberhof" of the Westphalian and generally the Lower Saxon towns, and that the oldest center of Hanseatic trade with England was also located there. Since the legendary tradition can also be proven to have influenced the Nordic records to a large extent from here, the name of the Huns, as an old name of the English tribe already elevated to mythical status, may also have become a collective name for the older bearers of this legendary tradition.

The Saxon Lönigspfalz Werts near Goslar and its excavation

By Dr. H. Schroiier, Hanover

The Palatinate of Werla is first mentioned in the well-known report by the monk Widukind von ~~Corve~~h on the Hungarian battles of 924 and the nine-year truce, which reads as follows: "When the internal battles were now at rest, the Hungarians again swept through the whole of Saxony; they set fire to towns and villages and caused such carnage everywhere that they threatened complete desolation. The king, however, was in the strong castle of Werlaon. For he did not trust his clumsy warriors, unaccustomed to open battle, against such a savage people. But what great devastation they wrought, and how many monasteries they set on fire, we have thought it better to conceal than to repeat our misfortunes in words. It happened, however, that one of the Hungarian princes was captured and led before the king bound. The Hungarians loved him so much that they offered an enormous sum of gold and silver as ransom for him. But the king, spurning the gold, demanded peace instead, and finally obtained it, so that peace was concluded for nine years in return for the return of the prisoners and other gifts.

Now King Henry, when he obtained a nine-year peace from the Hungarians
I am unable to tell you what he did with the greatest prudence to fortify the fatherland and subdue the barbarian peoples, although I must not conceal it entirely. First, he chose every ninth man from the rural warriors (nülües ogroeil) and had him live in his castle, so that he could build dwellings for his eight comrades and receive and keep the third part of all the fruit; the remaining eight were to sow and reap and gather the fruit for the ninth and keep it in its place. He also commanded that the days of judgment and all other assemblies and feasts be held in the

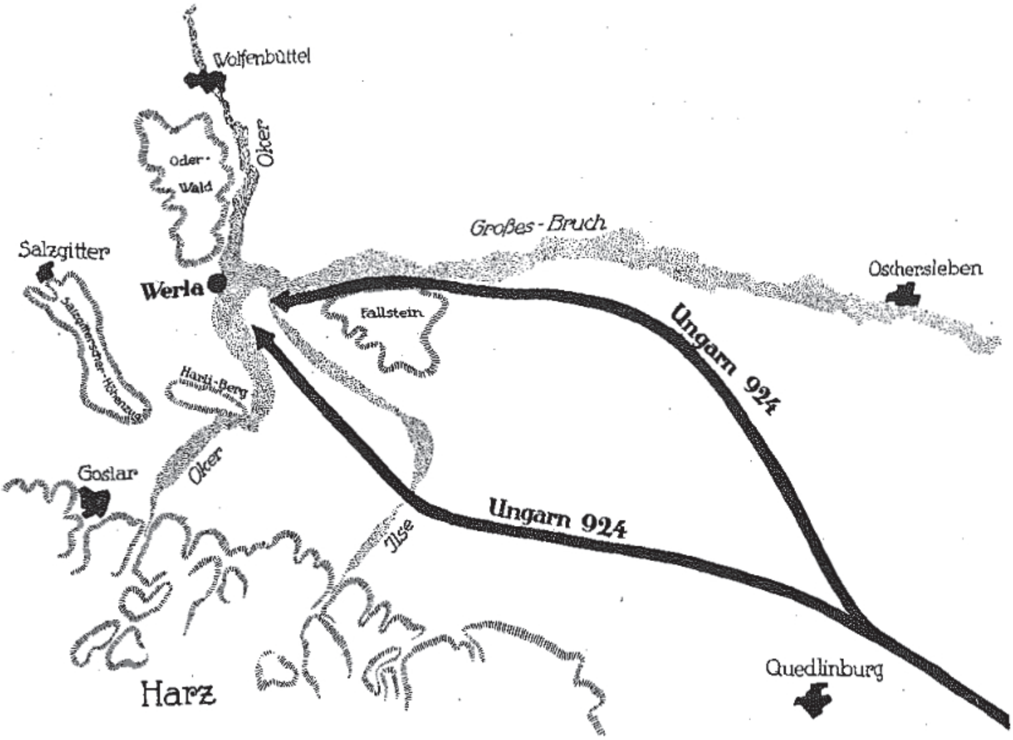


Abb. 1. Lageplan der Pfalz Werla

They would be held in castles, which were built day and night so that they could learn in peace what to do against the enemy in case of need. Apart from half of the fortified castles, there were no buildings or only poor and worthless ones."

At the time of these battles, Werla was therefore a strong fortress that the Hungarians were unable to conquer and which, due to the defensive measures taken from here, was the focal point of imperial and Central European politics for years. Its extraordinary importance is evident from its special location (Fig. 1). The palace complex rises on a protruding nose of the 15-metre-high glacial gravel terrace of the Oker River. It is surrounded on three sides by the 15 meter lower lying lowland and only to the north is it connected to the equally high hinterland. Two kilometers away, the eastern opposite bank rises. In this wide river valley running from south to north, the Oker swings back and forth, and its water levels, which still fluctuate daily by up to 1.50 meters, make it understandable that in prehistoric times there was a barrier in an east-westerly direction that was particularly difficult for riders to overcome. An equally strong barrier is formed by the transverse

60-kilometer-long "Große Bruch", which began near Oschersleben and flows into the Oker just opposite the Werlakopf. To the south, this area is bordered by the heights of the Harz Mountains, from which several rivers, such as the Ecker and the Ilse, initially take a north-easterly course in broad valleys, as if they were heading towards the Elbe, in order to reach their final destination.

i According to Pros. Edward Schröder from the Old German word wer - man ("in the sense of a full-grown, fully-fledged member of the ethnic or tribal community") and from loh lichter Hain, Waldwiese (in East Faelic l ah) ~~Zu- fammen.~~ This term is certainly much older than its first mention in Henry I.
Art Sre Shows us that the Werla was already in the earliest times a cultically consecrated place for the gathering of men.

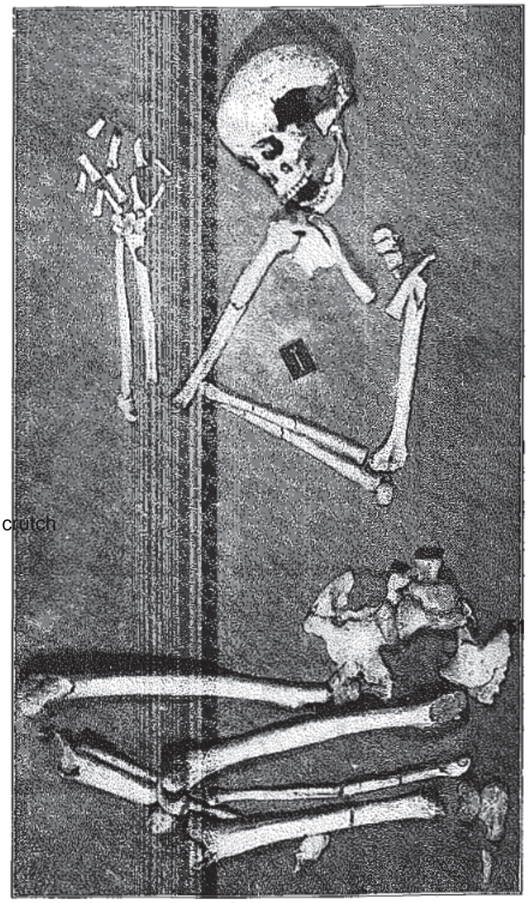
then bend at right angles to the Oker, thereby narrowing the accessible terrain even further.

Since man became sedentary, these conditions have had a decisive influence on the spread of cultures, and so we find the so-called Danubian Linear Pottery, the Western European Bell Beaker Culture and the Nordic groups of the Walternienburg-Bernburg, the Schönfeld and the so-called Globular Amphora Culture east of the Oker during the later Stone Age, while west of the Oker a little-known Nordic Deep Engraving Group and the offshoots of the likewise Nordic Single Grave Culture can be found. The latter group gradually merges into the Bronze Age, while the Aunjetitz culture appears in the east. At the turn of the period we have the Fuebic Hermundurians with their magnificent mass graves in the east, but in the west we have the Cherusci, who have so far only been documented by settlements. In later times, this was the border between the dioceses of Hildesheim and Halberstadt and today the three states of Hanover, Brunswick and Saxony meet at the Werla.

This key position between north-western Germany and central Germany determines the history and fate of the Palatinate Hill. Even though the border normally ran here, it is not surprising that we repeatedly find cultural remains of the groups living to the east on the Werla. There are numerous ceramic remains from the Walternienburg-Bernburg group, to which some characteristic sickle knives made of slate can also be attributed. The three skeletons (Fig. 2), which were found in the course of the early

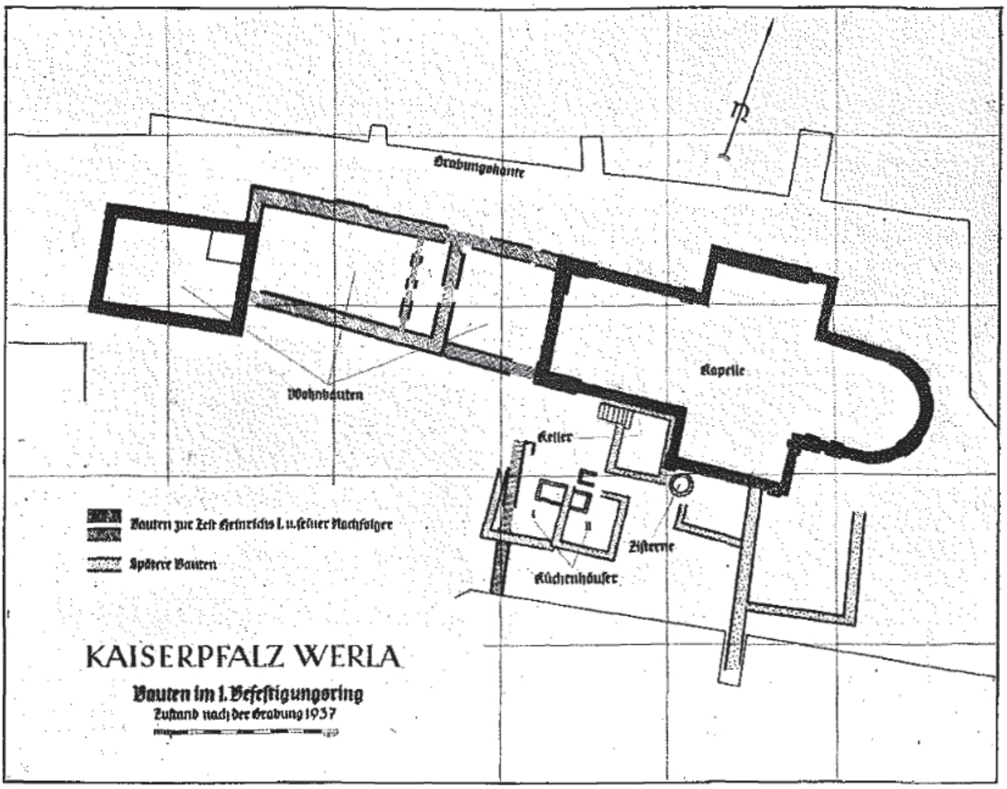
The skulls were recovered during the investigations. On the basis of a bone crutch pin as an accessory, they can be referred to the later Stone Age, and the anthropological examination of one of the skulls by Pros. Weinert-Kiel revealed a Nordic-Faelic type. The particular significance of these skeletons lies in the fact that they attest to the presence of those races which still make up the population today as early as 4000 years ago, and that the first Neolithic stool skeletons in Lower Saxony came to light here. In the meantime, two more stools have been successfully recovered near Göttingen.

In addition to numerous flint tools, sparse sherds from the Schönfeld and Bell Beaker cultures and **a** Nordic collar flask **were also** found. Hearths and postholes cannot yet be assigned to any particular group.



AbL. 2 5cunci stone age stool skeleton with a bone crutch pin

On": Landcsmulemn Hanover


Grabungskante
Wohnbauten
Kapelle
Keller
I
II
Ziſterne
Küchenhäuſer
Bauten zur Zeit Heinrichs I. u. ſeiner Nachfolger
Spätere Bauten
KAISERPFALZ WERLA
Bauten im 1. Befeſtigungsring
Zuſtand nach der Grabung 1937

Mb. 3. ground plan of the main buildings in the inner fortification ring

The Bronze Age is represented by pottery remains, which we have assigned to the eastern group, while the Iron Age is represented by Lower Saxon rough pots and settlement ware with stippled and thickened rims and with dentils or barleycorn impressions on the walls. This stage includes storage and waste pits as well as entire pottery nests.

Strangely enough, there is a gap in the finds for the centuries shortly before the Palatinate period, but it is quite possible that this gap will be closed when this year's excavation material, consisting of around 25,000 items, has been exhaustively processed, because in my opinion the importance of Werla as a base for the imperial government and as a meeting place for the Saxon tribe presupposes an old, local tradition. There are many finds from the Palatinate period itself, which flourished in the 10th and early 11th centuries. It was here that the kings Henry I, Otto I, Otto II, Otto III and Henry II issued various documents, and it was here that the representatives of the Saxon tribe met for important negotiations and to discuss the succession to the throne.

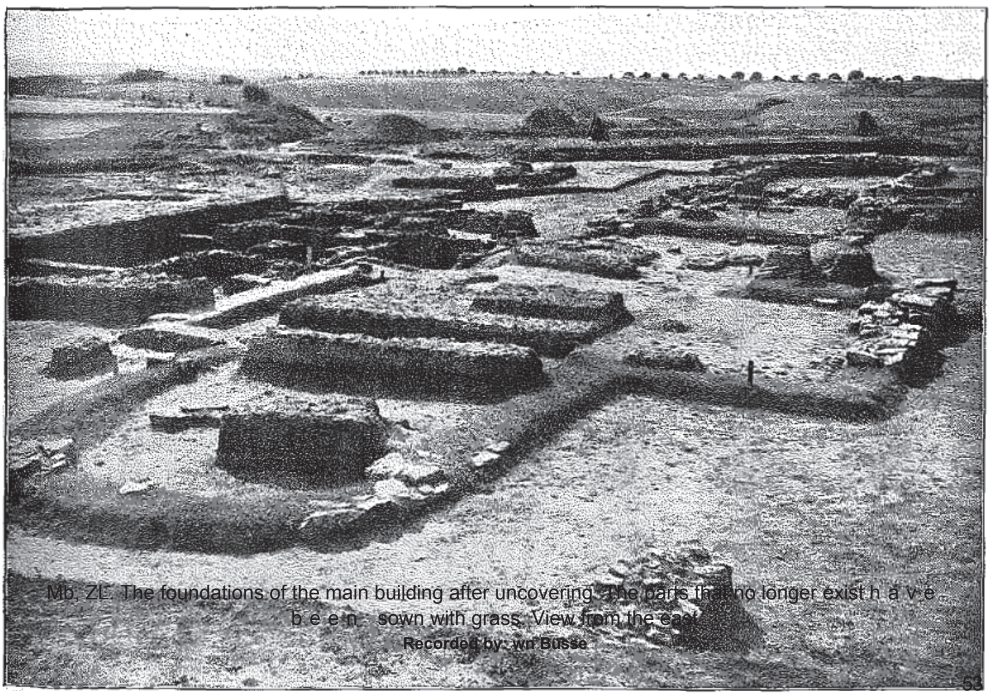
After Henry II, the importance of the Palatinate of Werla gradually diminishes. Times were calmer now that there was no longer a threat of Hungarian invasions, and economic interests took precedence over geopolitical ones. With the expansion of ore mining on the Rammelsberg and the emergence of a new dynasty, Goslar comes more and more to the fore, and if, according to the numerous slags, the Rammelsberg ores had already been smelted on the Werla, their processing is now deliberately transferred to Goslar, which takes over from Werla, as the Sachsenspiegel also reports:

Fumf siede, die palenze Heizen, leghen inme lande zu Sassen, dL die kuning echte hove sol haben. The first is Grünn; the other Werla, de is geleget zu Goslere; Walehasen is the third; Olzstede is de virde; Merseburch the sumste (Homeher III. 62 tz I. Eck hardt 155).

The Werla once had great days, namely when Frederick Barbarossa was fighting against the outlawed Henry the Lion held an imperial diet on the Werla in 1180 and demanded and enforced obedience from Henry's supporters under threat of severe punishment.

After the written sources dried up, the idea developed that Werla had gradually fallen into disrepair, and it therefore came as a particular surprise that, in the course of the excavations, it was possible to prove the continued existence of the settlement up to the 16th century, with a strong building period in the 13th century.

Various investigations were carried out on the Werla. After one After the first investigation in 1875, a short trial excavation was carried out in 1926 by Prof. Dr. Hölfcher-Hannover, during which various foundations were uncovered. Soon afterwards, a detailed work on the Werla was published by the teacher Kaufmann- Schladen (see literature at the end), and now the district administrator and the district committee took up the matter. This led to the first planned excavation in 1934, which was led by Reg.-Baurat Dr. Becker- Goslar. This work was continued in 1936 by Dr.-Jng. Steckeweh-Hannover. Here it became apparent that, in addition to the architectural problems, a wealth of prehistoric problems arose, and so in 1937 the author was commissioned to direct the excavation, while Dipl.-Jng. Rudolph-Braunschweig assisted him as architect. The work was again carried out by the district committee under the leadership of District Administrator



Mb, ZL. The foundations of the main building after uncovering. The parts that no longer exist have been sown with grass. View from the east.

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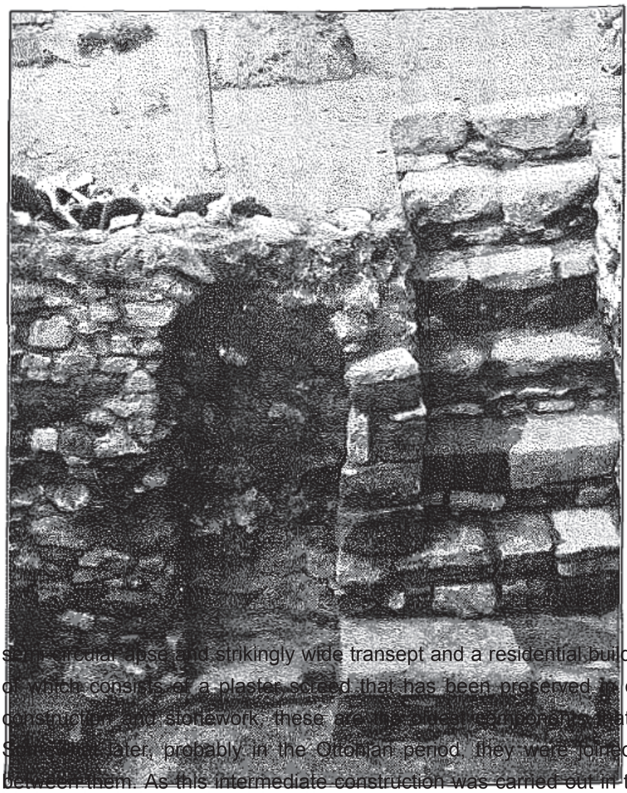


Fig. 4 Stone staircase and niche in the cellar

Aufn.: Grabungs-Leitung

Rotberg. Grants were provided by the Ministry of Education, the Province of Hanover and the German Archaeological Institute. Some of the labor was provided by the Reich Labor Service, Ohrum group. Students from various disciplines and universities took part in the research.

This year's task was to build on the earlier investigations and also to gain an overview of the overall situation. The foundations of the main buildings (Fig. 3 and 3u), which were largely uncovered last year, consist of a 22-metre-long chapel with a long semi-circular apse and strikingly wide transept and a residential building about 18 meters to the west, the floor of which consists of a plaster screed that has been preserved in excellent condition in places. In terms of construction and stonework, these are the oldest components that can still belong to the time of Henry I. Somewhat later, probably in the Ottonian period, they were joined together by inserting a three-part wing between them. As this intermediate construction was carried out in the chapel line, it did not meet the plaster screed hall in its full width, of which it could be shown that it was not as long as had previously been assumed. During the work on the southern edge of the chapel, a cellar was uncovered to which seven well-preserved steps led down (Fig. 4). The cellar could be dated to the 13th century thanks to a ball pot embedded in the foundations as a building offering. From the way it was connected to the chapel, it could be deduced that it had still existed at that time. Next to the cellar was a cistern consisting of a 3.50 meter deep and 1 meter wide stone pipes. According to its position, it had to collect the rainwater flowing down from the chapel roof. Numerous clay vessels were found inside, most of which were probably lost during water collection (Fig. 5). The most common are ball pots of Saxon origin, which can be dated to the 13th century on the basis of the nand profile and the ribbed zone on the shoulder as well as the firing. This period also includes the small pot with a handle, base and spout (left in fig. 5) as well as the peculiar vessel with two spouts and four broken legs (right in fig. 5), which can be identified as a clay pottery vessel.

mamle could be proven.

To the south are the baleten, known as kitchen houses after several hearths, whose much weaker foundations suggest half-timbered houses.

aqua

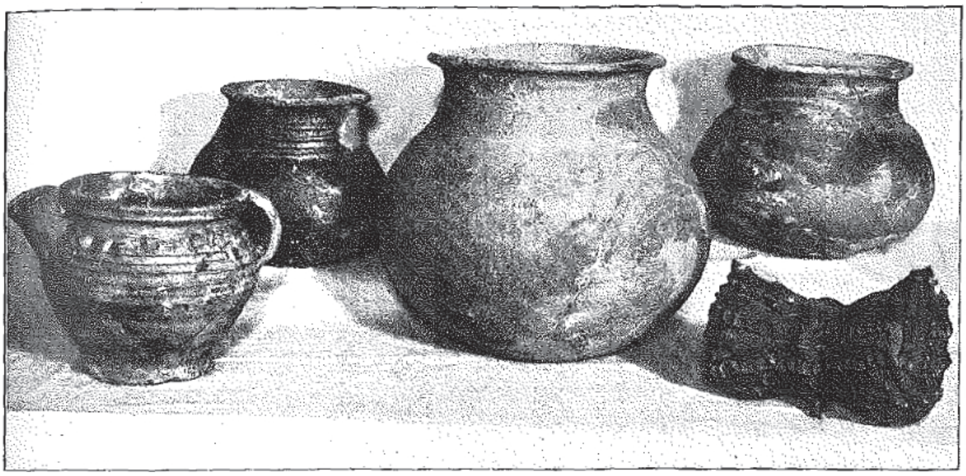


Fig. b. Clay vessels from the cistern
Aufn.: Landesmuſeum

The kitchen houses have nothing to do with the actual Palatinate - they were built much more recently, in the 14th to 15th centuries. Beneath them, four to five very clearly defined layered complexes were uncovered, which date back to the late Stone Age and illustrate the continuity of the settlement particularly well at this location.

Approximately at the southernmost point of the Palatinate site, which due to its outstandingly favorable location offers an unobstructed view to the east, south and west, it was possible to uncover a cavity almost 3 meters deep, lined with stones, which was partly filled with quite enormous stone chunks, suggesting a stone superstructure, probably a tower. Two underground passages, which could be sealed at the entrance, in the middle and at the mouth, lead into this cavity. Judging by the recessed guides on both sides and the stones placed underneath, sliding trapdoors or portcullises were used in the middle (see Fig. 6). The purpose of this installation, which is also dated to the 13th century by a ball pot used as a building offering, is still unclear, as it could not yet be fully investigated due to a considerable overburden of earth. However, it is assumed that the half of it that has not yet been uncovered is connected to the curtain wall to the south and contains a gateway.

(The conclusion will follow in the next issue.)

The historian's duty is twofold: first against himself/then against the reader. With ~~himself he must examine exactly/what might have happened/ and for the reader's sake~~ he must establish/what has happened. How he acts with himself/ he may settle with his colleagues,- but the public must not see into the secret/ how little in history can be spoken of as decided.

Goethe

Crop cultivation during the ice age

Gm Contribution to the prehistory of cereal cultivation (Conclusion)

By F. Mühth ofer, Wten

Crop cultivation in the Aurignacian

As we have already emphasized, Menghin bases the assumption of a plant culture during the Aurignacian mainly on the cult of women that dominated the sculptural art of this period. Inspired by this, we also drew attention to the Pictish art of the same age.

The following illustrations show those wall paintings of the Franco-Cantabrian cultural circle from which a relationship to plant cultivation can possibly be deduced. Of course

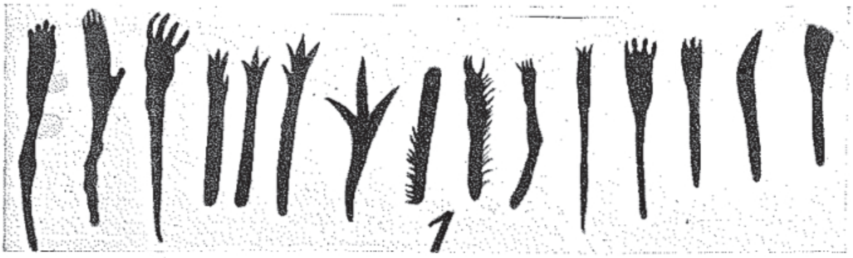


Fig. 1: Santian (Santander); wall painting, red

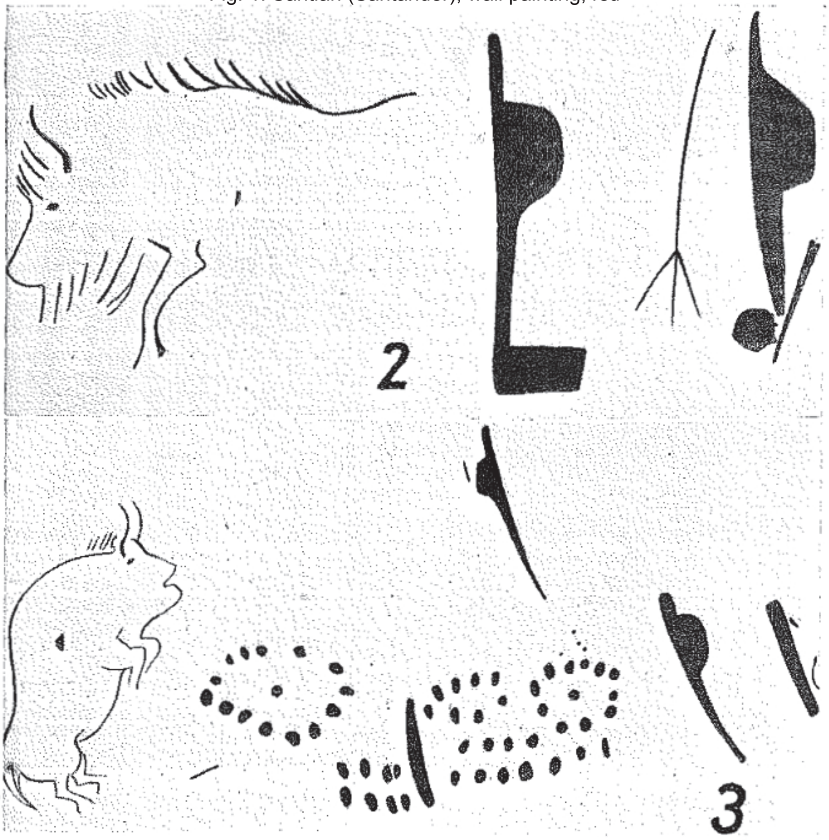


Fig. 2 and 3: Niaux (Ariöges); wall painting, red and black our research here moves in a purely speculative direction and, moreover, we dare to make the factual error that we also regard relatively recent artistic achievements as a deliberate combination within the framework of an overall representation that has only been completed as a result. We have not, however, gone against the essence of art, and ultimately only the path of subjective, if not individual interpretation remains open to other interpretations.

In the Santian signs (Fig. 1) we see images of hands and apparently the stylized forms derived from them, which were perhaps also used as weapons (club-claviformes). However, it is closer to interpret them as a magical means of defense. In Fig. 2, such claviform signs (fist with pointing index finger) seem to effectively protect a plant from a bison. Fig. 3 also shows us a similar motif: one of these signs (game scarecrows) guarded plants This is how we interpret the dots.

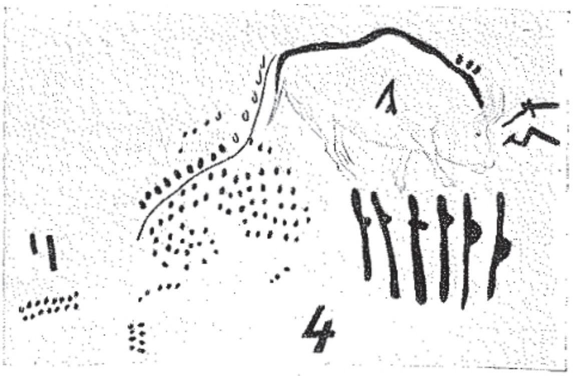


Fig. 4: Pindal (d'Oviedo); Wandgemälde, rot

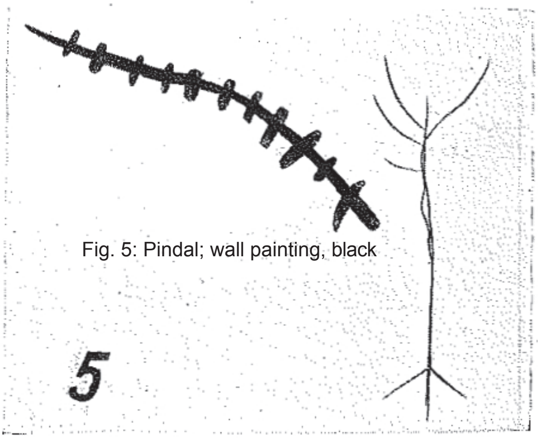


Fig. 5: Pindal; wall painting, black

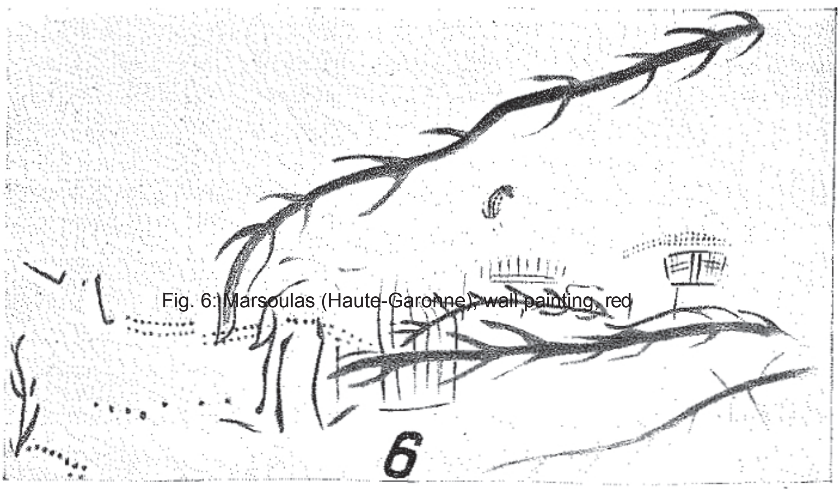


Fig. 6: Marsoulas (Haute-Garonne); wall painting, red

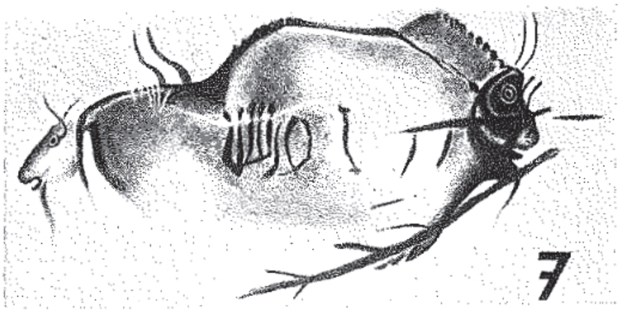


Fig. 7: Marsoulas (Hmite-Garonne); wall painting, red and black

groups - is respected in a striking manner by a bison. In Fig. 4, on the other hand, a bison ignores a plantation and berates the warning game scarecrows, for which it falls victim to death, which is expressed by a mark (spearhead) in the middle of the torso. In this, the nature of the hunting zau- ber also comes into contact with the essence of magical art, the image and thing (coincidence). In Fig. 5 we encounter the conventional sign for plant (planting) already emphasized above, which is apparently protected by a hurdle (game fence). Hurdles (wild fences) are probably also involved in Fig. 6 - the planting seems to be indicated by rows of dots; we will come to the comb-shaped and roof-shaped (pectiformes, tectiformes) signs later. In Fig. 7 A bison seems to have overcome a hurdle . (game fence) to break through; it carries Among other things, a pectiform mark, which also appears next to a bison in Fig. 8; perhaps this sign is again only a stylized form of the "magic hand", which brings the game into the hunter's spell or (Fig. 6) protects the plantation. Fig. 9 shows us a bison and Fig. 10 a doe above (in) of a plantation; in the bison the feeding seems to be indicated by the stomach contents. to have been killed. In Fig. tl the grazing of the wild horse is expressed by the three dots (conventional sign) in front of the muzzle; the animal shows the mark of the ban. We interpret the tectiform signs mentioned as game traps and huts.

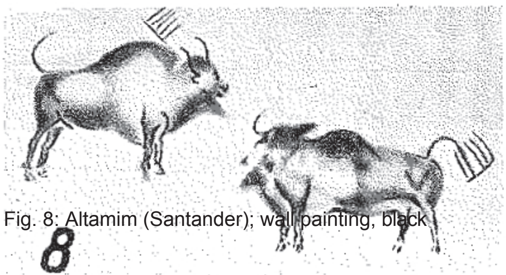
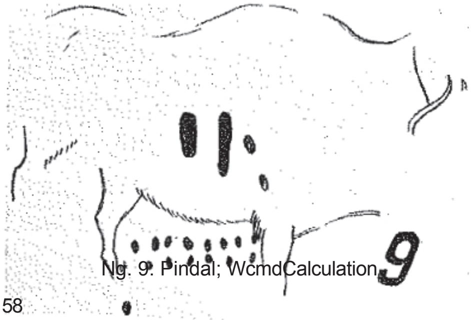


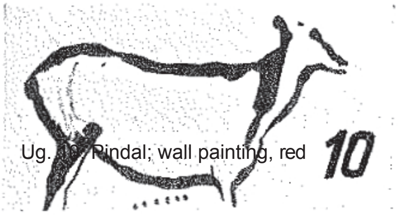
Fig. 8: Altamim (Santander); wall painting, black

The examples given here could be supplemented and expanded on a case-by-case basis; we would like to draw attention to the wall paintings by Castillo (8, pp. 42, 43), among others.

Leaving aside these purely speculative observations on the history of origins, it is the previously dissected quite real prehistoric foundations, which enabled us to provide conclusive evidence of Ice Age cereal cultivation. In addition to two types of wheat (dwarf



Ng. 9: Pindal; WcmdCalculation



Ug. 10: Pindal; wall painting, red

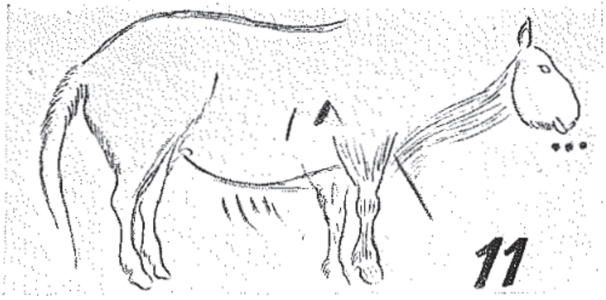


Fig. 11: Pindal; Waudzeichmmg

wheat and einkorn), we must also assume that a type of barley (probably the six-rowed variety) was cultivated in the Ice Age, based on the ear pattern carved on slate. In fact, these cereal species can be found in almost all recent prehistoric periods and are still cultivated today in some high valleys of the Eastern Alps. Alps. In this way, the cultivation of these breadfruits in our settlement area can be traced almost seamlessly from the present to the prehistoric period of human cultural development, a fact confirmed by prehistoric research, which now completely eliminates all previous opinions about origin, cultural distribution and the like. And not only cereal cultivation, but also mining with ore smelting and many other things originated from local soil and, as far as we know today, have always fertilized the environment rather than received from it.

Finally, the economic significance of these research results was also pointed out: the possibility of growing the aforementioned cereals in future in areas that were previously not considered for their cultivation due to their altitude or for other reasons.

These supplementary lines to the excellent remarks by Stockar mentioned at the beginning are merely intended to draw the attention of the general public to the results of the latest historical research in this field and their useful application.

Die Fundgrube

The wild Wger in Hesse

By Dr. Carl G. Cornelius

The Wild Hunter, who rides through the air at night, either alone or as the leader of the "Raging Army", is a phenomenon that not only appears as a legendary figure in various parts of Germany, but can be traced back to all Indo-European peoples and sources dating back to the 5th century BC. It must therefore be assumed that the origin of the legend is rooted in a common conception of the oldest North German mankind. The idea that natural phenomena such as storms and thunderstorms were the cause of the creation of the legend of a roaring "raging army" is an obvious one, but the numerous sources speak for themselves. The individual features of the legend's content undoubtedly correspond to more narrowly defined origins than weather phenomena that occur everywhere.

As we have increasingly departed from the earlier method of neglecting the traditions of folk life in favor of scholarly approaches, we have come to the conclusion that there really were angry armies in the early history of Germanic tribes, even in the German Middle Ages, and that these were the processions of military units for the purpose of honoring the dead

* Mainly through O. Höfler's book "Kul tische Geheimbünde oer Germanen".

In Hesse and Nassau, the legend of the Raging Army and its leader, the Wild Hunter, appears several times; often in Oberhoffen, but most enduringly in the Odenwald, where it has found a particularly popular expression in the "Rodensteiner". What is strange about this "land spirit" of the upper Gersprenz valley is that it moves along a certain path at certain times, namely always six months before the start of war or peace and always between Schnellerts Castle and Rodenstein Castle or vice versa.

This information led me for the first time to the assumption that the legend of the Wild Hunter contains more facts from the life of our Germanic ancestors than the aforementioned actions of ritual brotherhoods. There seems to be a mixture here in the memory of these, even today in the Nuremberg Schembartlauf, the Bavarian Haberfeldtreiben or in our carnival hustle and bustle, the parades of Nordic cult societies have been replaced by another feature of Germanic communal life: the highly developed signaling system over long distances that our ancestors knew how to use.

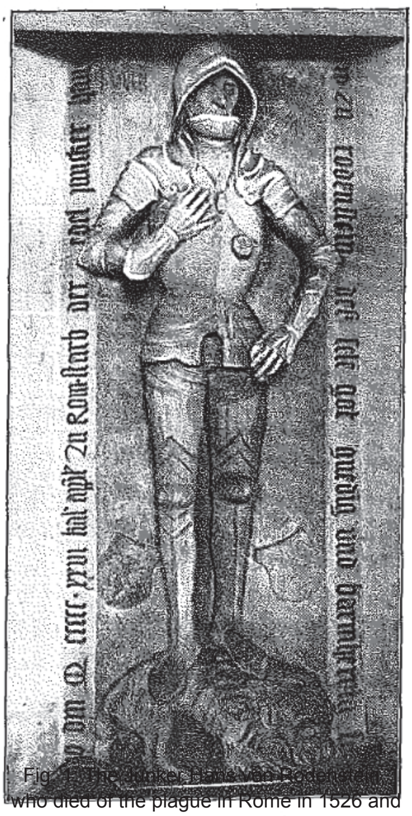


Fig. 1 The Junker Hans von Rodenstein, who died of the plague in Rome in 1526 and whose gaunt features and fearsome appearance made him the inspiration for the legendary figure of the "Wild Huntsman"

Proof of its existence is provided by the numerous old names of favorite places in the landscape, which like Hohe Warte, Wachtberg, Dören(Turm-)berg generally refer to it or like Lichtenberg, Weitzenstein, Hohenlüchte determine the type of signaling as light signals, to which sound signals were added at smaller distances or fog, as the hill names Klapperberg, Backpfeife, Heul meier pass on. In the Odenwald "Lärmseuer" is actually a combination of both methods of notification, and the usual dating of this name by the fathers proves nothing against what is said. We can see from this how our ancestors sounded the alarm at that time, and from the battles with the Romans, which show military deeds of such scope and such skillful measures, we must also conclude that the Germanic tribes had an excellent communications system.

When looking at these signaling points in nature, it is striking that they are usually located in a north-south or east-west direction. This had the "advantage" of the shortest and fastest connection, and as recently as 80 years ago the telegraph line from Berlin to West Germany was laid using these oldest night transmission points.

By singling out those important celestial directions, one can conclude that the signaling system was not the primary purpose of singling out these locations. The "sacred lines" will also have linked sacred places, places of worship, and this brings us back to the legend of the Wild Huntsman, whose locations in German lands are often associated with such traditions of specific signaling.

If the Wild Army descends from Feuerberg to the east near Hirschhorn am Neckar, the connection between the course of the Germanic cult brotherhoods mentioned above and the light signals given from the holy place is obvious. The intervals of six months reported in the Rodenstein legend are also explained in this way. This is a reminder of the highest festivals of our ancestors, which took place every six months at the

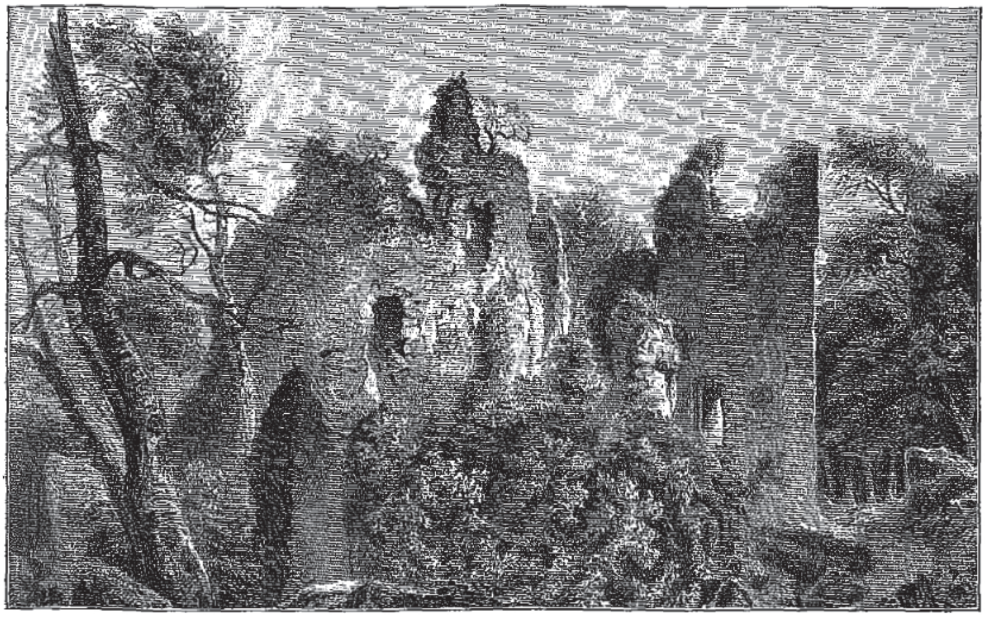


Fig. 2 Ruin Rvdenstem in the Odenwald, from where the legend has the "Wild Hunter" set out on his nocturnal journey. (After an old steel engraving)

The fire was held on the summer and winter solstices and the signaling system described above would have been particularly conspicuous, just as it was before the start of the war. The names Rodenstein and Schnellerts as the places between which the Wild Hunter maintained a connection through the air are also reminiscent of the color of the fire and the movement of the slingshot. We find a similar idea in Oberhesfen, where, according to legend, there was a connection between the Weißenstein and Rothenstein mountains near Marburg in such a way that giants threw stones at each other. Likewise, this throwing legend lives on as a remnant of the earlier Sianal transmission in the district of Giessen, where near Weikkartshain between Wildfrauenberg and Wil der Grube Niese and Riesin are connected with thrown stones. If we also note that in Nuppersburg (district of Schotten) the legend is linked to a trumpet-blowing giant and in Solms-Jlsoorf (district of Schotten) the appearance of the Wild Hunter is characterized by trumpet blowing, we can see the connections: the giants as a general reminder of people of earlier millennia, as well as the Wild Army or the Wild Hunter as a reflection of the processions of the Germanic cult societies, are linked to the memory of the highly developed eighth century. and the sound notification system of our ancestors are interwoven into the legend. When the Wild Army passed through Busenborn (district of Schotten) - so it is said - it became as bright in the sky towards the west as if there was a fire somewhere, and in Staden (district of Friedberg) a light attached to a long pole shone on the large tower towards the vineyard, which looked like a large lump of fire to show the Wild Hunter the way. We can therefore assume that the actual processions that gave rise to the legends of the Raging Army were linked in particular to the times of great festivals, as well as to the imminence or end of warlike events. One area of these legends therefore allows us to draw conclusions about the other and helps us to discover traces on the not easy path that every German-speaking person should help to seek: the path of recognizing the true inner culture of our Germanic ancestors. And loving, albeit tedious work will bring us ever closer to this goal, for just as surely as the tangible documents for the former greatness of Germanic culture were lost through the ruthless destruction of almost all Germanic literature during the Frankish conversion period, so surely did our forefathers possess them.

Zeitſchriftenſchau

Archiv für Religionswissenschaft, 34th volume, issue 3/4,1937. Elisabeth Hartmann, Der Ahnenberg, eine altnordische Jenseits vorstellung. It is rightly stated that a "firm doctrine of the North Germanic conceptions of the dead and the afterlife" cannot be established. The drowned man, for example, enters the Sipstenberg, or he comes to Ran or to Odin's realm. The belief that the dead person goes into the mountain does not belong to the circle of the living dead in the grave (the so-called living corpse), but is a distinct conception of the afterlife. The view that in Germany there is no equivalent to the North Germanic idea of the Ebtenberg cannot be accepted. Nevertheless, the essay provides ample evidence and takes into account an extensive body of literature / Carl Die men, **Mithrasmysterien und germanische Religion.** The Germanic religion did not influence the Mithraic Mysteries and was not influenced by them. / Gilbert Trathnigg, **Faith and cult of the Semnones.** Trathnigg deals thoroughly with the untenable statements of Alois Cloß, who was falsely claimed to be a student of Much. Our readers have been informed about the work of Cloß at the time. / Otto Huth, **Die Kulttore der Jndogermanen.** In addition to a work on the "Durch- zug des Wilden Heeres", which appeared in the same journal in 1935, it is shown that the passage through cult gates at the winter solstice can be proven not only in Germania and ancient Rome but also in ancient Aryan India. A new in-depth study of the Äpri songs by Johannes Hertel-Leipzig has shown that these are cult songs of the winter solstice New Year festival, from which the customs of this festival can also be recognized. It consisted above all in the extinguishing and relighting of the eternal fire and the ceremonial opening of "the cult gates through which the warriors passed. The cult gates are images of the gates of heaven, through which the gods enter the human world / **People and clod,** 15th year, issue 11, November 1937 **Friedrrch**'Mößinger, **Martinsfeuer.** Mössinger gives an overview of the spread of St. Martin's fires and then deals with about the meaning of the Martin fire. He tries to explain the straw doll burning in the fire. Everything points to the fact "that we see in St. Martin's fire the celebration of the beginning of winter, in which summer must find its death". / Georg Wiesenthal, **Glaubergfagen.** In continuation of the information in the October issue of the same journal, Wiesenthal compiles further legends set around the Glauberg, which is "the most significant monument of Upper Hessian prehistory". / Heinrich Winter, **Dre hen, Wickeln, Binden, Flechten und Knoten im Kult und Brauchtum unserer Landschaft.** From this third installment of the very informative treatise, which is provided with numerous pictures, we highlight the following: "Even in the seriousness of harvest work, the farmer does not renounce the circular movement. He mows the oats and grass - still occasionally today - in large spiral lines, usually from the middle of the field. He leaves a few stalks there, which he ties around or even braids. Through this ritual handling, these stalks become the 'man', the 'oat man', who is treated by him in the same way as the other ritual representations of men. Of course, the oat man does not go into the barn, he is burned in the field. The boy who burns the most oat men is the oat king." / The same magazine, issue 12, December 1937. The first two articles in this issue deal with Christmas customs: Friedrich Mößinger, **Christmas donkeys in the Usinger Land,** and Heinrich Winter, **Mittwinterliche Frauengestalten unserer Landschaft /** Die selbe Zeitschrift, 16th year, January 1938. Mößinger, **The village lime tree as a tree of life.** This essay contains important, hitherto unnoticed material. M. identifies village lime trees that have been artificially shaped into a three- or multi-tiered pyramid. This three-tiered pyramid also appears as a May tree and a Christmas tree. M. rightly refers to the fairy tale in Zau- nert, "Deutsche Märchen seit Grimm", in which the three-tiered world tree appears. / **Hessische Blätter für Volkskunde,** vol. **35,**

1936 Hans von der Au, **Drei lärren Strömp.** On the interpretation of a Vogelberg women's dance. Von der Au provides a comprehensive study of cultic women's dances. Although there are already several folkloristic works on the so-called "Weiberbund", he rightly states that this question still requires systematic research. In conclusion he says:
"One must not, as has been attempted,
'Männerbund' and 'Weiberbund' are divided between the Nordic and Western cultures and see them as racially determined opposites." / Friedrich Mötzinger, **An Odenwald Christmas parade.** The Odenwald Christmas traditions have received less attention to date, although they are very old-fashioned. Their meaning is only revealed by comparative research, which sees them together with the traditions of other German regions. / Karl Wehrhan, **Honigkuchen-Poesie auf dem Frankfurter Weihuachtsmarkt.** Wehrhan compiles the writings of the honey cakes that dominate the Christmas market on the Römerberg in Frankfurt am Main. - The issue concludes an extensive book show / **Der Norden,** December **1937 issue** Siegfried Lehmann, **Die Sonne im Sinnbild.** The author uses numerous rich illustrations to show the great importance of sun symbols in German folklore. The work receives its special value through a series of outstanding photographs. / **Volk nnd Heimat,** 13. Jahrgang, Heft 12, Dezember 1937. Fr. Sprater, **Der Trifels - die Gralsburg bei Wolfram von Eschenbach?** In contrast to several researchers who see the Wildenberg in the Odenwald as the archetype of the Castle of the Holy Grail, Sprater points out that there is more to be said for the Trifels, which has held the imperial jewels since **1195.** His explanations are remarkable, but it is unfruitful to answer the question of the archetype one-sidedly in favor of the Trifels. In the image of the Grail Castle, various things are brought together / **Mitteilungen des Wolfram von Eschenbach-Bundes, 1.** Heft, **1936,** Friedrich Panzer, **Die Wilden burg.** Wolfram von Eschenbach calls the Grail Castle Munsalvasche and he himself can only have understood its name as "mom WuvgZs", i.e. wild mountain. Panzer's beautiful treatise and the following ones by Albert Schreiber and **Walter** Hotz are very considerable contributions to the question of Wolfram's relationship to the Wildenburg in the Odenwald. The creation of this wonderful castle, which has become a national shrine of the Germans the Führer donated15,000 marks in 1936. - The same messages,

2nd issue, 1937, Max Preitz compiles Richard Wagner's comments on Wolfram and Parsival, Eduard Lachmann examines the verse form of Wolfram's Parsival, Bodo Mergell reports on the French source of Wolfram's much too little known Willehalm / **Rasse,** 4th year, issue 12, 1937, Karl Schneider, **on the original homeland of the Indo-Europeans.** Schneider reports critically on the work of Wilhelm Bran- denstein (Die erste indogermanische Wande rung, Vienna 1936) and Julius Pokorny (Substrattheorie und Urheimat der Jndo- germanen in Mitteilungen der Anthropolo gischen Gesellschaft in Wien, Vol. 66, 1936). It turns out that Brandenstein's treatise, which once again advocates an Asiatic original homeland of the Indo-Germanic peoples, namely the Kirghiz steppe between the Ural River and the Yr- tysch, is completely untenable. Schneider rightly states that the Indo-European homeland problem, in contrast to Brandenstein, who only takes a comparative linguistic approach, can only be solved through "close cooperation between comparative linguistic research, ethnology, Nassenkunde, Spatenwissenschast, and comparative legal and religious studies". - Pokorny's work, on the other hand, is stimulating and instructive / **Volk und Raffe,** Heft 12, 1937. Gerhard Heberer, **Neuere Funde zur Urgeschichte des Men schen und ihre Bedeutung für Nassenkunde und Weltanschauung.** Heberer continues his important treatise, the first part of which we have already reported on. He emphasizes that knowledge of fossil prehistoric man is currently making very rapid progress. "Since the earth's crust is being explored to an unprecedented extent in hitherto untouched areas, a further rapid increase in finds can certainly be expected." He goes on to state that the new finds do not refute the scientific knowledge of the development of man from a primitive ape state, and that we are now well informed about the main features of the phylogenetic development of man. "The ideological conclusions from this result are unambiguous and clear! They do not lie in a materialization of man, they do not lead to atheism, but they indicate man's place in the realm of the living. He is placed in the middle of the eternal hereditary stream of life, subject to the laws of life."/**Forschungen und Fortschritte, 14.** Jahrg., Nr. 1 **,**

January 1, 1938 Otto Eißfeldt, Zur **Frage nach dem Ursprung unseres Alphabets.** Eißfeldt emphasizes the importance of Hans Bauer's work on the origin of the alphabet, which was published in 1937 after the author's death. Bauer, who made the decisive contribution to the decipherment of the cuneiform alphabet of Ras Shamra, decisively rejects the previous theory which sought to derive the names of the Phoenician signs from an original pictorial character. The attempts to decipher Sinaitic and Canaanite inscriptions, which were guided by the picture theory, have led to failures. / **Nachrrchtenblatt für Deutsche Vorzeit,** 13. Jahrg., Heft 10-11, 1937. This extensive double issue is dedicated to prehistoric research in Silesia. From the wealth of content, a few contributions are particularly emphasized. / Kurt Langenheim, **Two finds with cultic signs.** A fragment of a stone axe from Kochern shows three arches in line, a symbol that has also been found on a bowl stone from Beldorf in Schleswig-Holstein and is also known from Brittany. A Bronze Age clay cup from Ranchwitz shows a curious decoration. In a double arch there is a sign roughly in the shape of an inverted six. / Christian Pescheck, **New Wandalian spearhead with salvation sign from Silesia.** Parts of a Vandal warrior's grave were found in a sand pit northwest of Kuttlau, Glogau district. Particularly noteworthy is a lance tip with two swastikas and a half-moon sign. It is the most important Silesian salvation lance to date. As salvation signs are rarely found on weapons, the author comes to the conclusion that this is the grave of a leader "who has the privilege of such signs". / Ernst Petersen, **New Excavations on the Siling and their results.** The Siling (Zoptenberg) is the most important ancient burial site in Silesia. "According to our current state of knowledge, we can now form the following picture of the appearance of the Siling summit in early history. The hill in the south-western corner of the mountain meadow, which is now occupied by the church, owes its origin to the time when the Jllhrians built their castle on the summit, and perhaps already bore a shrine at that time. The Vandals found it at half its present height and probably chose it as the site of their famous sanctuary, where the divine twins were worshipped, while the mountain meadow probably served as their meeting place. The medieval castle with the castle church, probably built by Uhten- woldt, later rose on the same site, the tradition of which has been adopted by today's mountain church, which has been destroyed several times but rebuilt again and again."

vrO.Huth.

Die Bücherwaage

Georg Scherdin, **Die Verbreitung der hochdeutschen Schriftsprache in Süd-Limburg.** Contributions to the cultural development history of a German-Dutch border region. Berlin 1937. Volk und Reich Verlag. 121 S.

Scherdin's study is a diligent and conscientious piece of work that focuses on soil, economy, history and language. In the course of the 19th century, the population of the borderland of South Limburg experienced strong changes, a peasant population has become an industrial population. At the same time, there was an assimilation to the Dutch culture and language, which is shown by an examination of the grave inscriptions. Scherdin's work, which is primarily important for the folk history of the border, can also provide valuable information for folklorists.

Huth.

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Germanien

Monatshefte für Germanenkunde
zur Erkenntnis deutſchen Weſens

1938 März Heft 3

Lur realization of the German essence:

The German and Nordic heroic song

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were linked to each other by the varying designation of individual main terms, as if by hooks, so that the narrative never broke off. Where the verse showed the end of a sentence in the middle, the sound connection with the following one jumped in: the bar rhyme. Where this seemed to be finished with the end of the verse, a bridge ("an arc") was built up to the middle of the next verse with the "variation" of an idea, with the paraphrase of a personality just mentioned by a name and the like.

This form, which was entirely calculated for a speaking, slow, solemn performance, was not when the heroic song was transferred to the Nordic courts. However, these songs, especially those from Franconia, carried over the content, the great figures and motifs of the Gothic and West Germanic heroic sagas to the Germanic north. The singers of the north, however, poured this content into their verse form. In doing so, the high art of the Nordic skalds was shown in the inner shaping, structuring and intensification of such songs, whereby new inner beauties were also developed from the old heroic song. With this in mind, let us compare our German "Altes Hildebrandslied" and the "older Atli-Lied" of the "Edda" according to Genzmer's master translation. We will see how a type of poetry that was initially bound to a communal purpose gradually developed into a pure art form without losing its spiritual character.

In contrast to the old Hildebrand song, which treats a single event, actually only one "scene", in two large images of inner contradiction - first a battle of speech, then a battle of arms - the old Atli song presents a well-calculated sequence of scenes in which the inner and outer events are firmly intertwined. While at the beginning of the German song we have no idea how the encounter, indeed the confrontation between father and son, will end (the last scene, which we are missing, the judgment of the father on the son, would bring a very rapid turn of events), in the Norse song the tragedy of the Gjukungen is clear from the beginning; the warriors are aware that they are going to their downfall and that with this courage they are sealing their warriorhood. This eliminates any external tension that dominated the older song (in accordance with the basic direction of all narrative poetry from the "adventurous"). The later poetry is not concerned with the what, but with the how of the process. And the how consists precisely in the fact that the heroes' adventures unfold ever more strongly and ever more purely, taking hold of their souls ever more deeply and illuminating them from ever new angles. The "ideal" side of the story thus predominates; the whole is a testimony to that refined culture which can no longer simply accept the traditional motifs, but must somehow interpret them.

This is why the Skaldic singer appears repeatedly, where the old "Skop" with his modest "llc giborw ckm seggen" actually attributed the merit of the story to others and had only given himself as a mediator. He knew that his listeners would already understand the story in the right spirit (in the "ideal" sense of Reckentum) and only guided their hearts indirectly through old Hilde brand's great lament to the "rvaitam Oot". It is precisely this internalization of events, however, that is lost in the more recent poetry. The kings are - after the lively opening scene - very silent, and Gudrun only speaks to explain the plight, to threaten. The fulfillment of her threat, the mother's murder of her own sons, is underlined in its horror by the poet himself: "To the pale prince gave the terrible

i According to Genzmer's preliminary remarks (in the "Volksausgabe" of his translation), which we can agree with, the song was probably rewritten in the last quarter of the 9th century by a court scalde of King Harald Schönhaar based on a Frankish model. Hence the preference for Nordic "kenningar", for example, such as "ZaumZerrer" for the horse or
"Ring wasters", i.e. treasure donors for the king.

the snack", only to immediately add the excuse for the act: "Obedient to duty." There is nothing about inner conflicts as the subject of the depiction. The immediate feelings of life, even the will to live, the love of siblings and parents, which rears its head in the protagonists, is barely hinted at; it is pushed to the margins of the poem.

The actual events are worked out all the more powerfully. And yet the poet does not stop at simple description or report; nor does he commit himself to any particular form of presentation (an epic "basic form", such as report, description or conversation), but constantly changes the tone and attitude of the narrator. Of course, this was already the case in the old heroic song, where pure enunciation, battle talk and narrated battle action followed one another. Whether at the end there was a "lament" or a "glory" (as the Atli song ends with the admiring reference to the bloody figure of Gudrun in the cruel firelight of the burning castle) can never be determined. Basically, the change in the forms of presentation is purely factual, due to the progress of the narrative itself, whose individual sections are "underscored" in this way and thus elevated to a special effect.

The younger, Slavic poet is different, who confronts fine action with great freedom and presents it in a playful manner, as it were. He is concerned with constantly shedding new light on the internal process, but above all on the solidification of the warriors in their attitude (their "epic integration") and at the same time always working out new effects (indeed "effects") of the external process. He confronts the events with a much greater "distance"; although he is inwardly involved in them, he is by no means as directly affected as his great German predecessor. This is why his depiction is more conscious, more indirect than that of the Hildebrandlied.

We see how the German adheres faithfully to the natural sequence of events; how he leads each one faithfully with the indication of the speaker, and with the repetition of the formula ("da sprach") seems rather monotonous; how he follows the external antecedent
The story is developed in a flat, linear manner, in the purest epic, and only with the great lament does it use a single lyrical form long since adopted from the heroic song and turned epic; namely that we always hear the "narrator" talking along, as it were, for what Hildebrand expresses with "I" is actually meant as "he" and less lyrical than contemplative, as it springs less from the momentary situation than from the loosened depth of the ground, which is drawn into the "report" here through the "speech".

From the outset, the Nordic poet is intent on interrupting or loosening up the natural course of events in order to give each scene new twists and turns in the spirit of adventure and, at the same time, new insights into the inner process. adventure and at the same time to gain new insights into the inner process. Hence the brief yet detailed description of the "situation" of the first scene: the invitation of the kings to the court of the Huns. Here the poet uses a device of older poetry with deliberate intensification. Even the poet of the Hildebrandslied contrasts the son's banal and crude, sometimes threatening, sometimes mocking, not shying away from insults, language with the father's sometimes friendly, sometimes complaining, but always high-minded, superior, fateful speech; with great art, but without any calculation, he alternates between surface and depth, between punctual remarks on the one hand and broad, sweeping outpourings on the other. We perceive this distinction half unconsciously; the derisive criticism of the father's greeting by the son refers only to the content and the immediate form of his speech.
"enticing" speech (spenü micd). The indirect and all the sharper contrast in the Atli-Liede is different. We first hear the "cold speech" of "Knefröd" (one of the oldest "register terms" in the Germanic tongue!

The courtly chattiness in the enumeration (the " list") of the Hun's goods on offer. In true courtly fashion, Gunnar does not answer directly, but in an ironic question to Högni to praise his own goods. Again, the ungrounded man does not really answer, but deepens the whole scene by interpreting Gudrun's runic message, thus revealing the tragic background to the whole situation. With a truly dramatic turn of events (with a magnificent heroic "Nevertheless") Gunnar rises, after the very brief, impressive description of the depressed mood in the hall, to the jubilant death cry: "Wolves shall enjoy the Nibelung heritage if we do not follow the cargo." The farewell is brief, with the meaningful wish of Högni's son: " Where courage takes you, go safely and wisely." We know that there is no more salvation to be expected here!

The eventful scene, which is quickly internalized and deepened, is followed by a brief account of the journey up to the warriors' arrival at the Hunnenburg, then immediately by Gudrun's address, which is less a warning than a lament that it had to come to this. Gunnar's reply ("It is a failure, Schwester, to gather the Nibelung") is less a self-accusation than a word of fate ("It could not be otherwise"). Thus we do not have a real conversation, but rather a discussion of the situation, which could not be better illuminated from the point of view of a knight with its tragic necessity and which only closes the ring of fate all the tighter around the siblings.

This concludes the preparation and is now followed by larger scenes, which are again artfully intertwined. First the subplot: the assassination of the kings after a short battle. Gunnar is given the opportunity to make the "Gylp" (defiance) speech after being deceived by the heart of the stupid Hjalli and after the sacrifice of Högni, who does not speak in a masterfully inserted scene, but laughs when they "cut to his heart". The mockery of the bound Gunnar is broad and sweeping, making Atli's word of power all the shorter as he hands him over to death. The terrible scene in the serpent's court is then seen again (with effective foreshortening) only from the heroic side: how the bound man strikes the harp in the serpent's court. Gudrun's final warning to the king, the admonition to his oaths, which of course goes unheeded and explains and justifies everything that follows, is very effectively interspersed.

Not enough to admire is the depiction of the catastrophe with all its individual images, each of which has its own stanza; how splendidly the images emerge in very brief strokes with all their emotional values, as we see the impending, now inevitable doom approaching in an ever-changing key. Everything now points towards Gudrun's speech: the inner action, at the same time the conclusion of the "ideal context": the revenge that threatens the king makes itself known in her hollow greeting and then in her gruesome and grandiose explanation of the terrible meal she has prepared for her husband. From then on, she freezes more and more. We see her as the tearless mother of the slain children, as a clever ring-giver and as an avenger whose passion knows no bounds - who only drives the dogs outside the gate to consecrate the entire hall and all its inhabitants to death by fire and to perish in it herself. The seemingly icy-cold, yet shuddering admiration, restrained and yet again closing depiction, in which all human values resonate all the more strongly: how far it stands from the almost bland, matter-of-fact depiction with which the final battle was introduced in the Hildebrandslied! The German poet of the old days was more interested in the effective depiction of a complete and flawless heroic battle, while the Northerner also completely imbues the motif of the murderous fire, which is so well known and so popular in the saga, with the queen's revenge and draws us directly into the tremendous twist of fate. Robert Petsch.

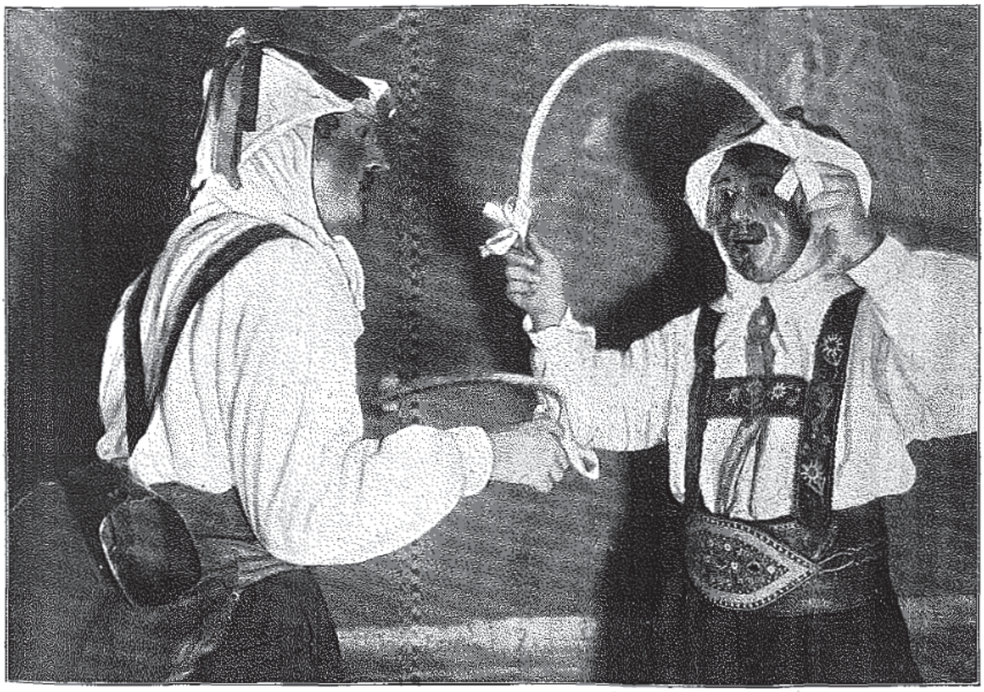


Fig. 1: "Schellemührer", who carry heavy bells on leather belts and ring them in a peculiar rhythm. They carry halls wrapped around "Ochsenzwiesel" in their hands

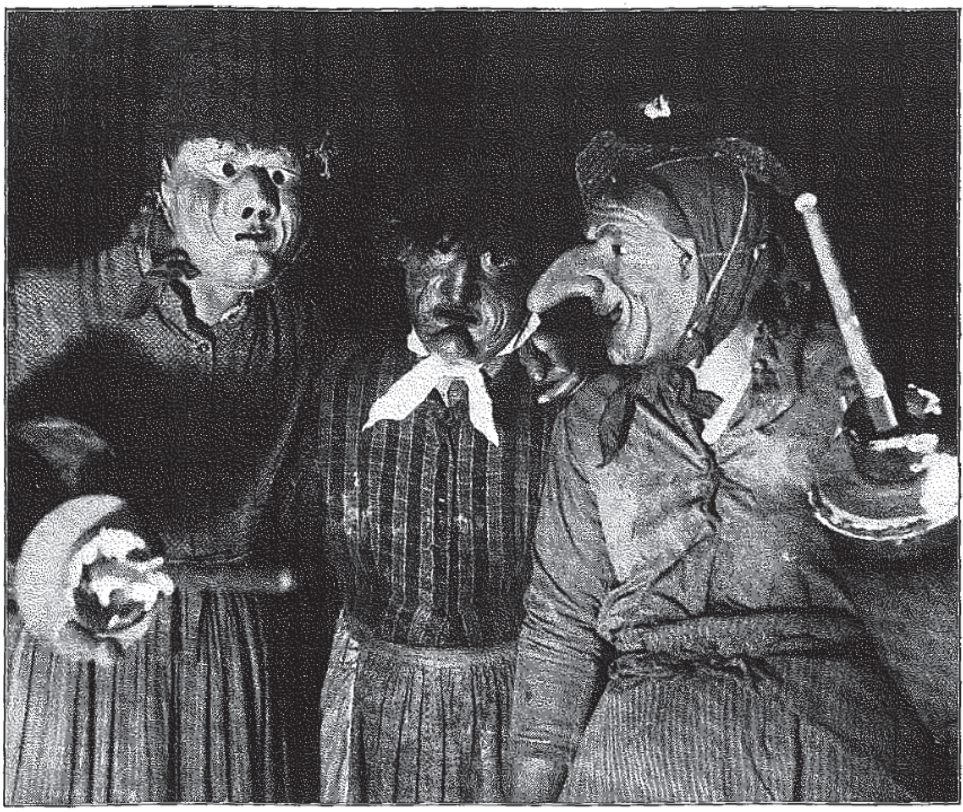
Aasn.: Wemer Köhler

Lasnscht tm Werdenfelser lband

From Werner Köhler

In most regions of the empire, when asked about the most important festival of the year, the answer will be "Christmas!". In the Werdenfelser Gau, on the other hand, with its fine main towns of Partenkirchen, Garmisch and Mittenwald, the answer will definitely be: "The most important festival is the carnival!" I owe the fact that I got to know this carnival with its highly interesting characters at all to friendly tips from locals who told me: "If you haven't seen our carnival, you don't know anything about our life!"

Partenkirchen, where I have witnessed this carnival several times, is the strangest place in the whole district, where the old customs are most strongly alive among the local farming population. Only the peculiar custom of stirring the bells is stronger in Mittenwald, but there it has more the sense of a dance, while in Partenkirchen the character of a "magic" (fertility spell) seems to be more preserved, moreover, the Partenkirchen population itself is hardly aware that these old customs have any meaning. People look forward to the carnival, they like to take part in everything and sometimes even passionately, but nobody could explain it. It has always been done this way, that's why people do it the same way, "our father did it, our grandfather did it, we do it the same way!" The



Mb. 2. 3 witches with butter churns

Aufn.: Werner Köhler

The big festival begins on "Unsinnige oder der Schmutzige Donnerstag" (the Thursday before carnival). Early in the morning, most of the children run around covered up and painted. Their disguises are the usual ones. The wooden masks, which are the men's most important piece of equipment, are not worn at all. They linger with relatives and acquaintances, are given a piece of cake here and there, are allowed to drink from a beer mug, but otherwise there is nothing special about them. The spa administration occasionally invites them to some small party and gives out prizes for particularly pretty disguises, but there are no types to be found that are otherwise unheard of. When the first masked adults with their wooden masks appear in the afternoon of that day, the fun for the children on the streets is over and they are chased away by the young lads. There are only men under these wooden masks, the women and big girls are not allowed to go "maschkere", this is an exclusive prerogative of the men. On this day, the "nonsensical or dirty Thursday"^

i The name "Dirty Thursday" was explained by a Partenkirchener as meaning that on this day you had to eat dirty pastries, lard pastries, because otherwise Frau Perchta would rip open your belly with a plow tire and then sew up the wound with a wcmen chain. The very mention of Frau Perchta shows that the Werdenfels carnival is a delayed Perchtenlaus.

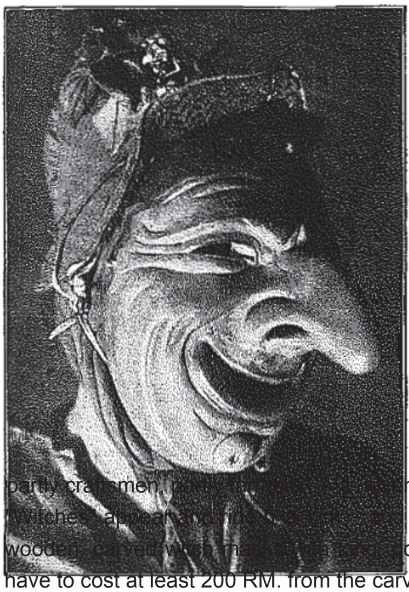
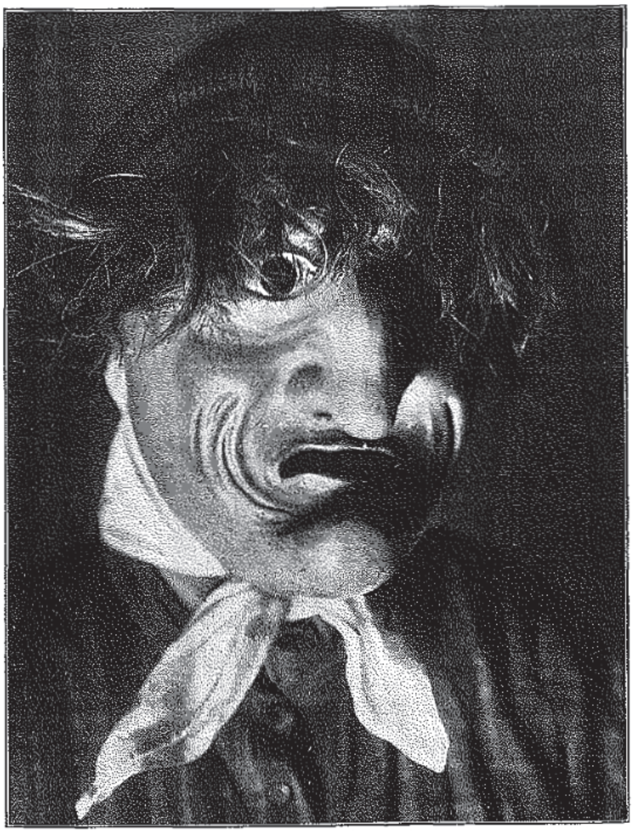


Fig. 3, Witches' mask from the 18th century

On: Werner Köhler

The Jagglschutzer, a society of men who bounce the Jaggl, a plastered artificial man, on a cloth in the air in front of some houses, also appear. An exact explanation of this custom cannot be obtained from the practitioners, perhaps it is a kind of reprimand against fellow citizens who are too thrifty, or perhaps it is also a kind of tribute. It is loud and noisy and is interrupted by visits to the inns. The most important thing for the mostly rural participants these days in Partenkirchen is the "Rassen", an inn that also accommodates foreigners from the city, but has a special room for these boarders, while the other rooms are only for local citizens, partly craftsmen, partly farmers. As evening approaches, the "Witches" appear and ride back and forth along the streets on their brooms. They usually have full wooden, carved witch masks with long, pointed chins in front of their faces. Today, such a mask would have to cost at least 200 RM. from the carver; the farmer no longer has that much money left over, so The whole mask carving industry almost died out and there was only one carver left in Partenkirchen, the old master Ehrhardt, who still knew all the old customs and acted as master of ceremonies, so to speak, at the farmers' weddings. The secret of the masks is kept very closely guarded at the carnival and even the best friends often don't know who is sitting opposite them in the wooden mask. The old families often have a lot of masks, probably up to 25 pieces, and it is also customary to exchange the masks with each other. Unfortunately, it used to happen that private revenge was taken under the protection of the wooden masks.

Fig. 4 Witch mask



Auf.: Werner Köhler

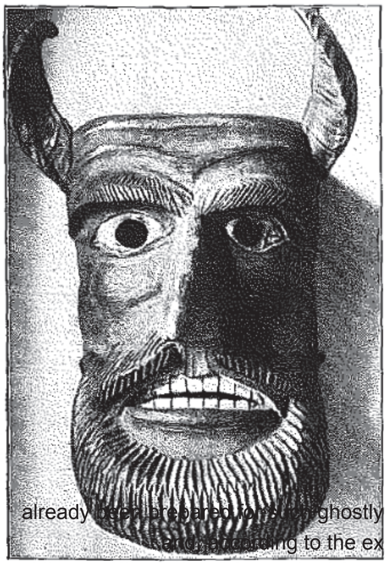


Fig. 5, Perchtemnaske from Tyrol
Pictured Werner Köhler

was practiced. Then the police came and searched the house. Out of fear of them, the masks that had been kept on the floor of the house all year were burned. As a result, a number of the oldest and most valuable pieces disappeared. Nevertheless, there are still hundreds of magnificent old masks. Between 12 a.m. and 1 a.m., most of the masks disappear from the streets, with only a few companies moving from business to business. If two such masked companies meet by chance on the street, you can hear strange sounds. They greet each other with screeching, disguised voices, strange whistling and other strange ghostly sounds.

Incidentally, there are a few mask types that have already been prepared for such ghostly sounds by the carver. They are all depicted with pointed mouths and, according to the explanation there, must "whistle all the time"! The masquerade, the "Maschkeregehen", as they say in Partenkirchen and Garmisch, now lasts until Tuesday evening. It's very busy on Sunday. There is on

In the early afternoon, there is also a real parade through the whole town. The

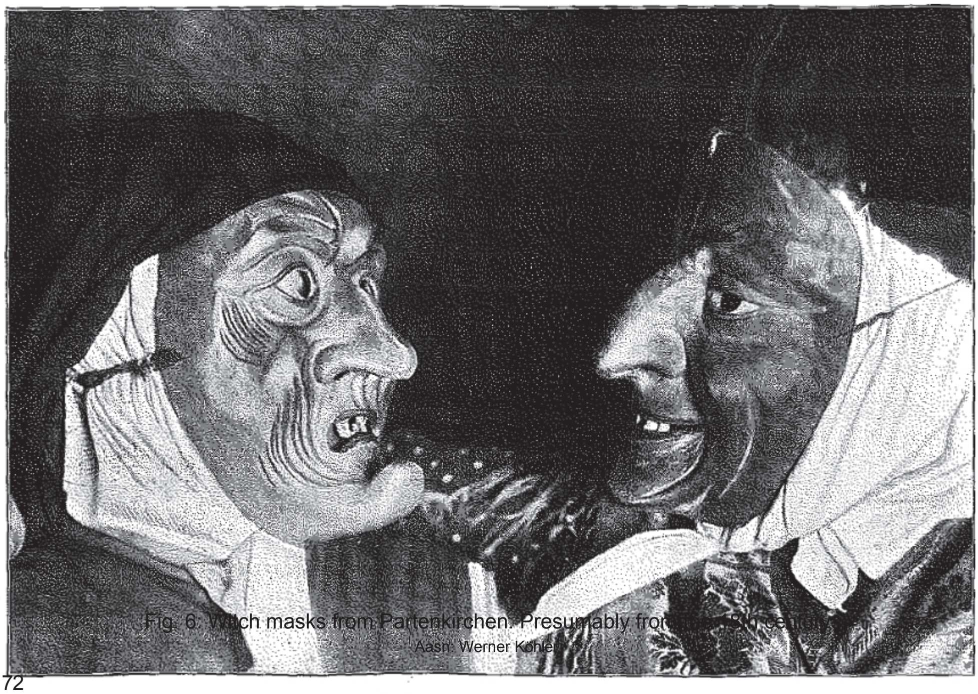
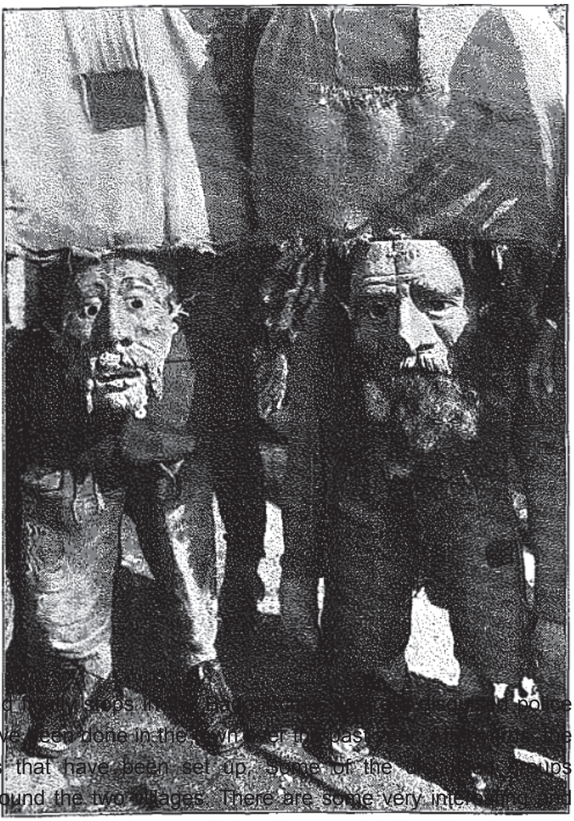


Fig. 6: Witch masks from Partenkirchen. Presumably from the 18th century
Aasn: Werner Köhler



Mb. 7 The "Zwergs", earth spirit masks from the Wsrdenfelser Land

Excerpt: Werner Köhler

The local band leads the way, the police have to keep the roads clear to prevent accidents, floats are decorated and carry groups depicting events from the local history, often mocking other events from the previous year. Even now, after two people have aged, the locals still tell stories of what once happened on such floats. For example, the story still lives on of a man who, as Lohengrin, took part in the procession on a high wagon and was severely scolded by the mother of his illegitimate child because he had the money to equip an expensive wagon, but did not want to pay for a fine child.

The procession goes through the

The tour travels through the whole town and finally stops in [illegible] disguised police officer reads out all the stupid things that have been done in the town over the past year. Afterwards the people lose themselves in the beer tents that have been set up. Some of the disguised groups retreat, but others continue to walk around the two villages. There are some very interesting and strange characters, for example a man who has an apron in front of his body filled with pretzels, sausages, etc. He ties the sausages or pretzels to a fishing rod, whistles strangely and lets the children jump for the delicacies on the rod. There is another group, three disguised men with freshly tied brooms, which they offer to the women. (Fertility pictures?) There are the "Zwerg!", little guys with splendid old masks representing older men with big beards. They are accompanied by boys playing music who collect money for the evening so that they have enough to drink with the "Zwerg!". The "Zwerg!" are only half-tall because they wear their large masks in front of their bodies, above their heads they have a frame made of willow rods, at the height of their faces there is an opening which is filled with slightly air-permeable fabric. (These strange figures are apparently personifications of growth spirits).

In the meantime, the "Schellenrührer" have changed their clothes in an inn. These are two sturdy men; one is the lead dancer, who holds a silk ribbon wrapped around an oxen weasel in his hands and dances to a special rhythm in front of his companion, the Schellenrührer. The Schellenrührer himself wears a very thick leather cushion on his hips. Many bells rest on the pillow, normal bells, like the ones cattle wear on their necks. That's quite a weight, for sure

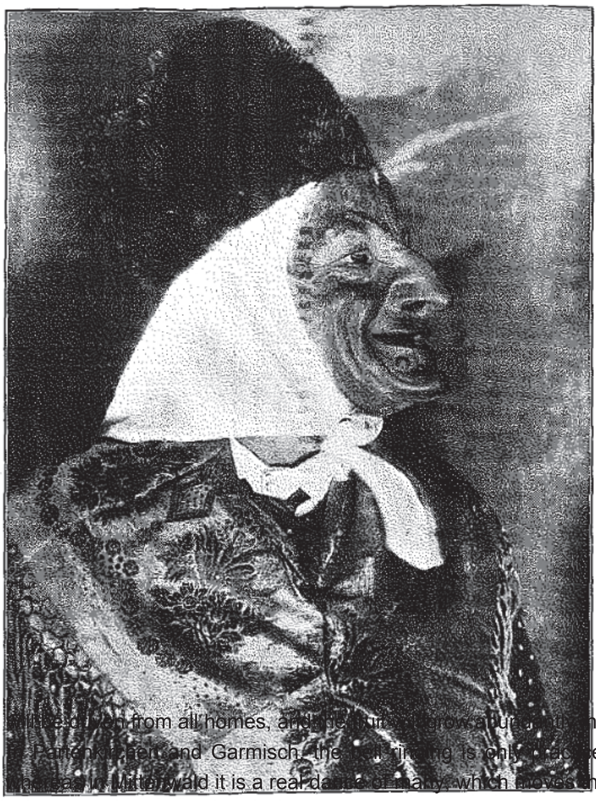


Fig. 8 Partenkirchen witch mask from the 18th century m Werden- felfer state costume
On - Werner Köhler

100 pounds. Now the front dancer dances in front of the bell-ringer, at the same time the bell-ringer throws up the back of the bell, and the bells sound tinny. They stop in front of every homestead, in front of every pile, even in front of the hotels, and jump their dance a few times; the bells must ring in front of every house. This lasts They are brought in every now and then and given something to drink. They probably get a tip from almost every house. This goes on until the evening falls, and in the evening the bell ringers are naturally but the evil forces are out for a new year.
will be driven from all homes, and the fruit will grow abundantly in the farmers' fields.
In Partenkirchen and Garmisch, the bell ringing is only practiced by one couple from house to house, whereas in Mittenwald it is a real dance of many, which moves through the main streets and acts more as a demonstration. The people of Partenkirchen take the ringing of the bells very seriously, perhaps there is still a little of the old belief in the good effect against the evil spirits. It is said in Partenkirchen that in the last century a young lad who had to serve his military service in Munich walked from Munich to Partenkirchen at carnival time, stirred the bells the whole next day and walked back to Munich on the night from Sunday to Monday, so at least the bells had been stirred properly in his home town, and that was important and had to be!

The masquerade goes on for two more days, people work a little for two more days and enjoy their lives. At midnight, the "witches", who are of course also young men in disguise, ride through the streets once again and then whizz into the "Rassen" on their brooms. Then the carnival is over for the year. The spirits are awakened and life can go on!

The Saxon royal palace of Werla near Goslar and their excavation

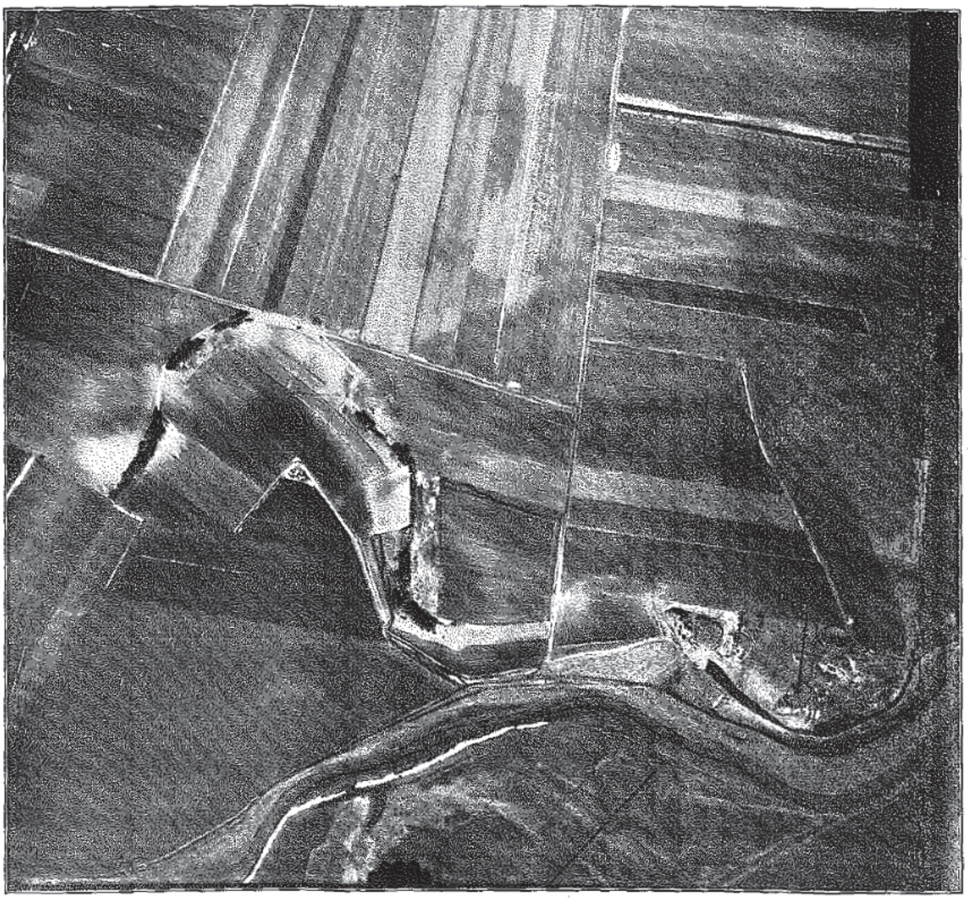
(conclusion)

By Dr. H. Schroffer, Hanover

Aerial photographs and a careful survey of the site were necessary to create an overview of the entire facility. Upon request, the commander of the Hildesheim air force base, which is a military institute of the air force, authorized the production of aerial photographs as part of military training. The photographs were taken by Captain Stein, who produced steero images that were taken with a running film in such a way that the second image must contain 60 percent of the area covered by the first image. These images are glued at eye distance and then viewed with the stereoscope. As a result of the large distance between the images, exaggeratedly three-dimensional images are obtained in this way, i.e. the slightest dips and ridges emerge very clearly, and the trained eye is able to evaluate the observations.

The first photo was taken on March 18, 1937 due to the snowmelt that had just ended. The particularly high humidity has a favorable effect here, since the water flow in the solid, grown soil and in a formerly excavated and loosely filled or flooded soil or even in flat lying stone foundations is very different and is characterized by different colors. Thus, even a simple examination of the aerial photograph reveals lighter and darker stripes (Fig. 7), which merge to form different rings or sections. According to Hauptmann

[illegible] the southern edge of Ringt



Fwigegeben by N. L. M. No. 3135/37,1-3

Fig. 7 Aerial view of the factory site on 18. 3. 37

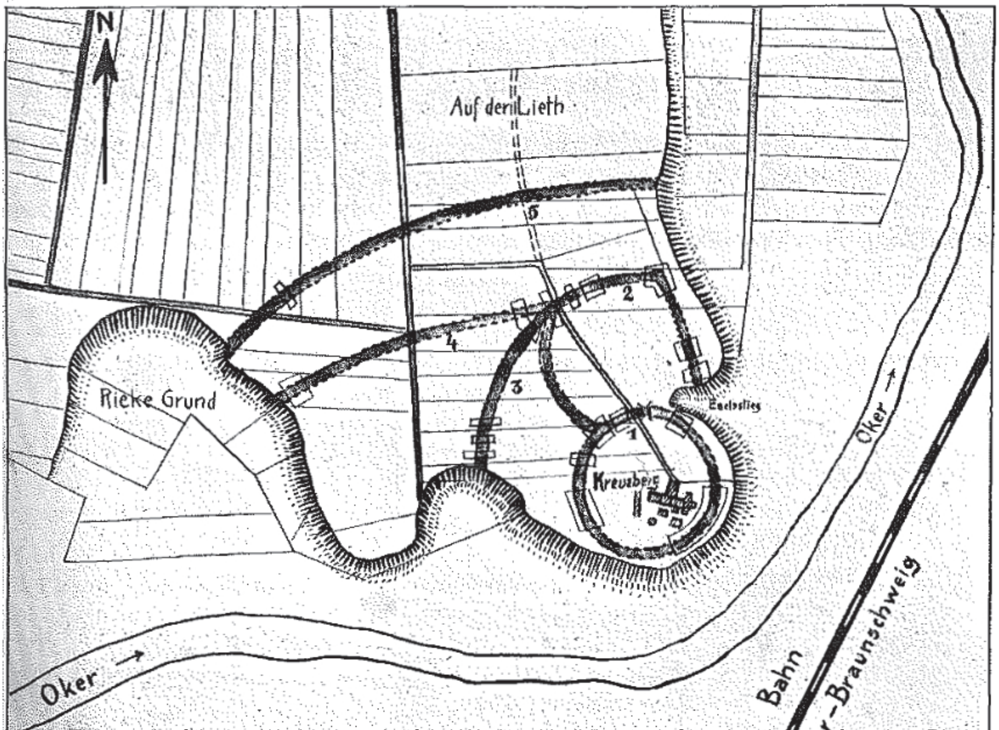
Aufn.: Fliegerbildſchule Hildesheim

Stone, the inner four rings (Fig. 8) consist of stone walls, some of which are fronted by ditches, while the outermost ring no. 5 is a simple earth rampart with an outer ditch. The path leading out of the interior of ring 1 is referred to as the old access road to the castle; in the aerial photograph its former course to the north can be clearly seen, whereas today it is cut off between rings 1^-5 by a linking path leading to the west. Captain Stein indicated the gates where the old path intersects the rings.

After this evaluation, the method of excavation was established. It was necessary to create a careful survey network which was firmly anchored in the landscape and which could be transferred to the aerial photographs, so that comparatively point by point in the terrain and in the image could be determined. The realization of this work will be carried out by Pros. Harbert from the Technical University of Braunschweig, who drew up a contour map and laid out a network of around 120 squares, each 50 meters long, which were all marked by numbered stakes. Where work was carried out, these squares were subdivided into 25 squares of 10 meters each, so that there were approximately 3000 squares of 10 meters each. These squares formed the basis for the catalog, which was kept just outside. In

The numbering of the small finds in each square began with 1 and went up to x. Some squares yielded over 2000 numbers, and this year a total of around
25,000 numbers were recovered, which were labeled at the end of the excavation and included in the catalog with details of the coordinates, depth and other circumstances of the find. A thorough processing of this huge quantity of finds is still pending, so far only a rough sifting has been possible.

The verification of the aviator's data was first carried out in the north-western part of ring 1. The program found the 1.80 m thick enclosure wall, which was only preserved in its foundations (Fig. 9), in front of which, separated only by a 0.80 m wide berm, was a 4 m deep and 8 m wide pointed ditch. According to the evidence of its inclusions, this ditch had already been filled in in the 12th century and built over with a more recent stone wall. From a fortification point of view, it was very important to note that the soil obtained from the excavation of the ditch had been heaped up over a wide area behind the enclosing wall. In addition, it was found that the entire forecourt had been lowered by about 1 meter. At two cuts further east towards the old road, the wall and ditch were found in the same way, but the berm had widened to 2.50 and 3 meters respectively. The



Mb. 8: The result of the aerial photograph of the Werlagel building transferred to the catafter plan. Rings 1-4 have stone foundations, some with trenches in front of them, ring 5 is an earth wall with a trench. Its length is over 500 m. The total area of the castle is 100 acres. It can be seen from the picture that the symmetrical search trenches and the staked-out areas are the right places for the airplanes to land.

given trains met

The purpose of this phenomenon became apparent when the investigation was continued on the other side (east) of the path. There, as indicated, the gateway came to light (Fig. 10), which consisted of a 14-metre-long gate lane, narrower at the back and widening to 5.20 meters at the front. The entrance was flanked by two sturdy, projecting, semi-circular stone towers, for which the berm extended so far forward. It is clear from this that the towers were already planned at the time of construction and belonged to the first complex. In the rear part of the Torgasse, the foundations are deeper and are connected by a low transverse wall which, however, only reached as far as the level of the thoroughfare. It can be assumed that there was a tower open to the rear which blocked the passage.

Between Ring 1 and Ring 2 lies the depression of the so-called Eselstiege, which formed the access to the water. Ring 2 is built in front of Ring 1 to the north. It consists of a stone wall without a ditch on the eastern (slope) side and in its western section, while the northern part is preceded by a pointed ditch 4 meters deep and 8 meters wide. It was important that pottery was found on its floor which can be assigned to the first half of the 10th century. Here, too, the soil exposed during the construction of the ditch had been heaped up behind the 2-meter-thick stone wall, and here, too, the foreshore had been lowered over a wide area. The ratio of ring 1 to 2 corresponds to that of the main castle and outer bailey, as is known from many castles in northern Niederfachsen and in the Netherlands whose construction is attributed to Henry I.

Ring 3 turned out to be a paved road. Ring 4 connects to Ring 2 in the east, while in the west it leans against the Riekengrund depression. It corresponds to Ring. 2 and, like the latter, has a wide ditch in front of it, which has not yet been fully investigated. It probably enclosed the Hörigendorf Werla. Ring 5 consists of a heavily ploughed earth wall, in front of which there is a 3.60 meter deep and 12 meter wide ditch. The trench earth was used for the construction of the rampart, and the foreland was also artificially lowered here. A sherd from the 10th century came to light at the bottom of the ditch, which, in combination with the ancient construction method, makes it likely that it dates back to the 10th century. This rampart is over 500 meters long. With both wings, it leans against the steep slope of the Oker terrace and cuts a nose jutting into the Oker lowlands at the narrowest point.

place. The area he sealed off has about 100 acres, i.e. it is the largest fortification in Lower Saxony.

The results of this year's excavation are as follows. The strategically highly important Werlakopf was already permanently inhabited in Indo-Germanic and Germanic times. It is possible that the hill already had fortifications at that time, but the structures still recognizable today most probably all belong to the time of Henry I. It is fitting that Rings 1 and 2, as well as the gate of Ring 1, which widens out like a horn of plenty, can certainly be compared to the other fortifications attributed to Henry I.

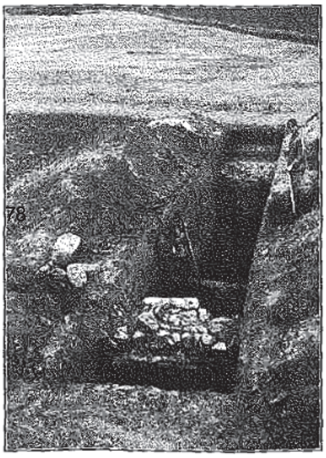
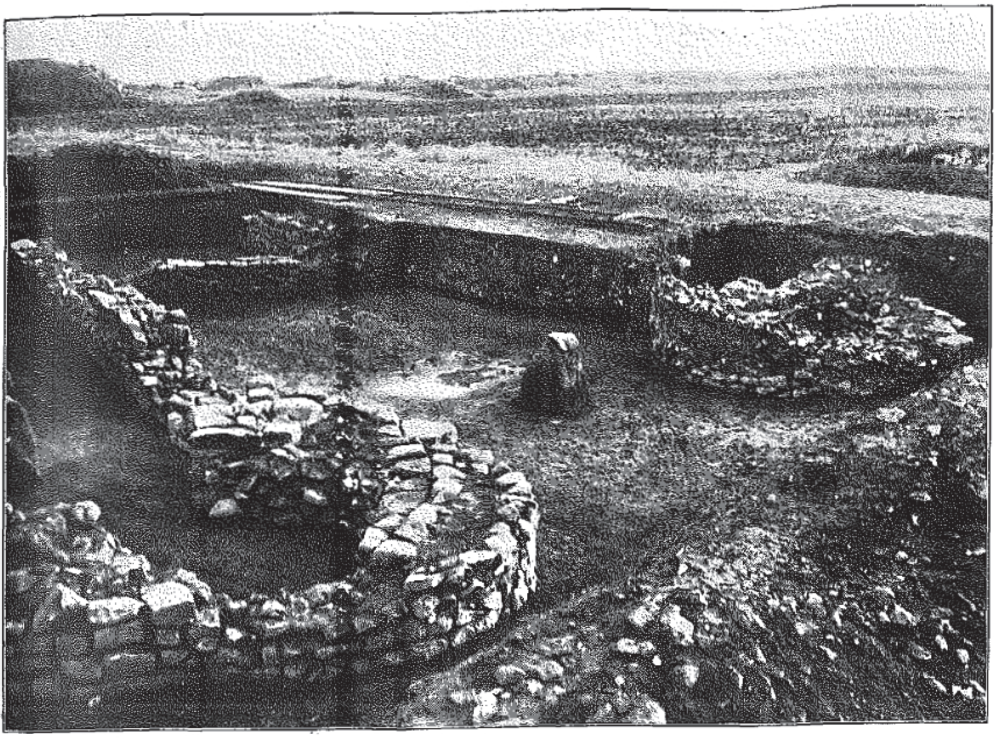


Fig. 9 Section through the wall and the pointed ditch in front of ring 1. The ditch has not yet been fully excavated

Ausu.: from Busse



AbL. 10. bend down on the gate of ring 1
Auf: from Busse

castles. Rings 4 and 5 had a special function, however, and were probably used to take out Henry's cavalry. The Werla thus forms a clear, in stone translated example of the Saxon attitude to building and distinguishes differs fundamentally from the Franconian palaces, from the Roman construction from are developed. Among the other palaces in the Harz region, it stands out for its mighty military castle and as a meeting place for the entire Saxon tribe, which it became after the expansion of the Saxon sphere of influence. It was not a refuge castle, but a barrier castle that secured access to Lower Saxony. It allows the person of Henry I to be recognized from a hitherto little-seen side, namely that of military policy. Even after Goslar became the legal successor to Werla, not all life ceased here, but the use of the Palatinate Hill continued into the 15th and 16th centuries, only to finally cease.

The success of this year's excavation was only possible thanks to the for the first time applied method of stereoscopic aerial photographs. This, together with the careful surveying of the terrain, made it possible to make the search cuts with such precision that literally no spadeful was made in vain. On the same basis, namely in cooperation with the air force and the surveying department, the further investigation of this unique site is to be continued in 1938. In particular, the construction of the individual rings, the nature of the slope fortifications and the question of the gates will be further examined.

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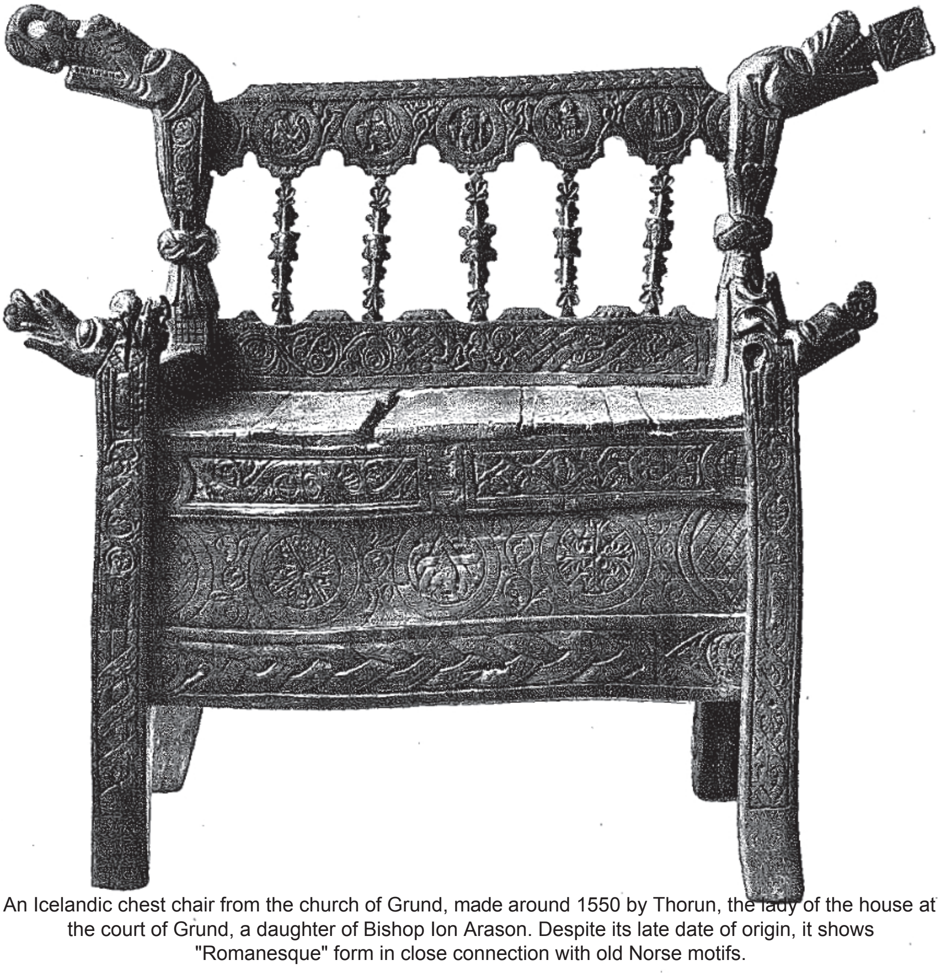

An Icelandic chest chair from the church of Grund, made around 1550 by Thorun, the lady of the house at the court of Grund, a daughter of Bishop Ion Arason. Despite its late date of origin, it shows "Romanesque" form in close connection with old Norse motifs.

Fig. 1: The monastery hill at Lorch from the west

Zippengedsnte and tradition among the first Hohenstaufen

ByLr.AdoifBobel

The following will not deal with the politics and great deeds of the Hohenstaufen emperors. On the other hand, it should be pointed out that the Hohenstaufen dynasty, an ancient family from the Swabian land-grabbing period at the famous

The village, located at the bend of the Limes near Lorch, preserved and demonstrated Germanic attitudes in a favorable environment.[1]

The purpose of this short treatise is best fulfilled if the first two Hohenstaufen are first shown how this Germanic attitude was expressed in their behavior in family matters.

It must be said that there are hardly any sources to be found, so this is only an attempt to determine whether we can find Germanic clan and religious traits in the behavior of the Hohenstaufen. What is essential for us is to show how an attitude of faith of an old kind was carried over into the historical period and thus to have examples of historical men for our conception of Germanic morality.

History

Frederick von Büren was the unconditional supporter of Henry IV, the great but hapless German emperor. Emperor Henry IV gave him his daughter Agnes as his wife and the Duchy of Swabia as a morning gift, along with the imperial storm banner.

Like Frederick of Swabia to Emperor Henry IV, Frederick's sons,

[1] The name Lorch is explained as being of Roman origin with " llsurescum" or " sä llunsm". It remains to be seen whether the Romans in the Swabian Forest felt such a longing for the Italian laurel groves that they named their fort after them. How "sä llunsm" became Lorch appears to be a mystery. An attempt at an interpretation is therefore added: We know many places that are named after a forest and contain the words "Hardt" and "Loch". (Murrhardt, Mainhardt etc. and Haigerloch, Schwärzloch etc.) Shouldn't it be obvious to equate Loch-Wald with Lorch, i.e. to attempt a German explanation of the name?

Frederick of Swabia and Conrad, who had received the Duchy of Franconia, remained loyal to their uncle Henry V. At the election of the king in 1125, the distribution of power was as follows: The Hohenstaufen Frederick and Conrad had united the preponderance of secular power in their duchies of Swabia and Franconia and supplemented it with large portions of Henry V's inheritance. They laid claim to the crown as Henry V's closest relatives and thus as heirs to the Falif emperors. In addition to their loyalty to the emperor, which was based on more than just material considerations, kinship was also a factor. An opposing candidate was put forward in good time: Lothar of Saxony, who was rich enough to be considered an opposing candidate, but weak enough to be a willing tool in the hands of his voters. This suitability also provided him with the help of Adalbert of Mainz, the Hohenstaufen's spiritual enemy. He was the mastermind behind the royal election, and his cunning succeeded in bringing Lothar of Saxony to the throne. Adalbert did not stand alone; he was supported in this electoral comedy by the Roman cardinal legate. Duke Wels of Bavaria, Frederick of Swabia's father-in-law, cast the deciding vote when he was informed that he would in any case become the grandfather of the next emperor through the marriage of his son Henry to Lothar's heiress Gertrude. Duke Frederick had to submit to Lothar of Saxony's choice. He rejected a gift from the new king; this showed "that his mind was not at ease, and that he viewed the matter from a higher standpoint than that of external gain" (v. Räumer).

A tough struggle for power begins; Henry the Proud, son of Henry the Black, supports fine Father-in-law Lothar in the Feuds against the Hohenstaufen family, who were not satisfied with being pushed back. It was not until 1135 that they made peace with Lothar. The result was the primacy of the Duchy of Swabia and the reassertion of the imperial banner.

But the Welsh were more powerful than the Hohenstaufen, and the old electoral principle of choosing not the most powerful but the least powerful prevailed. Thus Conrad became German king in 1138, after the death of Lo thar. He found that the most important pillar of royal power, rule over the Church, was no longer available when he came to power.

accession he was also unable to create it during his fine reign.

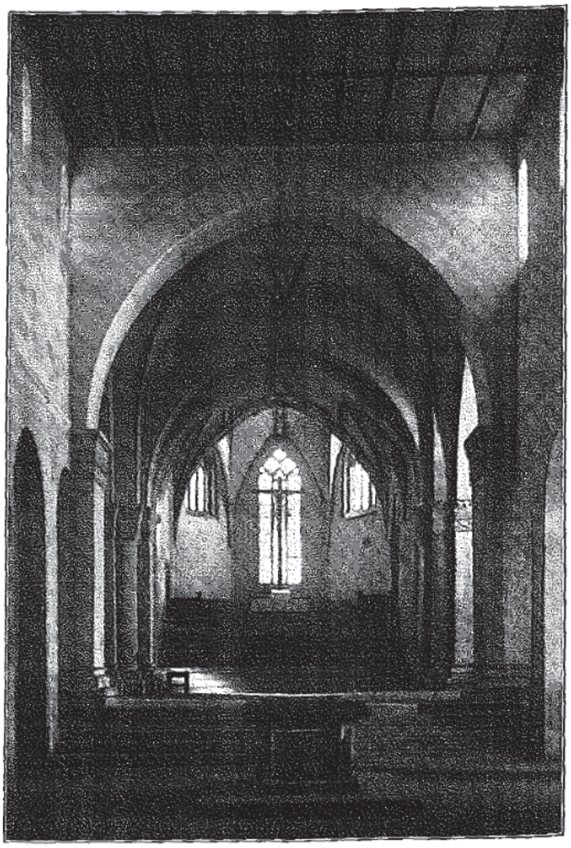

Fig. 2: The interior of the tomb. In the foreground: the sarcophagus of Frederick, Duke of Swabia. Three steps lead from the crossing, which is separated from the nave by a further step, to the height of the tomb.

Altars

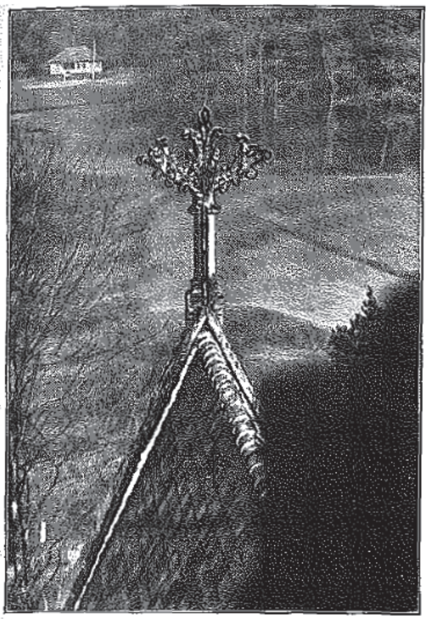

Fig. 3: The Mcnschrune on the northern transept roof

Thus Conrad III appears to us only as a. governor of the Hohenstaufen claims.

Duke Frederick of Swabia brought up his son Frederick in battle and in determined detail; he succeeded King Conrad after his death in 1152: Frederick the Redbeard becomes king! The Hohenstaufen dynasty is in power.

Frederick the Redbeard sets out his succinct program: To restore the sublime Roman Empire to its former strength and dignity. Or as Halter puts it: "To re-establish the empire as a political reality." Frederick I fulfilled this program.

The attitude of the high st ons
outside the historical

Three years before his death, in 1102, Frederick, Duke of Swabia, founded the family tomb at Lorch Castle. He did this in the form of fine time by endowing a small monastery. There are two things worth noting about this: 1. the man who was wealthy with castles - it was said of his son that "he always has a castle on his fine horse's tail" - just chose Lorch. -
2. the man, whose whole life was loyalty to the German king, certainly looked further, he started the fight for imperial power for his fine family, he wanted the exit of his fine family. At the birth of the Ge schlechtes, he thinks of death, because to him life and death are only turning points in the cycle of life and clans. He wants to create a resting place in a tomb for his family once and for all. To this end, he chooses Lorch from among the many fine castles.

Should we accept this as a coincidence? The castle and monastery hill of Lorch was the residence of a Swabian duke of the Landnahme period, who bore the Latinized name Marsilius. Frederick had become Duke of Swabia. The people knew that Swabian dukes had sat here in ancient times. If Frederick was now able to distinguish this very castle, he could count on the people seeing in him more than was otherwise possible. possible the resurrected rightful Swabian duke saw. He did not want to give up this advantage, as the tribe was divided between the supporters of the former Duke Rudolf and his own. He thus consciously followed in the old tradition of the Swabian dukes. We can confidently assume, however, that he made this choice not only out of prudent consideration, but also out of a desire to bear witness to the resumption of the old tribal tradition.

It was not the first time that such a step had been taken in the House of Staufer.
Frederick of Swabia's father, Frederick von Büren, moved his residence, probably from the Wäscherhof, to the Hohenftaufen.

It is now known that the Staufen-Stufenberge or Staffelberge mountains are a special
has to do with it. We do not need to go back to a legendary Atlantean time, but only to note that today the Staffelberge are still regarded as places of consecration from ancient times and that people still make pilgrimages to them (e.g.

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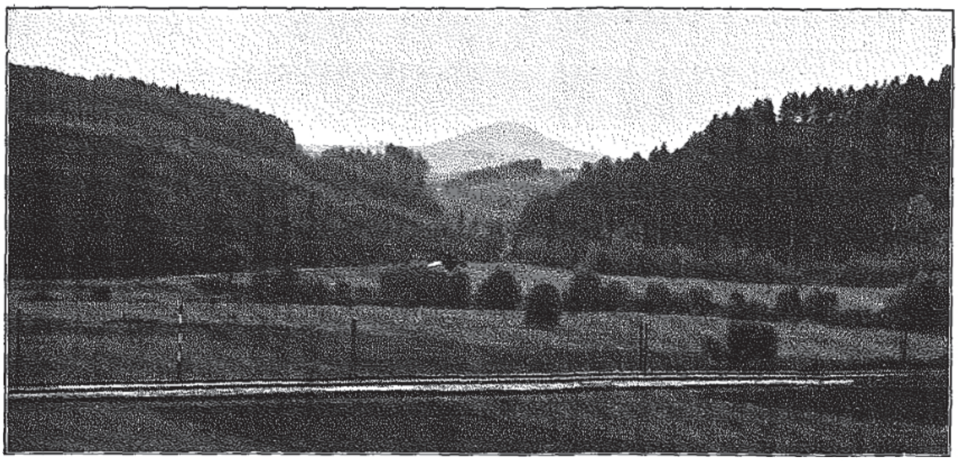

Fig. 4: The Hohenstaufen from the Lorch-Gmünd road

Stafselberg in Franconian Switzerland!). The Hohenstaufen may also have been such a place of salvation. Not only its name reminds us of this, but also the names of its surroundings: Rosenstein, Himmelreich, Teufelsklinge etc.

One piece of evidence, however, is provided by the excavation on the Hohenstaufen itself, which has unfortunately been discontinued for the time being. It has partially uncovered the foundation walls of the Hohenstaufen castle to a much greater extent than was ever known, but it has also - and this is the decisive factor - uncovered remains of walls that are still visible today.

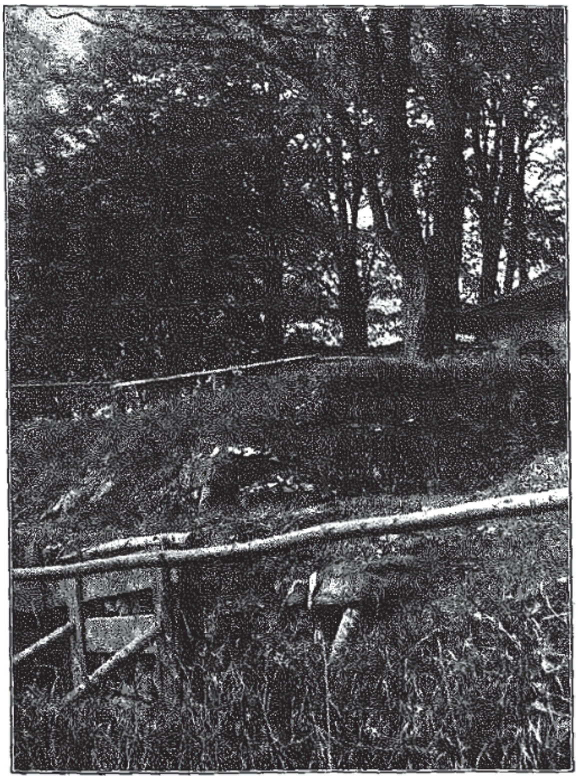

Fig. 6 On the Hohenstaufen:
An acacia tree, because of which it was not possible to continue digging at this point

must be from a much earlier time! The fact that the excavation was broken off, apparently in order not to endanger the trees on the mountain and its shape, meant that for the time being no insight into the deeper layers of the summit was possible^. But suffice it to say that Friedrich von Buren did not look for and build just any mountain suitable for a castle; he chose a mountain that bore tradition!

Both Stausen, father and son Friedrich, do the same thing: they build a castle and tomb on a "consecrated" site.

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* The excavations will be suspended again this year, so that further discoveries can be expected.

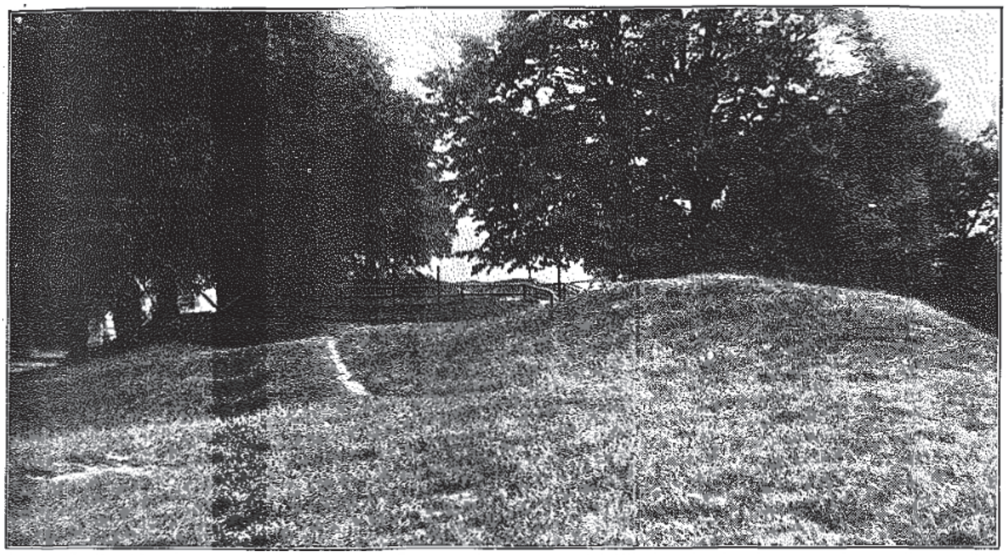

Fig. 6 On the summit of Hohenstaufen. In the background, the fenced-in and demolished excavation

This process is also known for other buildings: It has never been disputed that the oldest churches in Germany were built over old "pagan" places of worship, which were thus "brought into line". We can assume without doubt that at a time when the old faith was still quite alive, this method was not limited to sacred buildings, but was also used in secular buildings. However, as much as one may and must regard this means as a practice practiced by the church, it must be pointed out that the church would not have used this means if it had not known exactly how effective it was. The Church has made use of the ancient Germanic sense of tradition and has done well with it.

But this very fact also proves that the suffering of the first Hohenstaufen was based on similar motives. They too made use of the ingrained sense of tradition, albeit for a different purpose.

We have the right and the duty to interpret such actions. We recognize that the establishment of the Hohenstaufen at two ancient holy sites was first and foremost a political move. First and foremost, it was an inner need: whoever struggles for power in this way, knowing that the German royal power had probably once triumphed over the pope, but had to continue the struggle with all the bad omens, whoever then still strives for this same crown, two moments are decisive in his basic attitude:

1. He does not strive for this power out of greed and ambition, but in the awareness of the task he has been given.
2. To fulfill this task, he needs political power, but he needs even more: he must assure himself of the powers that tradition and ancient faith give him.

We have no written evidence for this view. But today we experience anew every day the powers that lie in folklore and ancestral heritage.

The drinks of the Germanic tribes

By Dr. Kurt Gaertner

In its early days, every people naturally had the drink that it had learned to prepare from the yields of its soil. For the Germanic tribes, this drink was beer or, as Tacitus describes it, a drink made from barley "nur krmnemo", which presumably means wheat. However, as wheat cultivation was relatively rare even in north-western Germania, oats were also used alongside barley. Both the Westphalian "Freckenhorster Heberolle" and the Upper German poem "vom Himmelreich" (around 1180) only mention barley and hazel malt. (Cf. Hoops, Reallexikon der germ. Altertumskunde, 1st vol., p. 279.) For the assessment of the ger manic conditions it is now particularly noteworthy that neither for " beer" nor "brew", nor any non-Germanic term for "malt" and "wort". This leads to the conclusion that the drink known as "beer" was produced by the Germanic tribes themselves from the very beginning. The interpretation of the word is controversial; most likely beer (ahd. paar; ags. beor; afries. bmr; anord. djörr) belongs via *bboriso to lat. kervere; "beer" would therefore be the fermented drink, but not the barley juice fermented with bitters, but a drink prepared with sweetener, which is often brought together by the glossators with meäo, even with vüu and serves to translate ^äro- melüim and in Germany is also rendered as "apheltranc" (Summarium Heinr.) (cf. Hoops op. cit. p. 280); Tacitus' statement that beer was a kind of bad wine is also correct. Emperor Julian found that Germanic beer smelled of goat. Pure mead and fruit wine seem to have been preferred to sweetened beer in the earliest times. The "sieera" of the Vulgate (Luke I, 15) was rendered by Ulfilas as leübn and by the Helian poet as Üäb, i.e. cider; likewise by the translator of Tatian and by Otfried von Weißen burg (with tick). The Ahd. alu (ags. eaw; anord. lü; as. slo), on the other hand, was a cereal malt drink treated with tart or bitter additives. - In German sources, the earliest mention of beer is in the so-called Hrabanic Glossary from the end of the 8th century with the expression: peorwr (Biergesäß) - caäu8. The word "afterbier" is documented by a document from 890, and " halpbier" and " dünnbier" are documented by The names of people are documented (cf. Hoops op. cit. p. 281). In addition to beer in the narrower, West Germanic sense, there was also the gradier, ndd. grütbeer; grür, which originally meant grain, grey, ags. also "fine flour", represented a wheat beer, which was provided with a ferment, a bittering agent, and is already documented as early as a. 999. Until hops replaced them, ash leaves, gale and marsh sporst were used as bittering agents (cf. Hoops op. cit., p. 282). Among the North Germanic peoples, both expressions aw and lsiürr (cf. English: sie and beer) and thus undoubtedly also both types of beer. It seems, however, that slu was the earliest prehistoric beverage, while beor was introduced from Germany and imitated in the north, admittedly in pre-literate times. When we read in the Alvismal (Str. 34): "Oi is the name of the people, but bsvrr is the name of the gods", it is clear that björr was regarded as the more noble drink. - In addition to the simple "house beer", there was a kind of "Nachbier" (mangm); as the name nc>rsl< oi also indicates, it was obviously a Nordic specialty, which is called lcumls-müngat and pors-müngm because of the added bitter substances. It was certainly the thin beer that only

) The production of "Grut" was still common in western Germany in the Middle Ages. The "Grut-meifter" (Grüter - Fermentarms) prepared it from gale herb or rosemary with the addition of juniper berries, cherries, resin, laurel and other aromatic herbs. (Cf. Penninos, Gesch. der Stadt Recklinghausen, 1st vol., p. 189.)

was drunk as a remedy for thirst. The other "house drink" was used to entertain guests; it was brewed a little stronger when it was taken along as a supply of new wine (cf. Thule 9, 69); it is said of Thorkel (cf. Thule 6, 204) that he had plenty of it on board. The house beer was prepared by every farmer, i .e. by the women, who were usually responsible for the brewing, for the Yule festival or generally before the great sacrificial feasts, especially towards midwinter. There was even a law in Norway according to which anyone who did not brew a certain amount of beer before Yule could be punished, as the commandment had been issued to keep Yule holy for as long as the beer lasted.

Even the thin domestic beer was not the everyday drink of the Icelandic farmer, however, but skimmed milk and, for poorer people, skyr water (cheese water). People also helped themselves against thirst by pouring water over oat groats or flour (akr) and by drinking berry water, for which the "crowberry" was used in particular. However, the Germanic tribes do not seem to have liked drinking spring water. If we follow the mythological account of the goat Heidrun, the table drink in Wal hall would have been mead (Grimnismäl 25). However, the saga shows that harmless drinks could also be served to war heroes. King Sigurd Syr had his men served milk from one day to the next for health reasons (Olasss. h. 49), without having to fear that they would run away from him as a result. The venerable age of the Olhita,
i.e. the brewing of beer, is particularly emphasized for the North by the songs of the gods in the Edda; thus by the Song of Thrym, in which it is said of Thor that he drank three tons of mead with the king of Thurs; and by the Song of Hymir, in which Thor's eastward journey to Hhmir is described, who possessed "a mighty vessel, a mile-deep" as a brewing vessel.

Mead was also known to the North Germanic peoples early on, but the bee-poor northern regions of Scandinavia did not have the honey needed to make mead, nor even enough malt. Both had to be imported and came mainly from England, which is often praised in the sagas as a fortunate country because it had plenty of grain for malting. The Norwegian and Icelandic merchants trading with the western islands therefore usually took flour and malt as well as mead and wine as return cargo, as they could be sure that this was the quickest and safest cargo to sell. It was also regarded as particularly welcome booty by the Vikings. Thus Svend (cf. Thule 19, 209) "also stole much wine from the keels and English mead", and Thorolf (Thule 3, 65) "took away a large merchant ship belonging to men from Bik, loaded with malt and flour". (Cf. Fritzner, Ordbog Ist 91 ff.) - Once they had procured the necessary supply of grain for malting, they also brewed a stronger domestic potion; such a potion is called
z. In general, people in Sweden and Denmark seem to have been in a more favorable position with regard to brewing than in grain-poor Norway. This also seems to be indicated by the fact that Thor brought the large brewing kettle with him on a journey to the east. It is also reported of Frodi in Zealand (Sn. 1 Kings Thule 14, 37) that he had built a large barrel into his mighty house, "many cubits high and made of strong beams; this stood in a lower chamber; above it was an upper chamber and in the floor was an opening through which the liquid (for fermentation with the honey) could be poured down, so that the barrel became full of brewed mead; this was an extremely strong drink".

If mead had to be imported to Scandinavia in the early days, wine was even more so, as it was considered such a delicious drink that poets only granted it to Odin and kings. Nevertheless, it seems to have been brought to Scandinavia relatively early on by Roman merchants who traded it for furs and amber.

The wine must have been brought from eastern Germania, as wine utensils with Roman factory stamps have been found on the Baltic coast. Wine, however, never became a popular drink, even during the lively trade with the West and Germany. We only hear from the young Sverrissaga (Cup. 103) that German merchant ships once brought so much wine to Bergen that it was no more expensive than thin beer.

The account of the landing of Äeif Erichssohn on the coast of the "wine country" (America), where the German Tyrker (Dirk) discovered vines, is very indicative of the appreciation of wine by the northerners. One evening, Leif discovers that Tyrker is missing from his flock; when they set off in search of him, the German returns and is greeted with joy. But "Leif soon realized that his foster father (Tyr ker) was disturbed. He spoke German for a long time at first, and rolled his eyes and screwed up his face, and they couldn't understand what he was saying. When a while had passed, he said in Norse: 'Jch fand Weintrauben/ 'Is that true, my foster father?" asked Leif. 'Certainly it is true,' he replied, 'for there is no lack of vines or grapes where I was born/ In the morning Leif said to his comrades:
'Now we want to do two things: on one day we want to gather grapes and on the other we want to chop down vines and cut down trees to fill my ship. To load my ship full with it/ ... In the spring they prepared their ship and sailed away. Leif gave the country the name Weinland, because wine grew there." The next voyagers to America also took shiploads of grapes and vines with them to Greenland (cf. Thule 13, 39 sf.).

Erwecker der Vorzeit

Gtn Mld of early Germanism in T. M. Meland's Teutscher Merkur

From Hermann Meyer

With the awakening of the historical ! The question of the prehistory of our people also came to life at the turn of the 18th century. The early attempts at research in this field are given special attention in the contemporary weeklies.

In C. M. Wieland's Teutscher Merkur in the years 1773-1774 contains an account of the early Germanic period that deserves our special attention thanks to its highly open-minded, critical and almost ahead-of-its-time approach. It is the author's intention "to make the change of ownership the dominant idea in his account of ancient German history. However, this approach does not blind him to the larger context of the historical process. He sees the adoption of the Roman legacy as the decisive turning point in German history.

history. Through the absorption of Roman Cultural heritage has "gone with the German nation as good as a new creation"?

For the preceding early period of the Germanen, the author is entirely dependent on Caesar and Tacitus. But he does not accept their information uncritically. He also recognizes the contradictions between the two sources and deals with them. He is already aware of the dubious nature of the Jnterpretatio Romana, and he also knows that Tacitus is not writing from his own experience.

Even if his own view of history is determined by the Enlightenment concept of development, which equates the stages of development from savagery to barbarism to culture in the history of peoples with the individual stages of development of childhood, youth and manhood.

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r 1773, iif38.

the idea of a golden age of abundance in the early days of mankind is critically challenged: primitive man has to fight harder for his existence than cultured man. Society at this early stage is only organized by instinct held together by instinct. To the Enlightenment philosopher this appears as a defect: "It (society) is not founded on noble principles of enlightened reason; nor does it subordinate the private interest of its individual members to a common being; nor does it provide a kind of public happiness to which mankind can attain, as to a certain degree of its own peculiar prosperity, in well-established states by means of white legislation."^ The state of the ancient Germans was a middle- oing between savagery and culture; it was the state of "barbarism". In this context, it is captivating for today's reader that the nomad theory, which for so long was to determine the historical picture of the early German period, is already being thoroughly contradicted at such an early stage. Landed peasantry and, closely associated with it, individual ownership of land are the hallmarks of this early period. Certain basic concepts of morality and law, the strong cohesion of family and clan, the sanctity of marriage, a clear social hierarchy (the existence of the nobility) are peculiar to it. Finally, a kind of national assembly points to a developed state. Admittedly, our author falls victim to both the one-sidedness of his sources and his world view when he describes cultural achievements peculiar to the Germanic peoples. cultural achievements cultural achievements:

"Their desires hardly went beyond a narrow circle of sensations, needs and raw sensuality. Of the whole sublime sphere of beauty they still lacked the first sensation, "2

The centerpiece of the book is the chapter "Von dem Eigenthum der alten Deutschen". The author emphatically rejects the school myth of the Germanic tribes being nomads or living solely from hunting and fishing. They had a natural urge to own property as a means of securing their lives. Agriculture and animal husbandry were their sources of sustenance. This is where the confrontation with the the source chapters that describe land ownership among the Germanes, as is the case with Tacitus, but above all with Caesar. Source criticism, however, shows the author that all Caesar's passages on the constitution of the Germanic tribes are identical with those dealing with the Suevi tribe. In the case of the Suebi there are special circumstances which are understandable for a people engaged in war and migration. The fact that Taci tus later knows nothing more about exceptional circumstances among the Suebi only confirms this insight. The time span between the two sources also significantly changed the internal situation of the tribe. Reports in the Roman sources about rent payments or the distribution of land according to the principle of military merit prove existence of ownership.

However, the ideas that the author has about the living culture of the Germans are again based on the dogma of the Enlightenment. dogma of cultural progress in the light of the Roman sources: "Food, clothing, housing and household goods among the ancient Germans ... ... were mostly just such as the necessities of life required; industry and art had little part in it; and all the less so because they only received culture from the Romans in more recent times, and apart from Rome ... the whole . North lay buried in crude barbarism."^ The following foodstuffs are listed: Meat, fruit, milk and cheese, such as "generally the coarse nutritious food from their farming and cattle breeding". The source information on the Germanic tribes' drunkenness is also faithfully reproduced. Those who were denied the wealth of later excavation finds had to depict Roman clothing with Roman eyes: The garments "consisted of linen and animal skins, and mostly served to cover the nakedness, as far as modesty required"? The author imagines the houses as log cabins. The pleasure the Roman writer takes in them is inexplicable to him, as he has no idea that they are colorful half-timbered buildings.

In keeping with the radical developmental ideas of the Enlightenment, the author has the idea of an unrestricted economy in kind among the Germans, for whom money, ore and ore extraction were completely unknown.

Another section is devoted to the social stratification of the Germanic world.

' - 1773^ is, 140/41.

2 1773, II, 145/46.

r 1774, II, 93.

s 1774, II, 94.

dedicated to the people. For the Enlightenment philosopher, the only purpose of the state and the only drive towards the state community is the individual's striving for security. This is also how he conceived of the Germanic states (nations) arising from the interests of the landowners. Since individual interest and national interest thus ideally coincided, a lively patriotism was the result of this conception, which therefore only knew one Bolksheer: "This, and the raw warlike chaos ... made the old Germany against the Roman legions of Mieth soldiers insurmountable." The question of the unfree is already touched upon, but the reasonable supposition that they may have been of foreign blood origin is[1] immediately turned around by the dogma of the Enlightenment philosopher: "From a natural point of view, all men are known to be equal. They have the same origin, the same nature, the same needs, and are all subject to the same laws of nature and of their author. But the first impulse (to inequality) is given by the property introduced into society. "Thus recognizes oer author only recognizes property as the essential basis of Germanic freedom, whereas today we tend to see it as a consequence of belonging to a racially equal master class. The author understands nobility as a rank acquired through merit. The hereditary nature of nobility is, of course, explained as a consequence of the hereditary nature of the estate alone. It is approved for this early period. If, however, we turn our attention to the present, the political critic of an age demands a personal new nobility of merit.

Dr. Hermann Meyer. .

1774, II, 237.

[1]

i ibid. 239.

Die Fundgrube

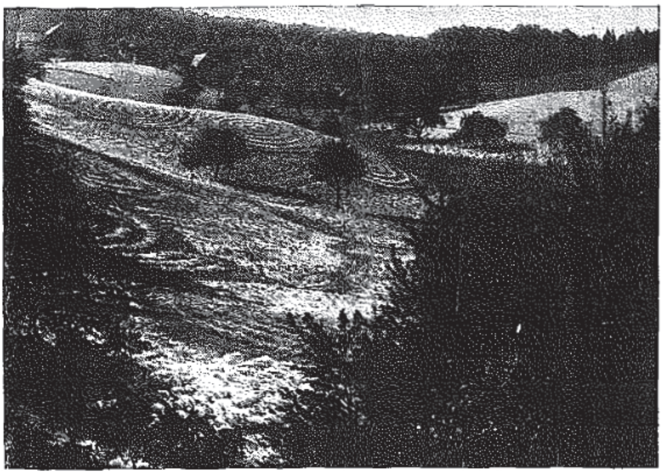
Haserrad and Trojaburg. A special harvest custom still occurs in the Odenwald today. The farmer walks into the middle of his oat field and begins to mow in a round shape, so that finally the fruit lies in a large spiral on the field. In the past, oat-like mowing was even more common and was also found in Upper Hesse and the Spessart. Grass was also sometimes mowed in this way and elsewhere at least hay was spread out in such a spiral. This was called "Haferrad" or "Sechser" mowing, and in the Spessart an old farmer told Dr. H. Winter that he was mowing "the sun from here". In "Volk und Scholle" 1936, page 314, Winter reminded us that the Svirale, as a sun sign, brings blessing and at the same time represents protection from evil forces. This interpretation is not entirely satisfactory, for one then rightly asks why rye and wheat are not also mown in this way, since they certainly have just as much connection with the sun and its blessing.

However, for the oats

In the past, the grass was so thin that it could be cut by one man without the need for a second person to lay the mown grass in rows. If you started in the middle and mowed in a spiral, the work went on without interruption and several people could mow one after the other without disturbing each other.

Although this seems to be a practical explanation for the whole custom, there is another feature that leads to a different interpretation. The sheaf standing in the middle of the spiral used to be called the "Hafermänn chen" or the "Hafermann" in a number of Odenwald villages. This oat man remained standing in the field and was burnt at the end or tied into the harvest wreath. Unfortunately, the nature and appearance of this sheaf can no longer be properly ascertained today, despite thorough investigation on the spot; however, it is still known to old people, and the idea that it was somehow shaped like a doll is still alive; this is also indicated by the name "Bobb", which the middle tuft in the oat wheel still bears today.

a practical reason. He grew up in Steinau (Odenwald). Our oats-- 90



Aufn.: Dr. Winter, Landschaftsbund Volkstum und Heimat, Darmstadt

man thus belongs to the widespread representations of the corn spirit in the harvest custom, of which the "Oswald" is the best known. In Lower Hesse one knows — without mentioning spiral mowing here as in all subsequent reports — a design of a tuft with a cross-arm and flowers. This figure, the little man or Hänselmännchen, is danced around by the cutters.

In Hesse, the name Hafermann is also common for the corn spirit who fetches the children. Even the last sheaf is sometimes called Habermann. A real person, the one who had the last sheaf, is surrounded with ears of oats at Merseburg and called and danced around as " Hafermann". The "Hafersträutigam and Haferbraut" (oat groom and oat bride) also appear in other harvest customs. The fact that oats feature so prominently can be explained by the fact that they are the last fruit to be mown at the end of the harvest. Now it is also understandable why it is not customary to mow rye and wheat. Both are cut much earlier, and if the mowing of the grain has an inner relationship to the end of the harvest, then it only makes sense for oats.

Almost all reports of such harvest shrubs tell of a dance around the central figure, even in the 16th century, where the sheaf is called "Wode". There is no doubt that these round dances have cultic significance. Snail or spiral dances are often documented as such dances, especially in connection with the so-called Troy castles, which are sometimes made from pieces of grass. (See Germania 1937, page 315.) The medieval The word "Wurmlage", a room for social amusements, points to a spiral-like mosaic floor, and the spiral hicks of our children continue the custom to the present day. It is therefore reasonable to assume that the oat spiral originally represented such a ritual dance track, which circled the harvest spirit at the end of the harvest and was danced through by the reapers. It would now be very desirable to find out where such spiral dances are or were common as harvest dances, and whether similar oat wheels are known in other areas. Then the riddle posed by this strange custom could find its final solution.

Friedrich Mößinger.

An echo of Germanic horse honors? In the State Museum for German Folklore, Berlin, Bellevue Palace, there is a horse skull which was presented as a gift at the beginning of January 1902 by Dr. F. K. Devens, a former magistrate and cavalry captain in Düsseldorf, via the Berlin Ethnological Museum. This skull was - according to a related report - "as a talisman had been kept". Because the horse in particular was considered a sacred animal by the Germanic tribes* and therefore had a close relationship with their supreme god Wodan, the custom

Tcnitus, " Germania", ch. 10; Teudt, "Germanische Heiligtümer", 4th ed. p. 163 ff.

See, for example, "Germanien" 1934, p. 17; on horse sacrifices and the place name "Roßhaupten", see E. Jung, "Die füdaermanischen Bestandteile der Edda" in: "II. NordischesThing", Bremen 1934, p. 152.

of the horse skull "talisman "r thus probably most likely with Germanic views in directly connection, we publish (with the kind permission offrom Mr. Museum Director Pros. Konrad Hahm) two documents from the files of the Folklore Museum relating to the aforementioned skull. They also provide a nice insight into the well-intentioned but somewhat curiosity-hunting amateur research into Germanic studies and folklore at the turn of the century, which was not yet seriously anchored in ideology.

The first document, headed:
"Continuation of the brochure on the wood-carved horse heads"^ reads:

"The fact that the ancient pagan worship of horse skulls has not yet completely disappeared is shown by the results of a research trip I undertook in the spring.

A long time ago it was reported from the Bergisch region on the Wupper that horse skulls were still being kept as talismans in that area. When these reports became more and more definite, when I was even told about the farms and the living worshippers of the ancient pagan symbol, I went to the site in the spring of 1899 with my colleague, Mr. Emil Hammelrath, a teacher.

The traces pointed to Hückeswagen in the district of Lennep in the administrative district of Dusseldorf, the Wupper region whose inhabitants have always betrayed a tendency and inclination towards special and sectarian beliefs.

Apparently the mystery had not yet been uncovered by travel-loving researchers, because no one was prepared for the question of whether horse skulls, which scare mischief and plague, were still kept hidden in the roof ridges today. Although it was admitted that the skull-mounting had still been generally cherished in the days of our fathers, some people no longer wanted to know about it because they were beginning to feel ashamed of the superstition.

Some still adhered faithfully to the old custom, but remained closed to our questions and inquiries. Some denied it, and there was no lack of those who regarded the old custom as Really practiced confirmed, but mocked him.

Some of the skulls are said to have been cow or calf skulls, which, like Sleipnir's sacred head, were revered by the ancestors as fertile and protective and were kept under the roofs to ward off all kinds of plagues.

The following scene is characteristic of the conflict in today's sex:

The innkeeper Drosten zu Born leads us into the house of the farmer Schwabe zu Born. We enter the kitchen, carefully search the unsuspecting daughter of the house for the horse skull, and soon find out that the ancient Germanic talisman was still kept secret in this house.

Not long, and the house's former treasure lies before us.

Not long ago, it was banished from the Olympus of the roof ridge to the Tartarus of the cellar, and in this ker ker it has taken on a damp mahogany-like coating. The venerable landmark of days long past is surrounded by the servant spirits of the house, a cattle dealer approaches, and a group stands there looking at the skull with contradictory feelings: Awe, trepidation, mischievousness and calculation seek advice and help against the desire of the covetous explorer. We offer one mark and - hastily and carelessly - the fifteen-year-old daughter accepts the chewing money. But when we ask for some old newspapers or a sack so that we can snatch Sleipnir's head from the bone mill and put it in the Landauer, other members of the clan are summoned, some of whom retreat and hold a family council. Once again, our youthful guardian spirit appears with the frank declaration that the mothers had allowed the horse's head to be kidnapped. But the necessary "Emballage" cannot be obtained, proof that the opinions in the family council have not yet been clarified. It is not long before the son-in-law appears and announces with a peasant's sly face that the house sanctuary in the absence of the father of the house the not be made absolute in the absence of foreign guests.

Unfortunately, we approve this unilateral withdrawal from the contract, but soon reproach ourselves for not having immediately laid our profane hands on the horse's sacred head and ridden off with him.

How significant is not precisely this

The term "talisman" is taken from ethnology and seems completely out of place in the field of German folklore and genealogy.

2 It has not been established what kind of brochure it is; its author is probably Mr. F. K. Devens (?). Has it been published in print?

Episode from the beginning[1] of the second millennium for everything we have mentioned above.

Where to find the antique collector, who the apparently the last to believe in the faith of our ancients skull of the of the eight-footed Sleipnir with gold!

In any case, the Berlin Museum of Ethnology, to which I had intended to donate the skull, is now one number poorer.

Hopefully someone else will succeed in abducting such a treasure from the Bergisches Land, but I fear that the people in that region, if not out of love for the supreme god of their ancestors, will at least impose ever greater restraint on themselves for speculative reasons."

Well, the horse's skull was indeed subsequently " kidnapped" for the "enrichment" of the Berlin museum, without being needed to be "weighed out with gold". Nevertheless, by 1901 its price had risen by five times its "value" of 1899, as the second document states, which we have included here in the original spelling:

"Explanation

I signed, sold today the
Oct. 24, 1901, to the military invalid Meis from Elberfeld, the horse skull, for the price of 5 Marks written Five Marks, and hereby declare that the skull, in my possession, is over 60 years, the same I have inherited from my father, I have kept the same in the cellar, the same skull, was much used for the purpose that the cattle did not die in the stable.

I hereby certify that the above is based on truth.

(signed) Ewald Schwabe
Allerer and Wirth Born.

As far as I know, the skull must be over 100 years old.

(signed) Ewald Schwabe."

Are traces of the horse skull custom described above still to be found today in the Bergisches Land or elsewhere, and who can tell us about it?

Werner Stief, Berlin.

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[1] This is what it says in the document; should read "end" (Stief's note).

Zeitſchriftenſchau

Forschungen und Fortschritte, 14th year, No. 2, January 10, 1938 Hellmut **Agde, Vorkeltische Germanen in Süd- deutschland.** There is some evidence among the ancient writers that smaller Germanic tribes invaded Celtic territory at an early stage. Much, in particular, pointed out that the Gaesates mentioned by Polhbios were Germanic and could be linked to the "gentes semigermanLe" mentioned by Livy. This view is now supported by finds that can be dated to around 400 to 300 BC. / **Forschungen und Fortschritte,** 14th year, No. 3, January 20, 1938. O. S. Reuter, **The promontory of Thule.** The Greeks called Thule the northernmost land still inhabited. Since the records are older than the settlement of Iceland, it cannot be this island, which was later often referred to as Thule. Investigations into Germanic meteorology lead to the discovery of an old high sea route that leads to Bergen in Norway. The name Thule can still be traced here 1000 years ago. The area around Bergen was called " Thulunes", which means "Promontory of Thula", pronounced Thule in Greek. "The legendary Thule now steps into the bright light of history. Nevertheless, the promontory of Thule retains its old fairy-tale splendor, the beauty of the mountain, which **is** praised as imperishable by all who have visited it for thousands of years**." / Forschungen und Fort schritte, No. 4, February 1, 1938 L. Ra- dermacher, Nordische und hellenische Sage.** The Homeric hymn to Hermes tells of Apollo's visit to Maia, the mother of Hermes. She lives in a cave and shows the visitor her gold and silver treasures, which are hidden in three chambers. In a very similar way

Swiss legend, which Rocholtz recorded in the last century, tells of a treasure-guarding woman who keeps gold and silver in three chambers of a cave. She is half human and half serpent. Here, modern legend has preserved an ancient trait that is no longer found in Greek lore. Correspondences to many Greek legends can be found in German legends. These similarities can be interpreted in different ways; in any case, they show that these two peoples are "connected by a common way of thinking and feeling". / M . P . Nilsson, **Father Zeus.** According to Nilsson, Zeus is the only Greek god to be found among other Indo-European peoples. He is not the god of the radiant sky, as has been assumed, but the god of weather and lightning, the "god of the sky as the space of atmospheric phenomena". This is why Zeus lives on high mountains; the epithet "Olympian" refers to this: ol^mpog is a pre-Greek word meaning mountain. Zeus Lykaios is neither the god of wolves nor the god of light, but the god of the Lykaion mountain. The designation of Zeus as "father" is old and should be interpreted in the sense of " house father".

"Zeus was the divine image of the house father of prehistoric times with his abundance of power and fine responsibility." / **Rheinisches Museum 1937. A. Herrmann, Triton and the light-colored Libyans.** Triton, Poseidon and Athena were not originally Greek deities, but Libyan ones. The contradictions in the information provided by Greek geographers about North Africa can be eliminated if one takes into account the new geological research in Africa. The Greek traditions about the Libyan origin of some Greek deities are not late statements, but are based on facts. The names Triton River and Tritonis Lake originally referred to waters in Rio de Oro on the West African coast. From there, the names were carried by the migrating Libyan population to two other areas of North Africa, namely South Tunisia and Cyrene. The Libyans are members of the northern race and are closely related to the natives of the Canary Islands. / **Volk und Heimat, 14th** year, issue **1,** January 1938. Theodor Steche, **Die älteste Geschichte der Bajovaren.** Steche has scrutinized the old written testimonies about the Bajovars. He succeeds in finding the most important events in the history of the Bajovars. Bajovars to determine fixed dates.

In 555, the land east of the Aegean and north of the Alps was given to the Bavarian king Garibald by the Merovingian king Chlothachar I. Between 568 and

In 570, Garibald occupied the Drava and Puszta valleys. In the spring 590 subdued the Merovingian king Childebert II subdued the Bajovars and installed a Merovingian ruler. In 633, the Bajovars lost South Bohemia, their old homeland, to the Slavs.

/ Felix Genzmer, **The Teuton and his sword.** The sword is an invention of the early Bronze Age. Before that, weapons made of stone and horn were in use, especially spears and battle axes. Until the Iron Age, these weapons were even more common than the sword. The axe also predominated in cult use for a long time. The Bronze Age rock carvings only show depictions of swords in East Gotland, but axes predominate everywhere else. The hammer of Thor goes back to the stone axe. Once the Germen had become acquainted with bronze, they quickly developed the art of smithing to astonishing heights. Even Bronze Age swords show a perfect form. The written The written records of later times tell us about the close relationship between the Germanic people and their swords, which was not merely an external ownership relationship. The swords of famous heroes have names and are loaded with special powers. / Hans Klein, **Perchten-Lauf.** The masking of the Perchten shows that they are supposed to represent spirits. For this reason alone, the interpretation previously shared by many that the Perchten run was intended to ward off demons is no longer valid. During the rounds, the Perchten pronounce the old blessing: "Farmer, your wheat will grow." Here we come across the core of the tradition / **Oberdeutsche Zeitschrift für Volkskunde,** 11th year 1937. Becker, **The Wüstem.** The name of the imperial fortress of Wilenstein in the Palatinate Forest, south of Kaiserslautern, can be traced back to the Wüstem, the herostem, on which the logs were laid in ancient times. The use of the WÜsteine (bilestone) and the development of the name is traced on the basis of a wealth of evidence. The name was retained because it was associated with cultic ideas / **De Wolfsangel,** Zweiter Jahrgang, Nr. 8, Februar 1938. **St. Peterssest in Großfriesland.** St. Peter's feast used to be a New Year's festival where large sacrificial fires were burned for Wodan. Traces of this old festival can still be found in two places.

The St. Peter's Day celebrations have been preserved in other parts of Friesland, namely in Grouw and on the island of Sylt. In Grouw, St. Peter's Day is celebrated very differently from St. Nicholas Day. It is still a general folk festival, while St. Nicholas Day is unknown here. / **Bücherkunde,** 5th year, January 1, 1938 K. Th. Weigel, **Symbol of the eternal cycle. An overview of the literature on allegorical research.** It is not the case that the symbols of meaning were completely ignored by earlier research. It is true that earlier research was primarily concerned with the symbols among Mediterranean peoples and in the ancient Orient, but as early as 1812 Dmnpe published a work on "Die Symbolik der germanischen Völker" (The symbolism of the Germanic peoples), in which he emphasizes that the Germans had a great wealth of symbols. Weigel reports on the most important older and new literature on symbolic research / **Folkliv,** 1st year 1937, issue 1. Uno Harva, Volks**tümliche Zeitrechnung im eigentlichen Finnland.** The Finnish division of the year shows some kinship with the german one. The popular Finnish calendar is the runic staff, which largely, if not completely, corresponds to the Swedish calendar. Harva offers for the first time an in-depth study a large number of Finnish rune sticks. / Rhythm, Volume 16, Issue 1/2, January/February 1938. Hans Eggert Schröder, **Das Werk von Ludwig Klages.** The comprehensive research work of Ludwig Klages is of a Germanic nature. Schröder's introduction is based on the fruitfulness of Klages' life science for folklore and Germanic studies. Klages recognized early on that one of the main tendencies of the powers of decomposition was to destroy the living continuity of the heritage of the past in the indigenous peoples in order to cut them off from this source of life. The Klagesian The "doctrine of the reality of images" is able to open up the experienced connection between the present and the heritage of the past and to justify the necessity of loving care for the ancestral heritage. / **Witte and Macht,** leader organ of the National Socialist Youth, 6th year, issue 2, January 15, 1938 **We stand by Ludwig Klages.** The lead essay in the 2nd issue of the new volume of "Will and Power" is intended to encourage readers to engage with Klages' work. It is intended as a supplement to the previous one by H. E. Schröder should be mentioned.

Dr. O. Huth.

Die Bücherwaage

Egon Baron von Eickstedt, **Ras-**
The first edition **of the book** was thoroughly revised
Stuttgart 1937, published by Ferdinand Encke.

The second unedited and expanded edition of von Eickstedt's great rafsenkunde der Menschheit has just begun to appear. There is no need to say a word of recommendation about this fundamental summarizing work. The first volume deals with "human research". The volumes published so far introduce the basic concepts (race, people, nation), deal with contemporary anthropology by countries and disciplines and present the history of human research. - At the beginning of the publication of this second edition of this important work, which became necessary after a short time, we would like to express the wish that the misrepresentation of the Indogermanen-
tvird. In the meantime, Otto Reche's work Rasse und Heimat der Judogermanen (Race and Homeland of the Judo-Germanic peoples) was published as the first comprehensive study of the Judo-Germanic peoples, which corrected the errors in the first edition of Eickstedt's book.

vr. O. Huth.

Custom and belief. Weinhold's writings on German folklore. Edited by Carl Puetzfeld. Published by Emil Roth, Giessen.

Just as the past remains alive in the people in such a way that it serves, as it were, as a supporting ground to prevent the present from sinking into change, so too the science of the people should be faithful to its own past. Not only would it have been spared much useless work, but above all it would have been spared many a vexatious joke.

The path would have been avoided since the fading of the founders' work. A science that only sees itself and its own time may be new and practical; it only becomes profound and effective for the future when it rises above the moment: only that which ultimately connects the past and the present has any prospect of lasting in the future. It is to the credit of this edition that it has enabled a wider public to take a look at the work of one of those creative pioneers. We wish it every success and hope that, in the course of time, scholars will also be able to successfully learn from Grimm's master pupil, based on new critical editions. H. Bauer.

Lutz Mackensen, **Volkskunde der deutschen Frühzeit.** Published by Quelle L Meyer, Leipzig. Stapled 2,40 RM.

The image of a time is formed from the basic material that has come down to us in the form of contemporary evidence - stone, metal, paper. In the urge to shed light on and look through the unknown remainder, the historical sciences have developed their tools and their ways of looking at things, all of which have in common that they view the past as if through a grid under the idea of an incessantly and evenly flowing, divisible and measurable course of time. They connect points in time according to their They combine points in time according to their developmental meaning into periods or times, into a web of abstract threads that itself only becomes spatially conceivable through the necessity of representing the contemporaneous. A wealth of processes can be grasped through this method of working, including those that affect the people, such as the causes and consequences of social, economic, technical and cultural developments; Mackensen speaks of these in his bundle. He sees the people, divided into tribes and estates in time. However, he does not see the timeless in the people, its essence and the actual subject of folklore, although he sometimes talks about it. Thus he says - among many similar things - that on the "Tie" the "Sitzsteine unter schattigen Bäumen... for neighborly conversations, for the holding of consultations. The "oaks and lime trees... form the preferred decoration" of these squares. HansBauer.

Bolshevik science and "cultural politics". An anthology, edited by Bolko Freiherr von Richthofen. Ost-Europa-Verlag, Königsberg/Pr., Schriften der Albertus-Universität.

This highly informative book, written with scholarly thoroughness, contains a large number of contributions by scholars who have studied so-called cultural life in the Soviet Union in depth. The overall picture in which the fate of the various sciences and of the scholars themselves in the Bolshevik empire appears shows in a shocking way, behind hollow pseudo-scientific presentation and advertising, the ^shocking decline of the human spirit under Marxist theory and, as the actual background, the face of the eternal Jew. Particularly significant is the development, or rather the decline, of those branches of research that are most closely connected with the nationalist idea, such as Heimatforschung, historiography and pre- and early history research. The editor Bolko Freiherr von Richthofen says of the latter:

> "Soviet science shows itself to be the ever-aggressive mortal enemy of all non-communist research under the yoke of Bolshevism and the spell of its world revolutionary goals. It is time for the scientists of the entire non-communist world to realize this and to unite in a common front of defense for the best of peaceful reconstruction work."

The book is a most valuable contribution to the knowledge of Bolshevism in general; in it one recognizes the absolute antithesis to what we are striving for: a free scientific research based on the laws of life and serving these laws of life is opposed by a "science" which is forced into the procustes of the Marxist doctrine, and which for its promoters means nothing more than one means among many in the struggle for the destruction of the rest of the world. I)r Plahmann.

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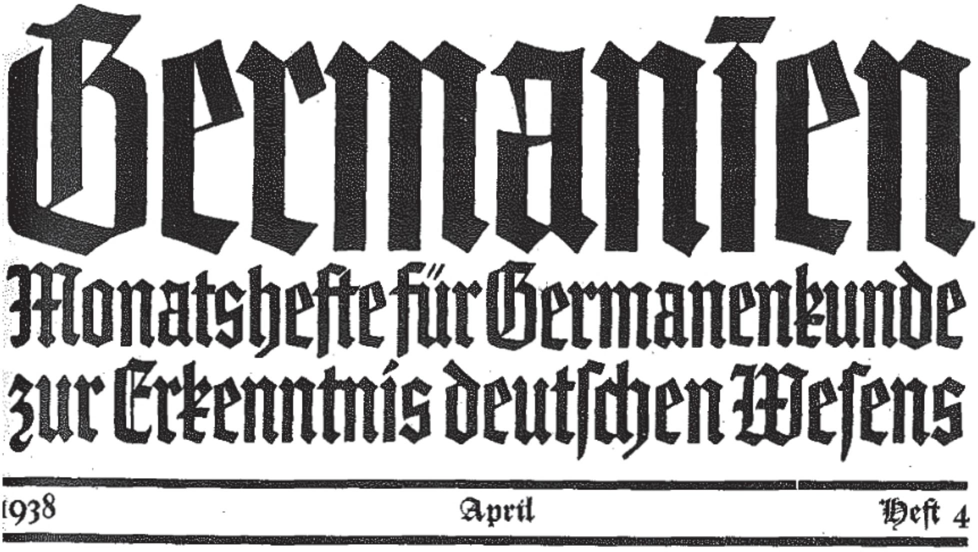


Germanien

Monatshefte für Germanenkunde
zur Erkenntnis deutſchen Weſens

1938 April Heft 4

Swing, you lark of Austria, bright from
the Danube to the Rhine!
Rejoice, you come from the dawn,
enter the dawn!
Brethren, we messengers from Austria
greet you with a heartfelt greeting;
If you strike with a joyful handshake, it gives
the right mang!
Hail, heart of Austria, hail with a
jubilant cry: Hail, my German
fatherland, united, mighty and free!

Anastasius Green, 5848

2At escort!

"The oldest Ostmark of the German people" (Adolf Hitler on March 15, 1938) has found its way home to its fatherland and motherland, to Germany, thanks to the Führer's ingenious will to act and thanks to the unshakeable loyalty of his followers. This legacy, on whose forehead the signs of world-historical greatness and consecration are indelibly engraved, is also greeted and welcomed with proud, heartfelt joy by the research community "Das Ahnenerbe". For this land is ours, ours not as a result of some unpredictable princely whim or lust for power, but rather ours because the people who live in this beautiful land are people of our blood, our kind, our language, our history, in short, people of our morals. And the rivers and mountains, villages and towns of this country bear good German, indeed often old Germanic names; its fairy tales and legends, its rural games and dances are the same as those we discover and revive with devout devotion in other German regions and landscapes. On Austria's heights, the midsummer fires of the ancient year blaze with the same inextinguishable glow as in southern Bavaria or eastern Franconia, in the Spessart, in Hesse or in the Upper Harz. It must be the whole of Germany! It is indeed a long, often arduous path that leads to the holy hour of the national reunification of the two German states. A path that begins in prehistoric times, in the Stone Age caves of the bear hunters, in the Jnntal urn fields of the Bronze Age, in the Hallstatt settlements of the early Iron Age, and connecting paths radiate from here far into the plains to the north and south, into the Pannonian Danube landscape. Even then, it was people of our race, our venerable Indo-European language, who lived and cleared the land here, mined copper and iron and traded salt, albeit only indirectly: Illyrians, Celts, Jtalians. Centuries passed; then, towards the end of the 2nd century BC, the Cimbri were the first Germanic people to cross the Alps to the south, followed centuries later by the Ostrogoths, Rugii, Heruli and Lombards on the European paths of the Migration Period. But no people or tribe of Germanic peoples has shaped the face of this landscape as deeply, as vividly as the Bavarians, who have lived down the Danube and in the Danube region since the 5th/6th century AD. The German Ostmark, which was visibly founded by Charlemagne the Frank (around 800) and re-established by Otto the Great (955), has become an unassailable reality today. This was the bulwark through whose western gateway of fate the nomads of the Asian steppes, Huns and Avars, Madjars and Mongols, repeatedly tried to penetrate in vain. But no less, according to the eternal German way, an area of manic culture developed here, in which much of the splendor of our senses and customs is at home, starting with the so-called Viennese dog blessing, this ancient monument of folk poetry, up to the immortal folk song "Prince Eugene, the noble knight", with the minnesingers standing in the middle as guarantors of this landscape and its humanity: Dietmar von Aist, Reinmar der Alte, Nithart von Riuwen- tal and the most famous of all, Herr Walther von der Bogelweide. And the area carries within it the fateful seed of the empire and its sacred symbols. Heroic and peasant epics flourish here, such as those of Gudrun, Biterolf and Dietleib or Meier Helmbrecht; here, in Burgenland, close to the tragically shrouded field of manic-German scattered settlements, Haydn was born, who found the notes for the "Song of the Germans"; here, in Innsbruck in the Hofkirche, rises the noble monument, the

Theodoric, the greatest king of the Goths, was honored by the Nuremberg master Peter Bischer; the road from which the Nibelungs traveled runs from the western market of the Reich, from Cologne and Worms, as do the Transylvanian Saxons and now finally the Führer, Adolf Hitler, himself. We call all of this, in deep emotion and at the same time in a spirit of solidarity, true to an inalienable mission of Reichsführer U, our First Curator Heinrich Himmler: " Ancestral Heritage". For this ancestral heritage, however, the words of a Bavarian site, also consecrated by the Führer, are valid, well understood by virtue of a new, changed sense of purpose: "May the Germans never forget what made the struggle for liberation necessary and through which they won."

The President of the Ahnenerbe: U-Sturmbannführer o. Professor Or. Walther Wüst.

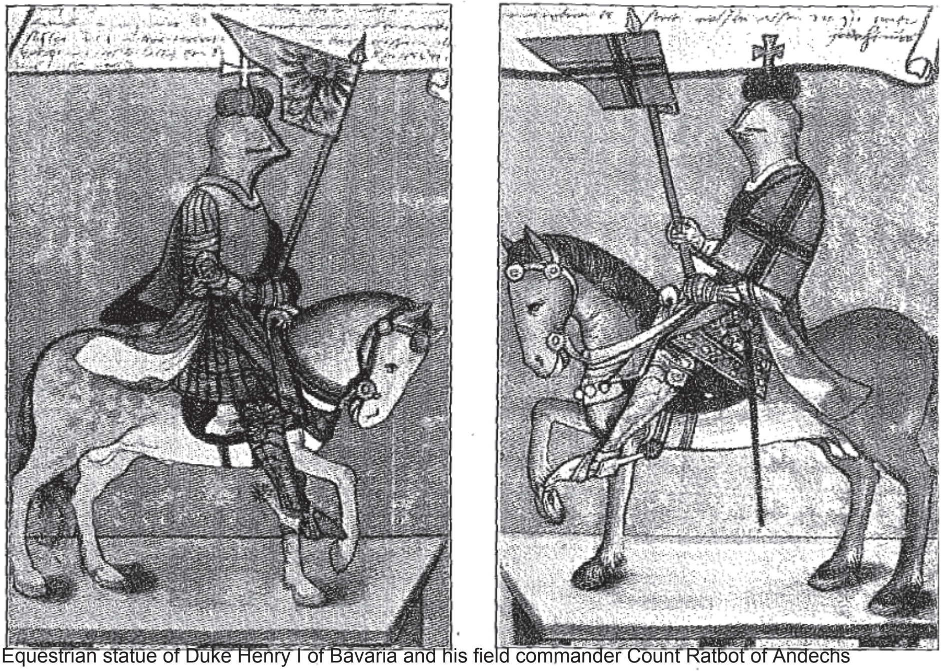
German-Austria's Germanic mission

It is an old law that the national consciousness is more strongly inflamed in the marches of a nation than in the interior, where nationhood and nationhood are perceived as something self-evident. Our Germanic history teaches us this, as does early German history: Germanic self-awareness was first kindled by the Roman war; after the decline of the Frankish empire, however, it was the margraves in the Welf and Slavic Marches who restored the old ethnic duchy in the tribal territories behind them. The German Empire of the Middle Ages was determined in its growth and decline and finally in its national renewal by two distinct Margraviate regions: the old Ostmark, which under the name of Austria formed the one German-dominated empire, and the old Nordmark, which as a Brandenburg-Prussian state competed with it, only to be united with it in the greatest days of German history in the struggle for common Germanness.

Centuries of hard work by German margraves and margrave guardians have laid the foundations for this, and two German tribes in particular have fulfilled their German mission in life here: the Saxon tribe in the north and the Bavarians or Bavarians in the south. In the battles with the Hungarians and Slavs a thousand years ago, both tribes were able to fulfill their historical task of being the outposts and nuclei of Germanic culture against peoples who had flooded ancient Germanic settlement areas seemingly unchecked. The Hungarian and Slavic wars of the Saxon kings, wars that always formed an inner unity, created the conditions for Brandenburg and Austria; the margraves of both battlefields are the last historical figures to enter German and Germanic heroic legend. The fierce border battles of Gero and Ekkehard were matched only by the terrible Hungarian battles of Ratbot of Andechs and other Bavarian margraves. Only once did it still seem as if the two German Eastern Marches were to become the great all-German Ostmark in one hand: when Henry the Lion ruled Bavaria and Saxony at the same time and began to attack the Elbe border. But German destiny did not want it that way; it gave each of the two Mark territories its own special task, which each fulfilled in its own way, so that finally, in our days, after many trials and tribulations, but also after many glorious deeds done together with pleasure, they could unite again in the great all-German task.

The pressure of later developments, which led Brandenburg-Prussia more and more into Germany, but Austria more and more out of Germany, has

The fact that Austria was a great German issue and that it was filled with a Germanic spirit has obscured much of what it was. After all, in the form in which it has returned to the empire today, it consists of several old margraviate territories: in addition to Austria proper, there is Styria, the old margraviate of Carinthia, the margraviate of Tyrol, and even the margraviate of Churwalchen extends into the province of Vorarlberg. These margraviate and battle territories of Germanness and Germanism have seen unparalleled heroic battles; from the last battles of the Goths in the Alpine valleys and the Lombards to the peasant wars of 1809 in Tyrol and Vorarlberg and the heroic battles of the Carinthians in times of external and internal oppression from recent days. Even in the times of the Marcomannic Wars, Germanic destinies on the Rhine and Danube were interrelated, just as mysterious threads led from the heavy ethnic German defensive battles on the Rhine, Ruhr and Saar to the similar battles in Carinthia and Bohemia in our time; threads that could never be cut by the short-sighted daily politics of dynasts or parties.


Equestrian statue of Duke Henry I of Bavaria and his field commander Count Ratbot of Andechs commemorating a victory in Hungary (948) at Mauerkirchen in Upper Austria (formerly thought to be Henry the Bailiff). Miniature. 1519,The original ore images were replaced in the 14th century by painted stone figures, which were destroyed by fire in 1865. (From the magazine "Die ostbairischen Grenzmarken 1927".) Professor I)r. Wolfgang M. Schmid-München, A monument from the Hungarian period.

Thus, German and Germanic destiny has always been decided in the German Ostmark on the Danube and in the Alps; indeed, it is no coincidence, rather it testifies to the thoroughly Germanic nature of the Ostmark that ger manic destiny has also found its last and final poetic form on its soil. The powerful song of the deeds and downfall of the Nibelungs was written in ancient Austria: It is certainly a work and an eternal expression of all Germanic peoples, but it is more than a coincidence that it found its living form here under the fresh impression of the Hungarian Wars and other contemporary events. Ancient Gothic memories were condensed in the same country into the stories of Dietrich von Bern and his companions; it was therefore in Austria that the Germanic heritage of the great Germanic heroic age was so faithfully preserved that it remained as a living Germanic heritage for the new bearers of a Germanic empire, the German knighthood. Nothing, however, makes the unity of Germanic events and Germanic consciousness so overwhelmingly clear as the fact that the only great Germanic epic that has preserved the experiences and ideals of the Nordic Viking Age, the song of Gudrun and her unchanging loyalty, has been preserved in its only manuscript at the rock castle of Ambras in Tyrol.

What German Austria has preserved for us in this precious Germanic possession is more than just literary treasures; in its imprint preserved on Austrian soil, it projects symbolically into the myth of Germanic and German destiny. Do we not recognize in the sober, hard, determined Hagen the symbolic appearance of the Brandenburg-Prussian Nordmark, and in his cheerful and cheerful, but no less death-defying friend Volker the spirit of the Austrian Ostmark - two Markwächter and two German figures that we meet again and again in their difference and yet inseparable connection in German history? The fact that in the land of Mozart, Hahdn and Schubert the Kürnberger was also the first to sing his folk and German-feeling Minnelieder, surpassed only by his great compatriot Walther von der Vogelweide, corresponds in the deepest sense to Austria's German task: to be the melody in the choir of the various German tribes, which without this unifying manner would all too easily sound discordantly apart. This is no more un-Germanic than the songful minstrel Volker is less Germanic than the sword-wielding Hagen. All of us, including us northern Germans, have absorbed much more of the spirit and soul of Austria than we ourselves tend to realize. Who remembers that the melody that rings out daily from the tower of Potsdam's Garrison Church is a tune by Mozart? Or that Arndt's thoroughly Prussian song is sung by Field Marshal Blücher to the tune of a Tyrolean folk song? Even the fact that the melody of our common German song is by Joseph Haydn is not very familiar to some.

However, Austria has fought harder for the honor than the Brandenburg Nordmark.
The Germans had to pay to be a Germanic bulwark to the south and east; a bulwark with different tasks: power-wise to the east and south-east, spiritually to the south. The ramparts of Vienna and the peaks of the Alps have withstood all storms, but a temporary spiritual invasion has not always been able to prevent this most advanced external work of Germanic nature. The legacy of a great past temporarily became an oppressive burden; selfish dynasticism, the unfortunate doom of Germany as a whole, was expanded here in alliance with a foreign spiritual power into a foreign-spiritual bastion, which was to turn Austria's task as the default position of Germanism into its opposite. German-Austria has suffered greatly under this united pressure right up to the present day; it has made the heaviest sacrifice of all, that of national unity, because of its historical legacy. But despite all the pressure and all the spiritual bondage, the spark of Walther von der Vogelweide has never died out; the Germanic protest against spiritual bondage has resounded louder and more relentlessly in Austria than in many other German regions with a similar fate.

Throughout German history, Austria has repeatedly sent out men who have shaped German destiny, and it counts Germans from all German regions among its greatest men. If the great Brandenburg cavalry general Derfslinger came from Austria, the dashing Austrian cavalry colonel Sporck was a Westsale, as was Admiral Tegetthosf, who saved the honor of Austrian arms in the dark year of 1866 at the naval battle of Lissa. Prince Eugene, from the old, Ghibelline-minded house of the Margraves of Savoy, the last all-German imperial commander-in-chief, lives on immortally in a song that is more popular with all Germans than almost any other. The last joint Prussian-Austrian campaign before the World War, however, led Austria's soldiers into the old Saxon Nordmark on the Eider - here too fulfilling an eternal mission to be fine market guards on the German borders.

For us friends of Germanic studies, however, it is of particular importance that from Vienna, which today has once again become the suburb of German universities, is where the new Germanic studies and thus the Germanic reawakening began in our time. In 1600, the humanist Konrad Celtis read Tacitus' Germania for the first time at the University of Vienna - the same work whose herald and interpreter Rudolf Much has become in the same place in our days. A small move of finnish significance! But in nothing has the old law of the calling of the people's marks become more powerfully visible in our days than in the fact that the Ostmark gave us the Führer, who restored the empire of the Germans out of the Germanic mission of Austria. Plaßmann.

On the border guard: Hochosterwitz Castle in Körnten

Nufn. HanS Retzlaff

The Königshügel, a Bronze Age burial mound in Schleswig. The mound belonged to the Danish outpost of the Danewerk and bears the memorial to those who fell during the storming of these heights in 1864.
Austrian.

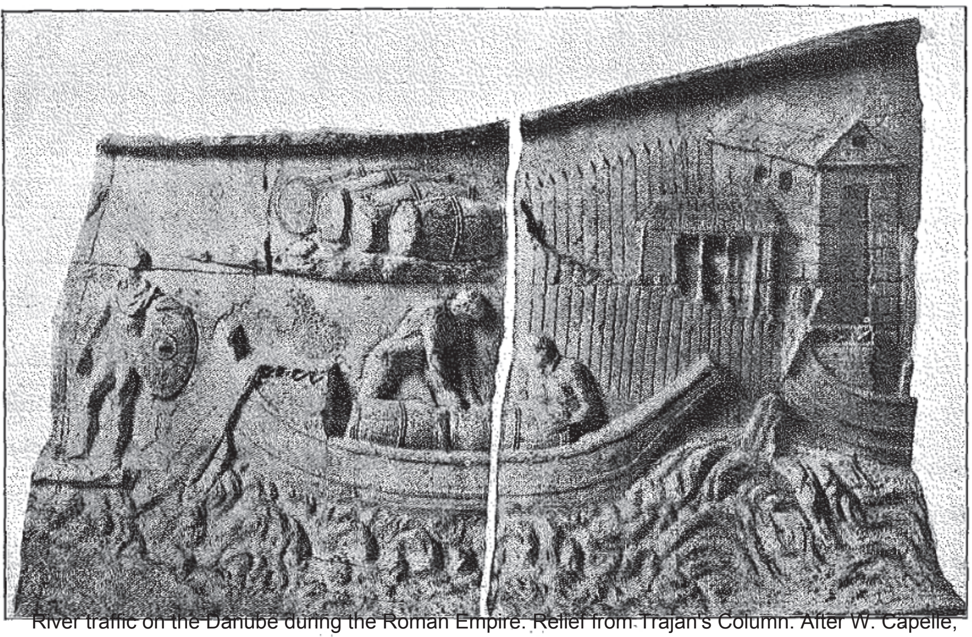
From Brandenburg to Austria

From Gilbert Trathnrgg

German Austria has returned home'. A battle is over over, the victory has been won, for which countless people suffered, many died and all fought, whose cradle was in the land on the Danube and whose heart beat and felt German. Years full of shadows and many a torment have passed, the gaze wanders back over the years of struggle beyond the world war, salutes the pioneering figure of Schönerer and his loyal followers, and wanders further and further back into the past. The fortunes were changing, the princes' minds were all too often set on goals that were un-German or only served their house power politics. But time and time again, German Austria was what the Führer wanted it to be: a bulwark. The armies of the Turks tried and failed against it, just as the Avars and Madjars had found the first resistance here and had to give up their plans in the end due to its defensive power. Austria was founded as a bulwark, which is why German emperors called settlers to the country. Naturally, it was above all the Bavarian tribe that first occupied the land and gave it its character. And if we ask where they themselves had their original home, it seems almost symbolic: where the city stands today, which has now also become the capital of German Austria as the seat of the imperial government, was once the home of the Germanic ancestors of the German Austrians, the Bavarians and Swabians.

For centuries, the seats of the ancient Swabians extended along the Havel and Spree rivers. Over time, however, the land became too scarce, the youth no longer found the space to establish new farms; from the east, the East Germanic tribes encroached more and more from century to century, making it impossible to expand the ancestral land to the east. To the north and west were Germanic tribes, who also did not have an abundance of land. To the south lay Celtic

Land; it was initially impossible for the Swabian Empire to expand further there. It was therefore decided to divide the people in the course of the 4th century BC. One part, the Semnones, stayed behind, the others migrated westwards. Teurio- chaemum, the land between the Harz Mountains and the Ore Mountains, was conquered. The former owners were probably the Celtic Teurisci. From there, the Swabian Empire advanced ever more strongly and powerfully to the west. The Ubians were indebted to it, as were the Chatti. And when Caesar came to Gaul, he repeatedly heard the complaints of the Germanic tribes on the right bank of the Rhine about the pressure exerted on them by the Sweb Empire. But Caesar got to know the Swebs even better! His greatest adversary, Ariovist, was a Sweb prince whom one of the Celtic parties had sent to Gaul for help.



River traffic on the Danube during the Roman Empire. Relief from Trajan's Column. After W. Capelle, Das alte Germanien.

had called. Ariovist was not only accompanied across the Rhine by large bands of Swabians, but also by bands of young men from neighboring Germanic tribes. After Ariovist's defeat, descendants of these bands remained on their boiling land on the left bank of the Rhine and maintained it until they themselves were finally criticized: The Wangiones around Worms, the Nemetes around Speier and the Tribokers around Strasbourg. The majority of the Swebs had already settled in the land between the rivers Main, Rhine and Danube before Ariovist's campaign following the migration of the Celtic Helvetii. At this time, the name Marcomanni[1], "inhabitants of a border march", was coined for these Swebs, who lived in the southernmost border march of the Germanic boiling land. From here, they defeated the Celtic Boii in Bohemia around 60 BC and took possession of their land around 50 years later when they were conquered by the Romans from the west and south.

[1] Markomannen and not, as has recently been suggested again, Markmannen, is the unmodified Germanic form. The o is not, as has been claimed, a blurring, but a rare example of a preserved o in ~~the fugal vowe~~l.

were in danger of being clutched. The historical events of those centuries were changing. Marbod established an empire around Zw., which became even more important through alliances with neighboring tribes. But after his unfortunate battle with Armin, the empire collapsed and Marbod had to flee. It was not until around 150 years later, around the same time that the Semnones began to evacuate their old tribal seats, that they were once again at the center of events. They broke through the Roman borders with unprecedented force, penetrating as far as Italy, and it was only with the greatest efforts of the Roman army and the powerful Emperor Marcus Aurelius that they were able to confine themselves to their old territory north of the Danube.

At the same time as the Marcomanni withdrew from the great historical events and hardly made a name for themselves for centuries, the battle of the Fiemme Alamanni, as the Semnones were now called, began on the Rhine, which finally led to the breakthrough through the Limes. As Sweben, as they were later called again, they occupied what are still Swabian territories in southern Württemberg, in Bavaria west of the Lech, the whole of Baden and Alsace as well as the German territories in Switzerland and Vorarlberg. Originally, their territory extended even further north: the areas around Worms and along the rivers Main and Neckar were also Swabian until the unfortunate wars during the Migration Period. In these new settlements in the 6th century, the Swabians once again became neighbors of the Marcomanni, who came from the same Swabian roots as they did. After almost a thousand years of separation, the two tribes, which had originally been a single tribe, once again sat side by side as neighbors.

We do not know exactly how the Marcomanni migrated from Bohemia to Bavaria. However, apart from small clues, the name Baiern, which was also applied to the land, also points to this. For Baioarii, as the Marcomanni are now called in the old reports, means nothing other than the inhabitants of the Boierland, which today is called Bohemia after the same tribe, only with a different Germanic derivation. This was lost to the Barians in the 6th century. But from the new seats, when the first Ostmark was founded after the first unification of the German tribes, they advanced into what is now Austrian territory, which they finally settled after long battles with the Hungarians when the Ostmark was re-established under Emperor Otto. It was not until centuries later, under Duke Heinrich Jasomirgott, that the bordermark was elevated to an independent duchy and separated from Bavaria. But the connecting threads were never broken! Throughout the centuries, Germans from all German districts, especially from neighboring Bavaria, moved to the Ostmark, which gained great importance early on due to its spatial and political significance within the territory of the empire, which it was able to maintain as long as it was part of the German Empire.

Swabians, Bavarians and German Austrians emerged from a pre-Germanic tribe; they all once had their homeland in Prussian Brandenburg, and wherever they had their seats during their centuries-long migrations, everywhere they left behind fellow tribesmen when they moved on, who did not want to part with their clod or wanted or had to stay behind for other reasons, and in return took in young men from other tribes who were in search of land. In this way, history has deeply rooted them in the fabric of the entire German people, to whom German Austria was able to give the leader of all Germans in our time.

The seed "Austria" and its history

By Aoseph Schnetz, Munich

In the case of an individual to whom we are inwardly close, we value not only his nature, his thoughts and feelings, but even his name is dear to us, so much so that we endeavor to fathom its form and meaning. That it is no different with a country, we experience in our days, where Austria was reunited with the German Reich by Adol Hitler to the inexpressible joy of all Germans. We are captivated not only by the beauty of the country with the sublime splendor of its mountains and the splendor of its glorious cities, not only by its history, which tells of brave men and proud deeds, not only by the tribal characteristics, dialect, customs and traditions of the people who are bound to us by blood and fate, but also by its name, which is of great importance to us; it is no wonder that we desire to learn more about it.

First of all, it should be noted that the name we are familiar with emerged relatively late. At first, other terms were used for the land from which Austria emerged, i.e. the land east of the Enns and on both sides of the Danube, which towards the end of the It was first named after the people under whose rule it had been, the Avars*. Charlemagne called it Zcvarin or parres ^varme, Louis the Pious terra Zcvmorum, Louis the German provincm ^varoram. The expression mrru stlunnorum has the same meaning, which is explained by the fact that the Avars were equated by the Germans with the Huns, who were actually related to the Avars. Since Slavs formed part of the population, it is understandable that the term was used - exceptionally - in the thirties of the 9th century.

All of these names after the older inhabitants of the country were replaced by names that referred to the location of the country, in particular " Austria" . The names first appear in Latin: Oriens, Orientaüs pars llav^riae, OrrentKis plagn, Orientalis regio. All these terms, which can be traced back to the second half of the 9th century, characterize the Grenzmark as the eastern part of Bavaria.

The Old High German equivalent for these Latin forms, which incidentally can be traced back to the 12th century, is Oswrricln. It first appears in a charter of Otto III from 9962, meaning the Ostmark, which was re-established by Otto I after the collapse of the Carolingian Ostmark in 907.

If we look at the word linguistically, it is easily recognizable as a compound of Old High German osmr "east, situated in the east (of Bavaria)" and the neutral noun Uclü, which corresponds to our "empire", but does not yet have such a clearly defined conceptual content as our modern word, but can be translated as "dominion"; Sometimes it is even understood in the very general sense of "land, region", which explains why in glosses osterricke (genitive once ooswmbdes) is equated with the Latin word oriens, for which elsewhere (in Tatian and Notker) the term osmrlam is also used. A

* Historical evidence for the designation of the Ostmark can be found in Rich. Müller, Blätter des Ver. f. Landeskunde von Niederosterreich, N. F. XXXV, 1901.

2 However, this is a document of dubious validity; in particular, the more detailed designation Zu oswrrickN: in regione Vlllgnri vocabnio, from which it had been concluded that osMl-l-icKi was a vernacular designation, is spurious. In contrast, the document issued by Otto m. in Rome in 998, which offers Osterricde, is unsuspicious.

Proof of the fluctuating and sometimes quite general sense of ahdt. ricki, mhdt. kicke, is the fact that in mhdt. osterlam actually means " land situated in the east" just as oswrricki, osterricke means our "Austria"; the best-known examples of this usage are probably two passages in the Song of the Nibelungs. In the XXI Aventiure it says:

> cker (Astolt) v/lste si 6ie punishment w 622 cksterlmu
> against Xlütären (- Mautern) cke llnononv/e Nicker,

and in the XXII Aventiure we learn:

> llin LtM b! Nnonollwe In in Üsterlant
> ckiu is thriving Tulne (- Tuln).

Schmeller, Bay. WB. I 170, provides evidence for this use of the word Osterland from the year 1543.

Ostmricki, Osterricbe was therefore initially not a name in the strict sense of the word, otherwise it would not have been able to change so easily with another expression, but rather a rather general designation of location. It is therefore not surprising that we also see the word used for other areas. Thus Osterricke in one passage of the Traditiones Fuldenses designates one of the Frisian Ostergaue (for this northern area one expects -rcke; but the form that has come down to us is either High German or it is -ck-, one of the sometimes occurring spellings for -L-). Of particular interest, however, is the passage in Otfrid's Gospel Harmony (written between 863 and 871):

> . 1 . , ,1, . , ^1,
> tmaouuig cker snello, tbes musckuames tollo,
> he ostmricki ribtit al, so llranüono üuning scal ... .

Here oswrricki is the whole of Germany that obeys the Frankish king Louis the German; it is just another term for the "East Franconia", the land of the osterkrarckun oriemales llranci, as it is called in a Trier glosses manuscript, in contrast to "West Franconia".

Towards the middle of the 12th century, another name suddenly appeared for Austria even before its elevation to a duchy (1156): Austria. It is first encountered in the name of a bckntvick cke Austria (around 1135-1140), then in a document of Conrad III from 1147. Henry H. Jasomirgott from the House of Babenberg, who had become Margrave of Austria in 1142, was regularly referred to as nimckio ^ustriae from 1147 before his elevation to duke.

The question arises as to where this new name came from and how it is to be assessed linguistically. We can answer this question, at least in the main, especially since the Viennese geographer Eugen Oberhummer made this word the subject of his own research, the results of which he presented to the public in several essays. Recently, Paul Kretschmer dealt with the questions associated with the name ^ustriu in an essay published in "Glotta" 26, 1937, p. 207 ff. The following comments are essentially based on this work.

Austria initially gives the impression of being a Latin word, but it is in fact of German origin. The stem austr- is found in Old Norse, Gothic (cf. the ^ustrogoti and see my comments on these in Zeitschr. f. Ortsnamen forschung XIII, 36 f.), Anglo-Saxon, Old Frisian, Old Saxon, Old High German, Aegobardian and is therefore to be regarded as Common Germanic. The word based on this stem initially functions as an adverb "in the east, to the east", which in the

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[1] The name "Austria" in: Festschr. d. 57. Vers. D. Phil. i. Salzburg 1929, p. 152 ff. "Austria" and "Australia" in: Anz. d. Akad. Wisf.> Wien 1932, 101 ff.; also in: Forschungen und Fortschritte, 9. Jg., 1933, p. 111 ff. - "Österreich und Auftrauen" in: Mitteil. d. Geoar. Ges. Wien, vol. 76, 1933, 97-114.

High German developed into an adjective. From this adverb Austria was formed as a designation for eastern land; it is not necessary to take -1'2 as a Latin ending cmf, the word can be understood as a feminine Germanic derivation with a j-suffix; but it is still closer to see the word as a side piece to the many names formed according to the pattern of Italm, Germania, Gampania etc., i.e. to address -ia as a Latin derivation syllable.

It is known that elsewhere the term ^U8tria occurs much earlier, in Merovingian times, as a synonym of Auster and Fustrasia and as a contrast to bleusten (Heu8ter, Neustem) L ^umrasia has been called the eastern part of the Frankish empire since 561, which extended from northeastern France to across the Rhine, while bleustria was understood to mean northwestern France; the border was formed by the Silva Garbonarw. Kretschmer shows that the extended form Ztustrasia, which lies next to Zwstria, is younger than the Ethnikon
^mtmsius, Justrusü and was only added to this as a country name^.

Oberhummer has drawn attention to the fact that the Lombard kingdom of the 7th and
In the 8th century, a similar division of Upper Italy into Neustem and Austria was known and that the name Austria for the later Venetian territory of Friuli is said to have survived until the 12th century. On German soil, on the other hand, Austria was used in the 8th century for a part of the Merovingian HustraAa, namely that which roughly corresponds to the present-day Frankish districts of Bavaria". It is not impossible that the name Austria for Austria originated from this Frankish Austria. After all, it is a Frankish family, the Babenbergs, under whom Austria first appears under this name. The new name can therefore be understood as a transfer, but the Germanic origin of the name was certainly forgotten at the time of this transfer. It was regarded as the Latin equivalent of "Austria". In fact, it is certain that the Latin word for

i Kretschmer l.c. recalls the forms Heaustna, tleLMter, Heaustrasia, -LSI! which are degenerated in Fredegar's chronicle, and on this basis interprets the much disputed word as "New Australia"; the country in question was so designated because it was occupied later than the territories settled by the Apriorian Franks.

The suffix -asws is foreign, undoubtedly of Gaulish origin; we find it in various Celtic words. I consider the proper name Idlantuasius to be particularly clear; it is clearly recognizable as a derivation of the Gaulish nantu "Taw Zu" and can be translated as: the one who belongs to the valley. In my opinion it corresponds quite closely to the ahd. miing, which is found in the Carinthian place name Oalling, 12th century Talmgsn. The expression
Kretschmer compares -1li8trasn with good reason to the German word ostsrllnäos (Akkus.), which is mentioned in the Metz Annals (9th-10th century).

3 The diphthong so is conspicuous, as it developed into 0 in German before dentals. However, au remained in Franconian until the middle of the 8th century. After this time, Austria continued to assert itself as a scholarly word. Another example of the survival of an archaic form is the name element -gaut; the personal names Oautebertus and lleutgaut are still found at a time when the regular phonetic system already required gc>2.

" Interesting is another restriction of the term ^Wtria. In the Oest.
^bbat. Truäonensium continuatw tertia we read: ^ustrie gue nune llotbaringia nuncupatur, and in the Sächsische Weltchronik, written in 1237, there is talk of the bertogen slläerille van äeme ^ssterlunäe, by which Upper Lorraine is meant. The name IVesterreicb then appears for Tester-laut, which is still used today in the form Westrwb to refer to the area around Zweibrücken.

6I do not believe that the name Austria for the Ostmark originated independently, without any historical connection with the country name that emerged in the Merovingian period, that it should therefore be interpreted purely linguistically, as a synonym of vriens, as Kretschmer, if I understand him correctly, believes. For in Old Bavarian, at the time when the name could have been applied to the Ostmark, there was no longer any au before dentals. The au (^.urilianus, -üiäo, Eau^o si. I. 804s.) that appear sporadically in proper names in the 8th century are forms of names from older times that are no longer contemporary, whereas a name for the Ostmark would have to be a new formation. It is of course a different matter with the name for north-western France and the area adjoining it to the east, which, although used in a restricted way in later times, has been preserved without interruption; after all, it dates back to the 6th century.

Südwind, ÄU8ter, is originally related to the discussed Germanic austra- and that both have side parts in numerous Indo-European languages. However, anster is the only exception in the group of words belonging to this category that exhibits a shift in meaning, which Oberhummer explains by the assumption that the Italics had misoriented the axis of Italy, namely shifted it strongly to the east and in this way pushed the wind called auster from the eastern to the southern quadrant.

The fact that the Latin adjective anMralis, which is derived from auster and clearly has the meaning of "south", was also used in relation to Austria and its inhabitants is proof that Austria was used as a Latin term in the 12th and later centuries. Heinrich Jasomirgott was already called äux ^ .ustrulwm in 1156. Isolated examples of this usage (^.mtralis provwcia, terra ^ustmlü) can be traced back to the 16th century.

But all these were only learned formations. Among the German people, the tribe -Viistr-, which, however, has penetrated a large part of the foreign countries (cf. ital. and span. Austria, UMtriaco, franc. ^.utricbe, amricbien, English Xu8tria, ^ustriau, ungar. O82träü etc.), never took root. But a remote effect of the name Austria, which was uncovered and discussed by A. Lodewyckx, professor at the University of Melbourne, and by Oberhummer, is still to be considered.

Who would believe that there is a relationship between the "Latin" name for Austria and the name that emerged in the 16th century for the large and unknown southern country of the globe? And yet there is. The Spanish navigator Quirös, a subject of the Habsburg King Philipp. III, sighted the previously unknown main island of the New Hebrides in 1606 and believed that he had discovered the great southern land he had dreamed of, stretching as far as the Pole, which he named "^astrialia äel Lspirim Lanio". As Lodewyckx and Oberhummer have shown, /mstrmlla von Quirös was deliberately named after Austria as the home of the Habsburg dynasty of Spain^. The fact that Australia, as the form used by Quiros was replaced in 1611, was used in the 19th century as the name for the 5th continent is generally known.

The name "Austria", which has never been seriously jeopardized by competition from its Latin or what is considered to be Latin equivalent, is an eternal reminder of the task given to the country from the very beginning to be the guardian of Germanness in the East, a task that it has fulfilled faithfully and strongly in all stages of a changing political development that has moved through ups and downs.

i The i in ^ustr-iLl- also clearly proves that Quirls was derived from aus;auswabs, , on the other hand, are derivatives of the noun auster

Australia

Austria

What is closer to me than the
fatherland) The homeland alone can
inspire us. Oh, Germany, fatherland!
My country, more glorious than you, no nation
more powerful and noble than yours!

Grabbe

Walther von der Vogelweide, the singer of the German Ostmark

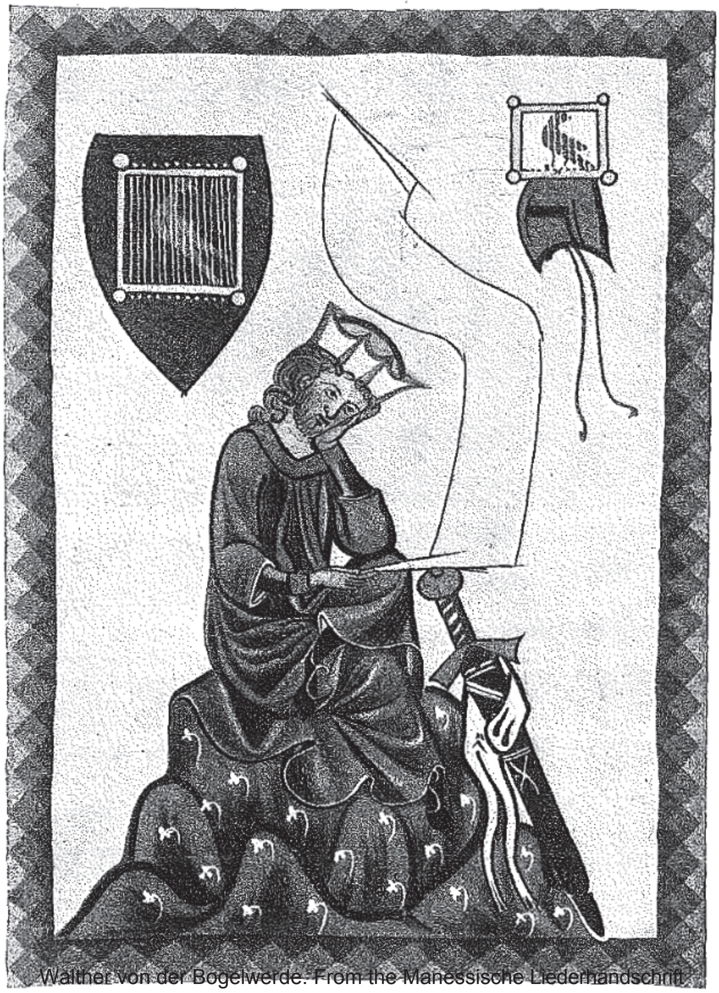
From I. Plsßmann

It is rare for a man to appear to us as the living embodiment of an entire age, a country or an attitude of mind, to which countless others align themselves after him for a long time or forever. In the German Middle Ages, with their subtle bias towards the typical, as we still tend to imagine it today, it seems even more improbable to us than usual. We have become accustomed to the idea that the Church, as the ruler of all areas of life, also left its indelible mark on the expressions of life in the Middle Ages, and that this mark, even if the Germanic substance is allowed to live on, nevertheless gave the essence its predetermined expression. And so it seems like a sudden awakening when all of a sudden the "layman" also begins to speak, where otherwise only the Church claimed this right for itself; not to stammer timidly and modestly, but to add the words to the attack in a powerful and polished way that had not been heard before in the whole of the Occident.

The typical, one could even say the fashionable, also prevailed strongly in the works The great ideal of German manhood drawn by Wolfram von Eschenbach as an expression of the Ghibelline idea of empire, or by Gottfried voll Straßburg, who wrote perhaps the most graceful and perfect poetry ever written in Middle High German. In all of them, Minne, that great goddess of the age who gave all poetry its inexhaustible theme, is at the center of their poetry and thought. But Wolfram takes her beyond all courtly limitations into the mystery of conjugal love and fidelity, which could only become a mystery in Germanic thought and feeling. Despite the light-hearted exterior, Gottfried reveals the tragedy of unconditional love and its insoluble conflict with statute and dogma. Walther is in no way inferior to the latter in depth, and to the former in vivacity; but his love reaches far beyond mystery and tragedy, it embraces the active life of the people; it is inseparable from loyalty to men and readiness to fight, and higher than all courtly ideals, which, incidentally, hardly anyone else has imbued with genuine feeling as he did, is the honor and prestige of the realm and its highest leader. In Walther von der Vogelweide we experience for the first time the significant phenomenon that a poet, a true poet by profession and grace, becomes a political poet; indeed, if one judges him by his effectiveness, an active politician who has been a herald and admonisher to three German kings and an educator to a fourth.

Only this makes it understandable that the creator of the sweetest and most genuine love songs was at the same time a violent hater, who found grim and scornful words against the enemies of the German nation like no one before him and like few after him. And perhaps he would not have become all this if fate had not dealt him the fate of many a great German, that he had to assert himself laboriously and under many an obstacle, whereby his manly nature, averse to all kippers, may have stood in his way often enough. Hardly any document reports anything about his life; and yet this can be read from his own songs and sayings with a clarity that can hardly be found in any other poet of his time. For he was always close to the focal points of contemporary events, not through high birth or high office, but through his own burning compassion, behind whose passion must have stood a personality that could be found among the princes of the realm and the rulers of the world.

The singer's reputation with three kings was such that, in some cases, it went as far as personal, intimate friendship. The political impact of a singer at that time cannot be compared with that of a poet today. What is written today and printed in millions of copies went from mouth to mouth back then, was sung and said in taverns and alleyways as well as at royal courts, and the effect was more immediate and stronger because it was more personal. Walther had this direct political impact; this is even confirmed by his fine French opponents.



Walther von der Bogelwerde. From the Manessische Liederhandschrift

The arena in which the life of this German took place was essentially the country of Austria - to the extent that it can celebrate its reunification with the German Empire today. This is certainly no coincidence, for in the old Ostmark and in the neighboring Alpine country the idea of empire had taken root earlier than anywhere else; the Hungarian battles of the Saxon kings had laid the first foundation for it, and for centuries Bavarian and Frankish margraves had continued to support the idea of the German Empire.

must continue the old struggle. The poet's cradle stood on the roaring Eisack; in the municipality of Telfes, an hour from Sterzing, was probably the Vogel weidehof, from which the knight and poet took his name; today only a forest reminds us of the name of the former knight's seat. It was certainly never a towering castle, but a very modest farm that yielded three pounds a year in taxes, as an old document reports. And yet Walther loved this homeland as much as Eichendorff loved his own, for the elderly man composed one of the most moving songs he ever managed to write when he saw it again. His youth must have been extremely meagre; he never inherited an estate, and the fiefdom he finally won and fought for was far away from his mountainous homeland.

In Walther's youth - he may have been born around 1170 - Tyrol was a very song-loving land, and he later kept in touch with one or two of his young singing comrades. For a poor-born knight, however, whose father could barely provide him with the most basic knightly equipment, the country offered few opportunities, and so the young Walther Wohl left his native valley soon after his knighthood, when he was approaching his twentieth year, to seek his fortune elsewhere. The choice was not difficult for him, for the Danube city of Vienna, long a bulwark against the wild peoples of the East, had quickly developed into one of the first cities of the empire as the head of a flourishing landscape. The Austrian dukes from the Frankish house of Babenberg held a splendid court in Vienna; for the first time, the reputation of the city on the Danube as the seat of the most artistic and generous German princes spread throughout the German lands. The poor young knight from Tyrol found a whole swarm of young and old singing companions; he was still a beginner in the art, but he found an excellent master in the singer Reinmar, who was called the Old Man. It was not long before the pupil surpassed the master, whose high art he still remembered with honor at his death. He always kept a grateful memory of his apprenticeship in Austria, which brought him the bloom of his life and his art:

"2e Osterricb6 lerncke icll Zingon uncke 83gen".

Duke Friedrich, his first patron, is praised above all for his generosity:

"ckes kürsten nulle Ü2 Osterriclle irent
ckem stieben rain gellclle beickin liate
null oucll cin2 Innt....

In this happy time, when, after the death of Emperor Frederick, his son Henry VI ruled the empire with an iron hand and pursued global politics, Walther's most beautiful love songs were written, which, like "Under der linden an der Heide", are unforgotten and unforgettable, and which can only be compared to Mozart's music. And yet, if this life in the beautiful city on the Danube had lasted another few decades, we would perhaps only know today of a minnesinger named Walther, but not of the most passionate political poet that Germany produced before Ulrich von Hütten. In 1197, shortly before the completion of Germany's plans for world domination, Henry VI met his death in his Sicilian kingdom. Walther's friend and patron, Duke Frederick of Austria, died the next year, and his successor, Leupold, was initially not very fond of the entire singing court. The emperor's death had hardly been announced when the dispute over his succession began; the old quarrel between Stausen and Welsen, from whose settlement the Duchy of Austria had once emerged, broke out again, aggravated by several dozen special interests

Walther mockingly called them the "Zirken" (little crowns) or the "poor kings". For him, there was no doubt to whom the crown belonged: to the representative of the imperial idea, and that was a king from the House of Hohenstaufen. Henry VI's three-year-old son Frederick was in Palermo in the hands of Arabs and rebels; he could only be represented by the only surviving one of Barbarossa's sons: Philip, who was also the most handsome and amiable of these five sons.

While still in Vienna, Walther hurled out his first political poems, which were as deep in thought as they were passionate in defending the point of view that was later described as Ghibelline, but in which he above all passionately championed the idea of empire over all special interests (including those of a foreign power):

"llellerü ckicll, llellere! 6they fill smt llere, the mmen
llünege ckrwgem cktcll: ze
Lllillppe en v/eisen Hl, iiock lleU they kick llincker stell!"

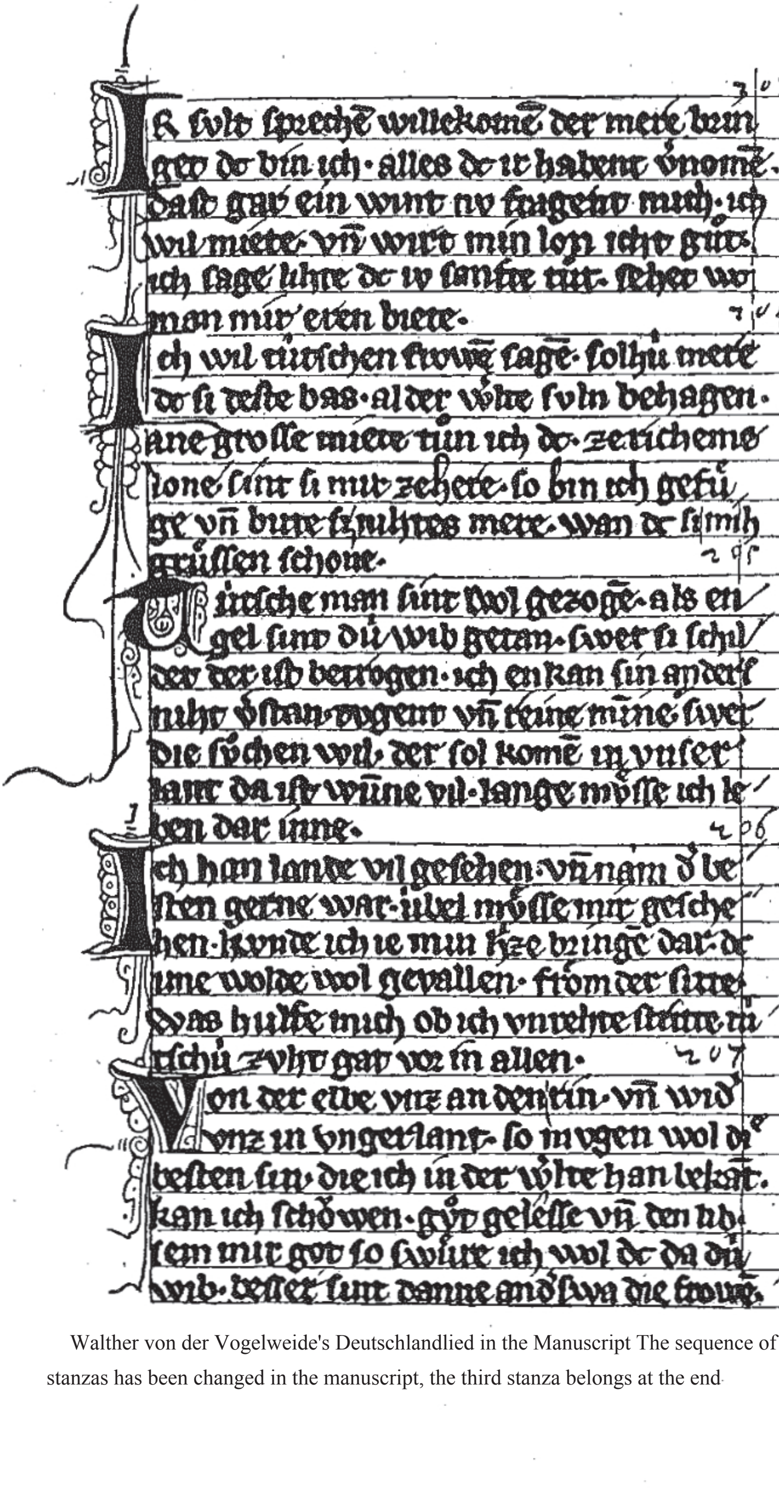
setze

After the assassination of Philip by Otto von Wittelsbach (1208), Walther left the royal court and lived for some time with Duke Bernhard of Carinthia, but the constant quarrels with the "llovellellen" (court wranglers) did not really warm him to the place. He turned his longing eyes to Vienna, but Leupold was still not very fond of him, and so he gladly followed the call of Landgrave Herman of Thuringia. Walther was his guest at Wartburg Castle and in Eisenach until political events called him back into the fold.

The same dispute broke out between Otto IV and the Pope that had previously divided the Church and the Empire.

During this time, Walther lived in the imperial hosiery camp, not out of affection for Otto IV, who was crude and violent and also prone to drunkenness, which Walther reproached him for with the utmost candor. He served the cause of the empire, the idea of which lived in him; and so he remained loyal to Otto even in times of need, when the young Hohenstaufen Frederick had climbed over the Alps and ever larger parts of Germany were joining him. Even when the arms had decided against the Welshman at Bouvines, he remained with the overthrown king in Cologne for a while until his complete moral collapse drove the last of his loyal followers away. From then on, the Hohenstaufen cause was once again the cause of the realm for Walther. The youthful king, who had not seen Germany before, knew the high reputation of the singer, with whom he had probably become acquainted through the chancellor Engelbert of Cologne; he finally rewarded the merits of the eloquent fighter with a fiefdom near Würzburg, which relieved the poor traveler of further worries. Walther was now in his forties; ten years ago, Bishop Wolfger of Passau had given him a fur coat to ward off the winter cold, and other princes had supported him according to old custom with occasional gifts or hospitality.

The sending of Frederick the Hohenstaufen to Germany had again been a move by the Roman pope; but seldom has a blow been so turned against its subtle author as this one. The quarrel between imperial power and church power was as unavoidable as before; in the course of his long reign, Frederick became the fiercest opponent of the political church, which never fully recovered from his blows, and Walther supported him in this struggle as long as he lived. We may assume that he married on his Frankish fief, although his lineage is not mentioned again in documents; perhaps a drop of his blood flowed in the neighboring knightly lineage of Hütten, which then reawakened to spirit and word in the young Ulrich von Hütten. Despite his joy at having won the fief, Walther was not one for idle rest on his estate. He often stayed in the



IR sult sprechē willekomē der mere brin 203
gen dc bin ich· alles dc ir habent v̊nomē·
Dast gar ein wint nv fraget mich· ich
wil miete· vn̄ wirt min lon iht gůt·
ich sage lihte dc iv sanfte tůt· sehet wo
man mir eren biete· 204
Ich wil tiutschen frowē sagē· solhiu mere
dc si deste bas· al der ẘlte suln behagen·
ane grosse miete tůn ich dc· zerichemo
lone sint si mir zehere· so bin ich gefů
ge vn̄ bitte si nihtes mere· wan dc si mih
grůssen schone· 205
Tiutsche man sint wol gezogē· als en
gel sint dů wib getan· swer si schil
det der ist betrogen· ich en kan sin anders
niht v̊stan· tugent vn̄ reine minne· swer
die sůchen wil· der sol komē in vnser
lant da ist wūne vil· lange mvsse ich le
ben dar inne· 206
Ich han lande vil gesehen· vn̄ nam d' be
sten gerne war· ůbel mvsse mir gesche
hen· kunde ich ie min h'ze bringē dar· dc
ime wolde wol gevallen· fromder site·
Was hulfe mich ob ich vnrehte streite· tiu
schiu zvht gat vor in allen· 207
Von der elbe vnz an den rin· vn̄ wid'
vnz in vngerlant· so mvgen wol die
besten sin· die ich in der ẘlte han bekant·
kan ich schowen· gůt gelesse vn̄ den lib·
sem mir got so swůre ich wol dc da diu
wib· besser sint danne and'swa die frowē·

Walther von der Vogelweide's Deutschlandlied in the Manuscript The sequence of stanzas has been changed in the manuscript, the third stanza belongs at the end·

When Emperor Frederick was in Germany, he served as court tutor, and was soon drawn back to his beloved Austria, where he stayed as a guest of Duke Leupold, with whom he was now bound by a sincere and warm friendship. At a more mature age, around 1220, he was appointed by Emperor Frederick as tutor to his fine youthful son Heinrich; an office in which he admittedly felt little at ease, given the difficult nature of his pupil, and which was also so contrary to his open nature, which was averse to all courtly ways, that he resigned after about a year.

He was most attached to Austria throughout his life; it was here that he had spent the happiest time of his youth, from here his view had widened to encompass the whole of the great empire, which for him was the shining embodiment of the "tiutschen zunge", the German nation. nation. This must also have been the birthplace of the famous song in which a fully developed German national sentiment took shape for the first time, and which we may therefore call the first Deutschlandlied:

Ir 8UÜ speak villelcommeri! The ia
maere dringet, 632 din icd.

The song was famous and much sung in its time; the knight Ulrich von Liechtenstein praises it:

Onr liet mir in äo2 dei'26 lckonc, 02 tet mir inriecdcden vol,
von icd ckZ von vort kreuckeu vol.
dB ckü-dt mied süe^e, 02 ckúdt micd gaot,
von im vort icd vil docdgemaot.

For Walther, his German national sentiment was not something abstract and sentimental, it was based on his own personal experience, for he had traveled through glorious Germany from east to west, from south to north, just as he had a very vivid, spatial idea of the empire and its inhabitants:

Icd don murdered by cker leash and an ckie d/iaore (tvlnr),
From ?locke (Po) nnL on ckie Brode (Brave) erdenne icd ol ir luore.

And he delivers his verdict in a fine German song:

From äer ickde rm^ an cken Uin
nnck dervicker um an cker dlnger Innt may
vol ckie best sin,
ckie icd in cker verlte dän erdnnnt.

This song was first sung in Austria - an eternal legacy for this German country and all other countries "from the Trave to the Mur". - In the last years of his life, Mr. Walther also saw his Tyrolean homeland again; it was probably in 1228, when a small army of crusaders crossed the Brenner Pass to Italy and Apulia, which Walther escorted, perhaps only as far as his father's court. This reunion with his homeland inspired him to write one of his most beautiful songs; it is one of the first in which the German feeling of home - "llm unckc lmu cka icd von lckncke dm erlogen" " finds genuine German expression. He died on a fine fiefdom at the beginning of the thirties. We no longer know his estate; his grave lay in the grassy courtyard of the new cathedral in Würzburg, under a lime tree in the "Lusamgärtlein" enclosed by the cross walk. But his songs are immortal, his fine, high German feeling, which first awoke in him in German Austria, "the artery in the heart of Germany".

Germanic Aamen in Austria

The first names <in medieval 81st Pölten

From Gilbevt Trsthnrgs

In 1934 I worked through the entire collection of family and baptismal names of the Lower Austrian town of St. Pölten from its foundation to 1400. The publication of the surnames was published in 1935 with precise source information for each individual name in the genealogical journal "Der Wegweiser", which was headed by its founder Pg. Hans Berner-Wien. The plan to also deal with the first names after the surnames was prevented by his arrest for political reasons, which made it impossible for him to continue publishing the journal. External circumstances did not allow publication until today, and so it happened that Aussatz, which could not appear at the time for political reasons, now appears at the time of the reunification of German Austria with the Reich.

St. Pölten - 60 kilometers west of Vienna on the railroad line to Passau - was a small town with city rights during the period under study, which was closely interwoven with its purely rural surroundings. On the other hand, however, due to its geographical location and the stately Augustinian canon monastery, it was still so closely connected to the trends of the time that it seems particularly suitable for such studies, which first of all want to recognize an average value for the habit of choosing names and their temporal conditionality.

The following abbreviations are used for the lists of first names, which must precede the actual small study:

S - The number indicates how often the name was used over the entire period. For example, Conrad 8 71: from 1150-1400, 71 people were called Conrad.
a 1150-1200
b -- 1200-1250
c 1250-1300
ä 1300-1350
e 1350-1400.
? The classification of the name in question into the group of German (i.e. the older first names) or foreign first names, mostly introduced by the church, is not entirely certain.

The Latin ending, which was added to the German name by the clerical scribe, is usually given in brackets. The names are generally given in the form that was used in the majority of documentary references. Deviations are sometimes placed in brackets. All deviations can be found in the above-mentioned work in the "Wegweiser".

German first names

	S	a	b	c	d	e
Adalbert	1	1				
Albeich	1					1
Alber	3				3	
Albert(us)	7				3	4
Albrecht	1				1	
Alheidis	3				1	2
Arnolt	1	1				
Alram	2				2	
Altmann	3				3	
Anzo	1	1				
Aribo	1	1				
Penzo	1	1				
Berhardus	1	1				

	S	a	b	c	d	e
Perchtold	6	1			1	4
Perngcr	1				1	
Pernold	2	1				1
Phales (?)	1				1	
Pilgreim	3		1	1	1	
Chnechtrich	1	1				
Chobolt	1				1	
Cholman	2					2
Chreftel	1					1
Chunigund(is)	9				7	2
Chumla	1				1	
Chuno	1	1				
Conrad	71	1		4	29	37

	S	a	b	c	d	e
Diemud(is)	1	7				1
Dietmar	1					1
Dietpold	1					1
Dietrich	7				4	3
Dietlo	1			1		
Dietlin(us)	1					1
Eberger	1	1				
Eberhard	3	1			2	
Eberlin	3	1				2
Ekkel	3	1			2	
Menger	2				2	
Engelein	1				1	
Engelmar	3	1				2
Engelschalch	5				4	1
Erko	1					1
Velklm(us)	2					2
Volkmar	1					1
Frankch	1					1
Fridbert	1	1				
Fridrich (Fridreich)	29	1			6	22
Fridl	2				2	
Vrostlin(us)	1					1
Gerdraut	3				1	2
Geisele	3				1	2
Gernnch	5				4	1
Gottfried	3	1		1	1	
Gundolf	1				1	
Heinrich	85	1	1	3	37	43
Heintzlo	6				6	
Helmbeich	1					1
Herword	2				1	1
Herei	2					2
Hermann	6				2	4
Hertel	1					1
Hertweig	1				1	
Hilpert	1	1				
Holfard(us)	1					1
Jngilmar	1	1				
Jrensrid	1					1
Lanco	1	1				
Läutwin(us)	1					1
Leublin(us)	9					9
Leubmann(us)	1	1				
Leupold	8	1			6	1
Leo	2				1	1
Live	2					2
Leutold	4				2	2
Leutlin	1				1	
Äiebhard	3				1	2
Äiefhard	1				1	
Mandl	1					1
Marquard	4		1	1	1	1
Mechthild	1				1	

	S	a	b	c	d	e
My neck	1				1	
Meinhard	3			1	2	
Me(t)ndl	4					4
Meingoz	1					1
Nantger	1	1				
Olram	2				2	
Ortlin(us)	2					2
Placevlf(ns)	2					2
Ortwin	1	1				
Otto	24			1	7	16
Razo	1	1				
Reginbert	1	1				
Reydo	1					1
Reinbot	2	1			1	
Reinbreht (-brecht)	2	1			1	
Reindl	1					1
Reinhart	1					1
Ruodbert	1	1				
Rndeger	1				1	
Rudlo	1				1	
Rüger	1				1	
Ruedlin	3				1	2
Rudolf	4	1		2	1	
Rnndolf	1				1	
Seibot	1				1	
Seidlo	16				5	11
Sifrit	4				3	1
Sigbot	1	1				
Sighart	1			1		
Starchant	1				1	
Sweygund	1				1	
Sweigmuete	1				1	
Tüngel	1					1
Uodalricus (-rich)	1	1				
Mr(e)ich	37				13	24
Walberam	1				1	
Walpot	1				1	
Walbraun	4					4
Walchun(ns)	2	1			1	
Walther	1				1	
Weyggand	4					4
Weickhart; Wichhard . . . Wernhard . . .	2				2	
....	2				2	
Wernher	1					1
WeZil (?)	1	1				
Wiglo	2				1	1
Wisent	2	1			1	
Wighalm	1				1	
Witigo	1					1
Wolfhart	9				4	5
Wolflin	4					4
Wolfram	1	1				
Wnlfing(us)	1				1	

Foreign (ecclesiastical) first names

	8	a	b	c	cl	e
Agnes	1					1
Andreas	14				3	11
Anna	4					4
Bartholome	1				1	

	8	a	b	c	ä	e
Cathrein	5					5
Kristein	1					1
Christian	1					1
Elisabeth (Elspet)					42	2

	S	a	b	c	d	e
Erasenr	1				1	
Georg	1					1
Georius	6				1	5
Hans	6				1	5
Jacobus	14				1	13
Johannes	20				2	18
Jans	6				3	3
Laurencius	1					1
LuenZ	1					1
Margareth	4				2	2
Mathias	2					2
Mevt	3					3
Michel	6					6
Nicolans (Nycla)	47				9	38
Paul	4					4
Peter	22				6	16
Philiphus	7					7
Ponicle	2				2	
Stephanus	16				1	15
Symon	10				1	9
Thomas	3					3
Veit	1				1	

The first result of a glance at the lists shows that ecclesiastical first names only appear after 1300. The exact time when the first ecclesiastical first names were chosen can no longer be determined, as the baptismal registers of that time have not survived. We can only determine from the appearance of the name bearers as adults in public documents, minutes and bills of sale that the new custom began around the turn of the century and became more prevalent from decade to decade. The first more frequent occurrences can be observed in the 1920s. And already here a second clear difference can be seen in the custom of choosing names compared to earlier times. While the latter chose German names in such a way that the meaning of the name - to distinguish one person from another, even if they are mentioned or referred to by other people - is essentially still conscious, this is no longer the case with the newly introduced ecclesiastical first names. Even in the ck period, they are rarely unique, appearing in smaller groups, so that of the people of that time whose names we know, 2-9 have the same first name. In the next 50 years this picture becomes even more pronounced. The number of names which, as far as we know, are given by only one person has decreased, and some names which were there when they first appeared have disappeared. However, the more popular names that have become established are now used by 2-38 people at the same time. However, this cannot be explained by the sharp increase in the number of records, because a comparison with the old German first names shows that, with the exception of extremely popular names such as Conrad and Heinrich, these were only used by a few people, usually 2-3, even at this time. The difference becomes even clearer in a small calculation: the number of people with neither German nor ecclesiastical names divided by the number of names in question gives an average value that indicates how many people would have one of these names if the existing names were evenly distributed. This gives Lei the old German names including the particularly popular names in a 38:38-1, in b 3:3-1, in c 17:11-1.7, in ä 208:70-2.97, in e 260:63-4.12; neglecting the two names mentioned above: in ck 132:69-1.76, in e 179:61-2.93, while the same examination of the ecclesiastical first names gives in ck 35:15-2.33, in e 176:25-7.04.

The extent to which the old Germanic customs, which determined the names of a clan It was not possible to verify whether the names were still effective due to the randomness of the tradition of the individual names. However, the old custom of naming children after their grandfathers seems to have had an influence, as did the heroic legend to which Or I. O. Plaßmann (Germanien 1937, p. 356) referred to. The popularity of individual names can also be explained in part by the names of the German emperors and sovereigns. For the entire period up to 1300, Plaßmann's conclusion (op. cit.) that "the heroes and heroines of Germanic legend" and, we must add, of the German princes "were incomparably more exemplary for the Germans" can be confirmed.

than all the figures of the Bible and legend". But how can it be explained that around 1300 the old ancestral heritage, which continued to have an effect in the names until the High Middle Ages, began to recede? And this precisely in a land that was as much characterized by the Norse Gudrun saga as by the Song of the Nibelungs?

The question cannot be settled with a single reference. Apart from the further development of language, which no longer allowed the old meaning of names to be recognized from the living colloquial language and thus pushed back the old meaning of the blessing of the naming parents "So shall you become, my child" to those cases where powerful, heroic figures of legend and German history could be used as role models, it is also undeniable that those old heroic figures slowly receded. Around 1300, the old heroic song began to fade more and more and the time was not far off when its heroes had to take refuge in folk books. However, it was around this time that religious thinking and feeling began to change. At this time, the fruits of the Church began to ripen, which recommended the saints as role models and thus included one of the main reasons for the ancient choice of names in its demands; knowledge of the legends of the saints and the Bible had also penetrated more and more into the people. The figures were no longer unfamiliar, but had been heard from mouth to mouth in German regions for centuries. And when we consider this, we must marvel at the vitality of the old names, which were not supported and promoted by anyone as much as the ecclesiastical names. It was also significant for their advance that the German people began to struggle anew for their faith. It is the time of German mysticism as well as the time of the formation of sects and the time of the preparation of Martin Luther's German deed. And just as Luther first immersed himself deeply in the old faith with all the strength of his fine heart before he saw himself forced to break away from the old church, so did everyone in those times who believed in God with all their heart. The names also bear witness to this struggle, which went hand in hand with a strong preoccupation with church teachings, the Bible and the legends of the saints. This may sound strange at first, but anyone who studies the old documents and sees how the Reformation led to a flood of names from the Old Testament being poured into the German vocabulary as a result of the new church's attitude towards it, names that were not at all familiar in earlier centuries, will be forced to make this assumption of their own accord.

Finally, a further reason must be mentioned, which of course cannot be dealt with exhaustively. It is generally known that some of the old Germanic beliefs and cult customs survived the Christianization and lived on under a slight Christian veneer. Many churches dedicated to St. Michael should be mentioned here, as well as the transformation of many Christian saints by taking over the special tasks of certain ancient deities and rising to a position in the places of pilgrimage that in popular belief at least went far beyond the level of a saint. Some old pagan votive offerings also lived on in the votive offerings made there. A wealth of further material has recently been dealt with by Robert Stumpfl in his book "Kult spiele der Germanen" (Berlin 1936), with surprising and important results. It is likely that the Germanization of many saints around this time had progressed so far that the traits they had acquired from their ancient ancestral heritage meant that they corresponded to the German attitude to life to such an extent that they could be considered as patron saints. The latter, however, cannot be proven with the present collection of names, be it

This applies to the 14th and 16th centuries; further development usually led in completely different directions.

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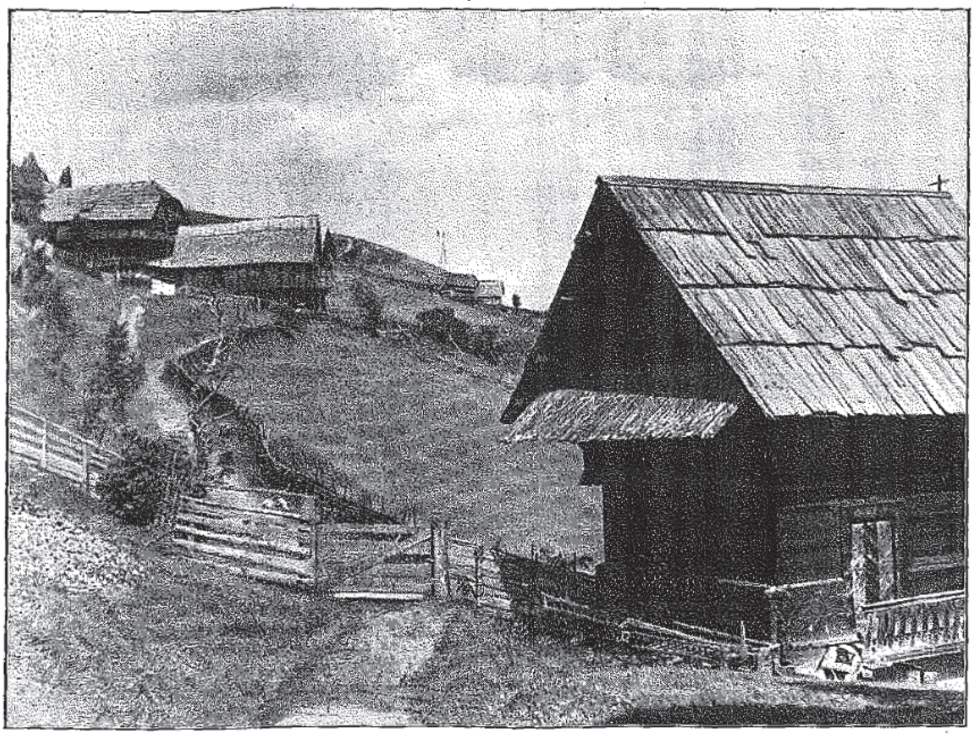


From Stejermark
Recorded by Hans Retzlasf

mentioned for the sake of completeness. It is not yet possible to say with certainty what the reasons were in each individual country. But as much as we lament the loss of the old German first names from the treasure trove of names over the centuries, it is clear that the invasion of ecclesiastical names was also initially motivated by reasons which themselves arose from the old German way and bear witness to the survival of the old heritage in variously disguised forms.

~~It has well been said that Austria has the great providential reason to be powerful~~ towards the East, and to promote enlightenment and morality towards the East. But how can German Austria exercise power if it itself is overwhelmed? How can it shine and enlighten when it is covered and darkened? Austria may have the job of being a lantern for the East, but it has a closer, higher job: to be the artery in the heart of Germany.

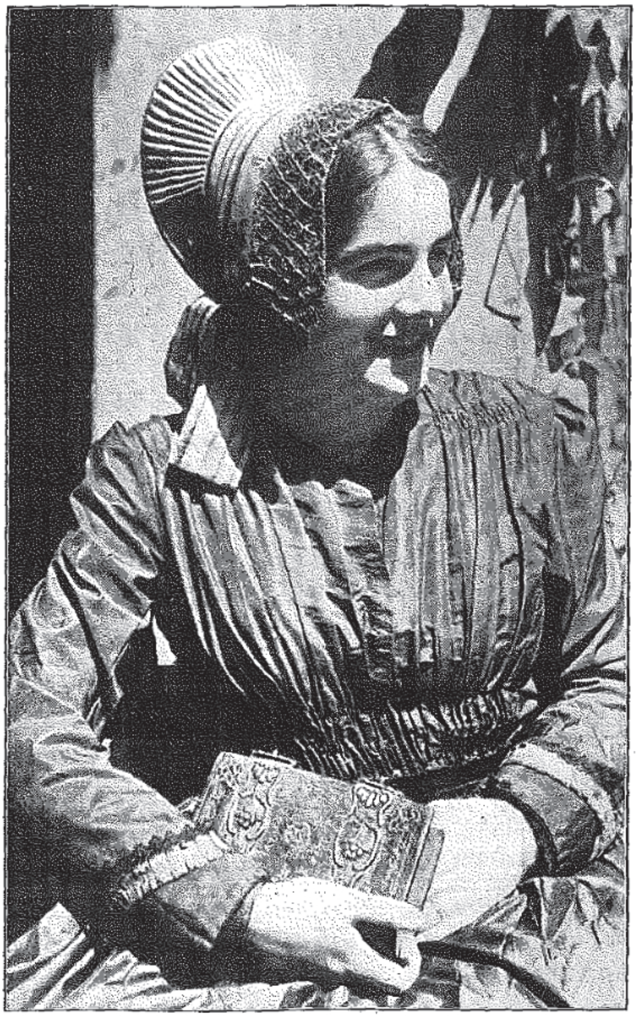
Ludwig Nhland in the Paulskirche in Frankfurt

Folklore from the Watdviertel

By Richard Wolfram, Vienna

Standing on the ridge of the Manhartsberg, which forms a kind of axis through Lower Austria north of the Danube, the view glides westwards over vineyards and orchards to a little-divided highland stretching into the blue distance. It is the south-eastern bastion of the Bohemian primary rock massif, which protrudes into Lower Austria as a forest quarter and even extends beyond the Danube in the Dunkelftein Forest. Since the 10th and 11th centuries, German farmers have "SEVL bloEa", the large northern forest, was cleared and the dark sea of conifers was broken up into individual forest islands. The eastern part in particular is now an undulating, open highland, into which a few climatically more favorable bays extend. The climate is harsh. This is evidenced by the nickname "Austrian Siberia". The cold north winds sweep unhindered across the plateau. Night frosts are not uncommon as late as June, and the ground can still be frozen hard even on midsummer's night. The forests suffer particularly from the "rime" (hoar frost). As magically beautiful as the sight is, the ice crystals can cling so tightly to the trees that even mighty trunks collapse with a thunderous crash under the weight. Only the months of July and August are actually free of frost. But even then the "Mandln" of mown oats and summer grain are sometimes covered in snow before everything is brought in. That is why it is said with a certain justification: "In the Waldviertel it is winter for three quarters of the year and cold for a quarter of the year." Of course, all this also has an effect on people. The harsh, peculiar beauty of this undulating hilly landscape with its deeply incised river gorges and dark strips of forest, the round granite blocks and deep brown waters (with an admixture of humic acid) has a special charm. For farmers, however, this landscape means a hard struggle for their daily bread, which is particularly difficult to obtain here on the phosphorus and lime-poor soils. A large group of children usually replaces the servants, and everyone has to lend a hand from an early age. Because the Waldviertel farmer is poor. These conditions are also the source of his reticence and thriftiness. He is slow to thaw, in stark contrast to the cheerful Wachauers at the southern foot of the plateau. The Waldviertler clings to the old with great tenacity and is suspicious of anything new. In good times and bad, he endures without many words, because showing his feelings is a sign of weakness. On the other hand, he is not easily taken advantage of when concluding a deal, as he knows how to use a good deal of cunning. After the deal is closed, the parties go to the pub to drink the "Leitkauf", the old vow drink that solemnly confirms the purchase contract.

The Waldviertel is of course also an old battlefield. It had the task of protecting the northern flank of the German Ostmark. This is why a defensive system of old castles and fortified markets runs in a large double arc through the not very densely populated land. The most important settlement form of the medieval land occupation is the Angerdorf with a wide, stream-crossed Längsanger, Linsenanger and Dreiecksanger, which originates from the intersection of several roads. Waldhufendorf and Haufendorf are also represented. The courtyards mostly tend towards the three- and four-sided courtyard, with the narrow gable end of the house facing the local road and the entrance side facing the courtyard. It is a residential storage building with a vestibule in the middle section, which houses the smoke kitchen ("schwarze Kuchl") at the back. The barn, a rectangular timber-framed building with low surrounding walls and a steep thatched roof, is characteristic of the oldest building forms. The oldest purlin roofs even feature



Wachau traditional costume

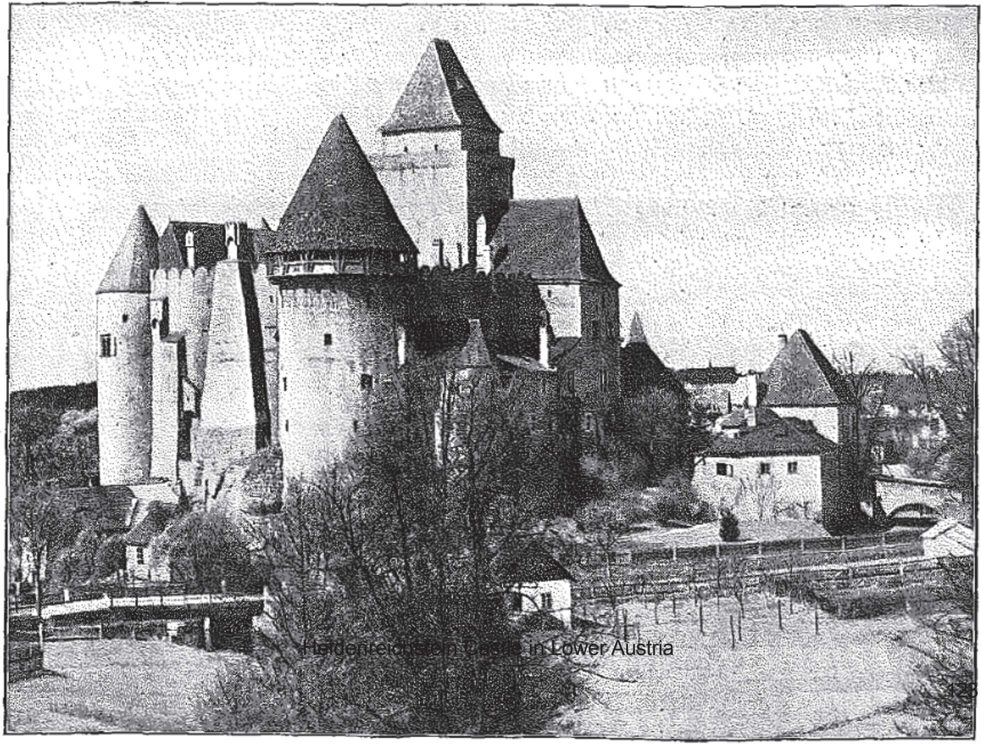
Aufn.: Öſterreichiſche Verkehrswerbung

The ridge column, the ancient building element that is already mentioned in the "llex bchuvmioium" (8th century). On the steep gables, as in the German north, we find the crossed animal heads, which are called "Roßgoschen" here. The spread of horse-headed gables has not yet received the attention it deserves. According to reports, they even occur in Carinthia and extend into Hungarian. As in so many areas, we can also find very old Germanic traits in the folklore of the German Austrians.

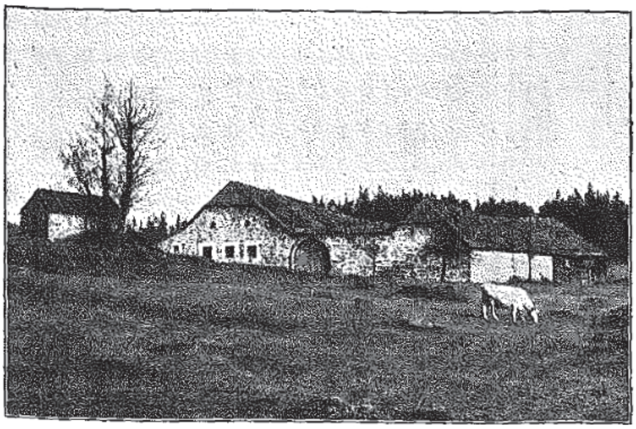
Not much of the folk costume has survived in the Waldviertel. The men's long blue or green cloth skirts had become short "Jankerln" around 1870. These included a neckerchief and "Wadlstiefeln". On festive days, women wore black Linzerhauben or gold hoods, which were divided into "Gupf" and "Gupf" hoods according to their shape.

"Brettlhauben". The latter includes the Wachauerhaube, which has survived to this day at the southern foot of the Waldviertel. The blue "Fiata" (front cloth) of the men is still a common piece of traditional costume, which even in Vienna is generally seen as the professional clothing of winegrowers, butchers and farmhands.

Rural linen weavers are active in many places in the Waldviertel. After the war, their number increased even more. One of the customs associated with flax weaving is the "Haarlangfahren" (Haar, Old High German haro, is the common word for flax in Austria) with horse-drawn sleighs on Epiphany. It is very similar to the Swiss "äka längt lin". Among the working customs, the "Stadlhenne" is particularly popular. This is the name given to the person who strikes the last blow during threshing. Today it's a joke, but originally it was probably the spirit of grain growth in the form of an animal. This is followed by a meal, during which the threshing rooster and the food hidden in a pot at the bottom of the "Droadstock" are eaten. If someone has not finished threshing by Christmas, they are mockingly given the "Dreschermandl" - a disheveled straw figure dressed in old clothes - to stick on the gable at night. Instead of "Stadlhenne" they also say "Tendlboß". When the last flail has fallen from the threshing floor, the farmhand hurries to the neighbor, where people are still threshing unsuspectingly, and gives the barn door a few hard blows with his flail. "Holla, the Tendlboß g'hört uns," he calls into the barn door, then turns around and runs off as fast as he can. The mocking neighboring bears chase after him. If the caller manages to escape, it is an honor for him and his farm. But if he is caught, he flies headfirst into the straw and has to have his face smeared finger-thick with pine soot. At home, the household wait with bated breath to see how the affair has gone and praise or ridicule the emissary depending on the success of his venture. In neighboring Upper Austria, people don't bang on the other farm's barn, but throw in a dressed straw figure with funny verses written on a piece of paper. If the runner is caught, he has to throw the straw



Heidenreichstein Castle in Lower Austria



Three-sided farm in the Waldviertel
Rec: A. Klaar

mandl back home again amid ridicule. Less pleasant things can also happen to the town hen. His flail is decorated with straw ribbons. He has to rush to the front door, bang it three times and shout:

"One - two - three, the
Tendlboß is mine!"

At the same moment, a jet of cold water can unexpectedly come out of the door and pour over the bearer of the message about the end of the shower. The farmer's wife likes to be secretly informed of this event and waits behind the door with a pot of cold water. This fun is soon forgotten during the evening dance.

On winter nights, women and girls come together in turn with their distaffs to work together, singing and telling stories. This is the "Rockaroas" (skirt journey). Other such communal activities are currently the "feather grinding", which is often followed by a dance. When the farmer drives into the fields for the first time in spring, he cracks his whip in the shape of a cross. Likewise, when the cattle come out of the pasture for the first time. The harvest wreath of the "Körndl farmers" corresponds to the flower decoration of the winegrowers on the barrels in which the mash is transported to the press house. The steep slopes of the Waldviertel are surrounded by loess zones in which the wine thrives excellently. The Wachau wines are particularly famous. The wine-growing is accompanied by the wine keeper, who begins his service when the grapes are ripe. He then erects the guardian's pole, on which grapes and various figures hang, as a sign of his authority. If he catches a grape thief, he seizes an item of clothing from him, which the person concerned must then redeem from the mayor.

The customs in the course of life and the annual cycle naturally bear the general German traits. The ancient rule is that the woman in childbirth must not go outside the eaves too early, otherwise the child could be exchanged for a changeling. Inside the eaves you are protected from spirits and evil forces. Remnants of the old fraternities, the associations of young peasant men, still exist in some places. Thursday is fraternity day. This is when the village fights take place, as well as the girls' nightly "Fensterln", which of course also takes place on Saturday night. The wedding customs are well preserved. The negotiations at the

The fathers and the " marriage men", the groom's helpers, are responsible for "making sure". As a sign of the betrothal, the bride receives the "Drangegeld" and a pair of shoes, the groom a shirt. The bride and groom are not present at the church service, otherwise they would have no luck with their children. Poorer brides go from house to house in the village and receive gifts for their future household. The "KrauMnden" takes place on the Sunday before the wedding. The wedding day itself is always a Tuesday. When the bridegroom arrives, the house is locked and the bridegroom must try to get into the house with cunning. Numerous false brides are then presented to the bridegroom. All those rejected throw a bundle of broken glass to the ground and say that the bridegroom should only take his money, the betrothal is annulled. Saying goodbye to the parents before going to church is very touching. The young people kneel before their parents and beg forgiveness for their mistakes and ask for their parents' blessing. With music and the sound of firecrackers and guns, the procession makes its way to the church. Of course, the procession is stopped on the way by a roadblock. The bride has to cry at the wedding ceremony, then she will laugh in marriage. The wedding guests throw peas on the way home so that the marriage will be fruitful. In the upper Waldviertel, the wedding leader runs towards the procession with a roast on a fork, from which everyone cuts off a piece and eats it, reminiscent of an old sacrifice meal. In the evening, the unmarried appear in masks and recite beautiful wedding proverbs. The bride has to climb over the table to dance. On the third day there was cock shooting. The bird, tied to a distaff, was defended by the bride's leader while the boys tried to seize the animal with blind pistol shots. If they succeeded, the bird had to be ransomed - the compensation for the fraternity losing a member through marriage.

Annual customs include the Epiphany carol singers, summer and winter games, carnival burials, palm broom consecrations, Judas burning (on Holy Saturday), maypole setting, Whitsun royal procession, midsummer bonfires, Kirtag, St. Nicholas procession, smoking and tree blessing at Christmas. People like to dance, often the old folk dances, among which the "Ländler" with several variations is particularly noteworthy. There is also quite a lot of singing, not only lyrical songs and quatrains, but also old ballads. Even a brief sketch such as this one shows the Waldviertler as a core German tribe, who are well and truly part of the German people as a whole. The German Austrians in general have remained very original in many respects despite the old urban culture of the imperial centers. For them, this means a strong source of strength and great inner wealth.

März 1938

Do you hear the bells
greeting, Roaring from land
to land,
Do you know how hands close
steels now, hand in hand?

The bells are ringing in hearts,
Not only from tower esh ohn,
Away with the agony and pain, walk
happily together!

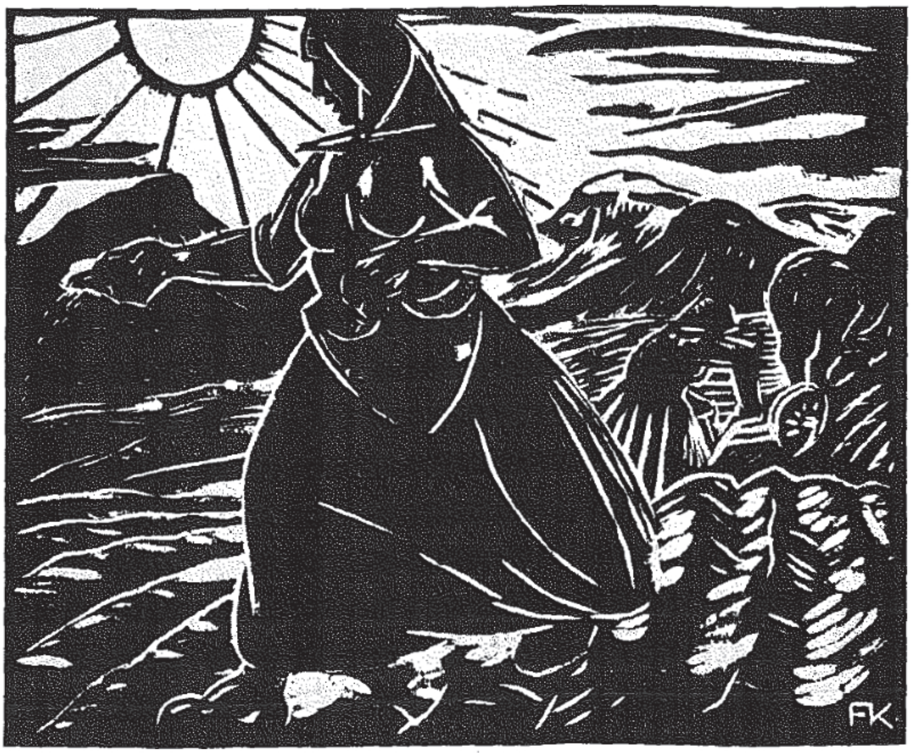
Germany opens its arms, mother
saves her child,
Deeply marked by the
Harme,- countless are the
graves.

Hardly any more dared to
bloom cradles in Austria.
Burning tears burn away,
hopes grow rich.

Sacred right that unites,
Purposeful German courage,
Clashes in the glare of the
sun's common blood.

One now in battles and peace, One in
mighty hand,
From the Savior, home and
fatherland have been given
to us.

Evlth Gmfin Salburg



From Kämten's time of need: The man in exile, the woman in the field. Woodcut by Felix Kraus

Lsrnten to Germany!

By Georg Gräber, Kkagenfurt

It is only possible to speak of the ethnicity of a landscape where, in the midst of similar tribes and landscapes, there is so much independent uniqueness of spiritual expression that something special emerges from the communities as an independent unity. Due to its geographical peculiarities and its geopolitical location, Carinthia has all the prerequisites for the development of ethnic characteristics like hardly any other Alpine country. It opens up to the west and east along the course of the Drau, which with its numerous tributaries forms a landscape of valleys and basins, to the north it is closed off by the Lauern, to the south by the Karawanken and the Carnic-Julian main chain. The main settlement area of the country, the basin of Klagenfurt and the lower parts of the valleys, is surrounded by a wide border belt, which measures around thirty kilometers on both sides. Due to its enormous height, it looks like a mighty border wall. Ice and rock, mountain pastures and forest form this belt into a protective border wilderness, which in places appears as a border wasteland. It is about twice as large as the densely populated core of the country that it encloses and is only partially crossed by passes. Thus, even in the early Middle Ages, Carinthia was a political unit in which people were naturally compelled to maintain close relations with one another. This clear demarcation of the country also favors the emergence of a peculiar folklore, based on the bonds of common blood, which, of course, comes from different sources.

flowed together. The Carinthian character of today and its manifestations in folk life were formed from this peculiarity of landscape and people in the course of the events that placed the country in the great movement of external cultural and economic currents.

The fact that in Carinthia we are indeed dealing with a completely independent, valuable type of folk character has been proven from various sides. The spiritual and intellectual disposition of the Carinthians has found its most excellent expression in the abundance of songs, both poetically and musically, and in the whole wealth of other dense folklore such as legends, fairy tales and folk plays, riddles and legends, alongside which the tangible things of folk life such as house building, farm buildings, settlements, as well as the dialects and traditional costumes, the legal and folk customs, bear witness to an almost princely wealth of creative power. It offers the researcher puzzle after puzzle. Although it is connected everywhere with German intellectual life as a whole and points to Bavarian conditions, Carinthia occupies a special position among the Austrian Alstenländer, the original reasons for which have not yet been fully clarified.

Furthermore, there are differences in important racial characteristics between the Carinthian population and the Danish and Austrian Alpine tribes are so significant that this also confirms the uniqueness of the Carinthian. The present racial structure of Carinthia can be determined as follows on the basis of the latest research results: Basically, those forms that are most closely related to the Nordic racial group (Nordic and mixed) appear to be the most important elements of Carinthia's racial structure. The Dinaric race as the second major form of Carinthia follows in second place. This has often mixed with the Nordic forms. The alpine or dark eastern element, on the other hand, is much rarer, and the same applies to the light eastern types, which we find more often in the Slovenian language area than in the German. Finally, there are also individual representatives of the Mediterranean race. An anthropologist from Graz, for example, was unable to explain the great deed of the defensive struggle of 1918/19 and the glorious victory of the small country in the 1920 referendum other than that Nordic heroic traits predominated in this people more than elsewhere. Thus it was possible that the Carinthians, while other countries stood idly by, demonstrated the compelling power of a millennia-old unified culture in a final show of arms and an unparalleled spiritual uprising before the whole world. The fact is that Carinthia suffered the greatest number of bloody losses in the World War of all Austrian states, even compared to the German Empire. In this sense, therefore, there is a self-contained Carinthian Boltstum, which roughly coincides with today's borders.

The seemingly entertaining observation that there is not a single Carinthian type, but rather Upper and Lower Carinthia, which differ from each other in their entire ethnic character, is also based on geographical and historical facts. Upper Carinthia is divided into several broad valley landscapes, some of which are surrounded by high mountains, which have certain characteristics in common in terms of language, customs and way of life. Lower Carinthia is dominated by the Klagenfurt Basin, which is opened up to the north by the tributaries flowing into the Drau. The names Upper and Lower Carinthia date back to the 13th century. However, the border between the two has not changed significantly since Celtic times. It coincides almost exactly with the border of the administrative area of the two cities Teurnia on the Lurnfelde and the eastern capital Virunum on the Zollfelde. This brings us to the first historically tangible population that covered the land in a broad and deep peasant layer and whose religious cult and ethnic way of thinking is still visible everywhere in present-day life. For example

St. Oswald ob Kleinknchheim '
Farmer's daughter with ribbon hat on the way to church (Sunday service) holding prayer book and pocket cloth
Rec: Dr. OZwin Moro, BiUach

The border of the Rauchstuben area, starting from the Lienzer Klause, over the ridge of the Gailtal Alps to the Karawanken and in the north on the line that closed off the old Carantanian Empire, corresponds exactly with the perimeter of the former Carantania, which largely took over the borders of inland Noricum. The Rauchstuben house can therefore only have originated on old Carinthian soil.

During a long period blessed by peace, the Celtic population was able to preserve its folklore and national character in language, costume and house building, even in the midst of Roman cultural life, until swarms of Germanic peoples, Alemanni from the west, Goths from the east, poured into Körnten and brought the long peace to an abrupt end. It was only under Theodoric, who extended his rule far beyond Körnten, that peace and security returned and a new cultural flowering was able to unfold. The Celts, who had mixed with Germanic tribes early on, were now joined in large numbers by those who may have remained in the country from the time of the Goths and Franks. The Lombards occupied the Gailtal valley after the Slavs had advanced into the Pustertal valley under pressure from the Avars just before 600. Old legal institutions, but in a Germanic guise, were revived at the sites of the former Roman administration. At the Fürstenstein in Kärnburg, for example, the Slovenian farmer plays the role of the Germanic nobleman as judge of the free Germanic community at the reception of the new duke. From the last remnants of the Germanic population, the Slavs took over the institutions of legal life after the hard battles they had to wage with their culturally superior opponents.

also included the assumption of judicial power at the Karnburg stones. These were probably Germanic remnants of the border garrison of the Drava Limes, who were free men with the right to bear arms and were loyal to their own judges and leaders. They were called Arimanni (army men), which was later replaced by the German term Edling. Here we find for the first time on Carinthian soil the relationship of loyalty between leader and followers, which has been supported and confirmed in rich evidence among all Germanic tribes since Tacitus' time - right down to the most recent days of the most glorious German history, when the tribes of the entire German empire were fiercely loyal to their only leader and remained bound to him forever in hardship and death with victorious rejoicing and determination for the future.

This defensive attitude of the migration period probably also explains the wealth of the documentary 'treasure trove of names from the German heroic saga, which in Carinthia kept the clanking glory of the old Germanic tribal heroes alive as a precious legacy throughout the Middle Ages.

This unconscious, tenacious adherence of the people can be seen just as clearly and memorably in the cultivation of religious customs. Ancient settlements and cult states are reflected here. In Central and Lower Carinthia, Celtic deities were later partly replaced by the miraculous figure of Blessed Hemma. In Christian times, however, old springtime mountain ascents found their expression in pilgrimages, which were disfigured at Easter time to former places of worship on hills, namely the so-called Vierbergelauf on the second Friday after Easter. The tenacity and stability of religious tradition can hardly be seen as clearly in any other example of religious history as in the aforementioned pilgrimages. They have remained alive among the Carinthian population even after the Slavic conquest and even beyond the Bavarian period.

The Magdalena Chapel on the Lumfeld in Carinthia

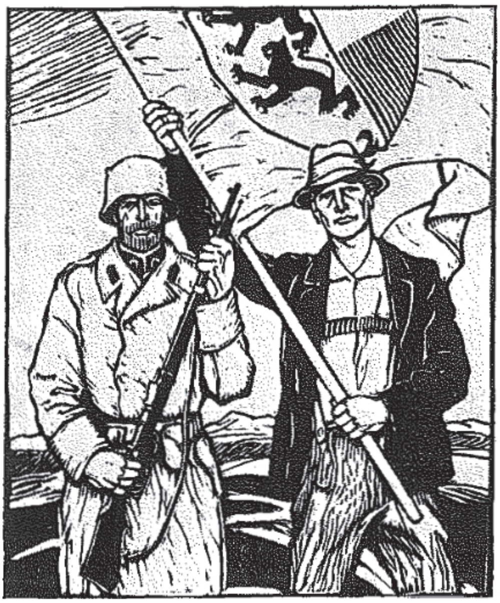
On: Klauer

This has given them an inner coherence beyond the settlement and, independently of the respective national and political stratification, has given them inner stability, which is still expressed today in an independent and peculiar national character. The last differences between the peculiarities of the Lower Carinthian and Upper Carinthian people are deeply hidden in this, but while in the Lower Carinthia the Celtic nationality fades out in such last remnants of religious activity, the same people in the western part of the country has been completely absorbed by the power of Germanic peoples, the last offshoots of which were the Barians. They gave the Upper Carinthian people its German character.

At the beginning of the 7th century, the Bavarians stopped the advance of the Avars and Slavs for the first time on the Lurnfelde and saved Carinthian soil for the Germans with the blood of their people. According to folk legend, the three blood mounds at the Magdalen Chapel preserve the memory of that terrible decisive battle. According to legend and custom, at the beginning of the first millennium, the Lurnfeld was in the possession of the Ingwäonian Bolk tribes, who worshipped Frehr, the god of harvesting and survival from their Nordic homeland, here on hard-fought ground and dragged his cult image across the Lurnfeld to the Moll in spring, where the chariot and image of the deity were bathed in the water of the river. The legends tell of the holy man of Niklai and of Blessed Briccius in Heiligenblut.

Since the 8th century, there has been a strong influx of settlers from Bavaria, who settled in the sparsely populated country and brought the Slovenes not only Christianity, but also all the blessings of German morals and education. It was only relatively late, probably between the 13th and 14th centuries, that a somewhat recognizable linguistic boundary seems to have developed between the two Bolk tribes. The result of the mutual absorption is expressed in the fact that today two thirds of the country is purely German and the towns and markets in Slovene-speaking areas are also entirely or predominantly German, while only on the southern and south-eastern edge of the elongated country do the Slovenes live more or less united. The Upper German farmhouse has triumphed far beyond the language border and there are no significant differences in the farm and village layout between Körnten on either side of the Drava. German customs and traditions have their faithful counterparts in the Windisch region. Both have the same legends and fairy tales, the same folk and superstition, even the folk song and the language of the Slovenes is full of German borrowings and testifies to a long and peaceful mutual understanding and coexistence of the two tribes. This kinship, which points to uniform settlement and history, is particularly evident in the numerous and splendid folk customs. As little as a separate Slavic law can be proven for the older period of Carinthia, so little can we distinguish between actually German and Slovenian folk customs in the present. Their face is German, and their historical origins can all be traced back to general German or even Germanic sources, whether we consider the celebration of annual festivals or the wreath of customs that entwine individual life like flowers. Indeed, many a pearl of folklore and many an old German word has been better preserved under the foreign cloak in the slower progressing culture of the Slovenes than with us.

In the dialect, the mighty border wall of the Tauern and the broad massif of pastures between Carinthia and Upper Styria in the north ensured its purity, while in the south the foreign-language area found a firm barrier in the Karawanken. The country no longer has the same wealth of forms in the area of folk costumes. Here, as everywhere else, the actual traditional costume districts are



- Carinthia is free!
Holzſchnitt von L. Kainradl

liberation struggle and voting victory and also commemorate their pioneers:

This country, one and a half thousand years
. Dedicated to the German spirit,
O Germany, it has remained what it was to
you, German has remained its people!

has dwindled to a few remnants. A traditional folk costume now only exists in the lower Gailtak as a festive costume, as well as in the Lesachtak and to a lesser extent in the Mölltal and Lavanttal valleys.

Carinthia was the first of all the Alpine countries to have a homeland song as early as 1822. In those days of 1920, when the weal and woe of the homeland was at stake, the Carinthians were really able to reflect on the roots of their existence. This hymn of the unity of Carinthia, which embraces its children in motherly love from the snow-covered Eisenhut to the Karawanken rock face, resounded as if to comfort us through the difficulties of the time. Today, as we Austrians have entered the great, long-awaited German mother kingdom, the longing of our youth has been fulfilled and our grandchildren and great-grandchildren will one day remember Carinthia's memory of the sorrowful past.

19Z4

Only furtively, as if it were a crime, may our
mouths mention the name,
the sound of which makes our hearts glow:
Germany!
But we know that we won't be snatched away
from our joyful confidence by a thousand
filthy henchmen:
The day of freedom is coming for us too!
Under the proud sign of your swastika, you
will lead us home to the Third Reich.
Then the Danube rushes your name
and from the Alps it roars like an avalanche:
Hitler!

Fritz Trathnigg

The National Socialist prisoners in the detention camps of Wöllersdorf and St. Pölten (gymnasium) sent this poem, written in the camp, to the Führer in the summer of 1934 as a gesture of loyalty.

Voltstum care in Styria

By Victor von Gevamb^ Grnz

Years ago, in a Berlin radio lecture and in a "Letter from Austria", I tried to explain* that among the most valuable assets that the annexation of Austria could bring to the German Empire, we should probably also include what the great German folklorist W. H. Riehl described eighty years ago as the "Hinter- sassentum in den Wäldern". By this we mean the nature-loving, earthy folk life as it has been preserved and developed in a species-appropriate way in settlements, houses, farms, traditional costumes, folk art, folk beliefs, folk customs and folk poetry in the Alpine countries for centuries, indeed in individual traits for thousands of years.

A few days ago, I visited a farm on the border between Styria and Burgenland.
"Blochziehen" with figures such as the "Gschalamandl" (Fig. 1), which seem almost prehistoric. But let's not dwell on such rare phenomena here. Even in much more "everyday" matters, the friend of genuine folk life in the Styrian mountains will very often get his money's worth in a hardly expected way. If the Alps are, in the apt words of Michael Haberlandt, "hiding places of ancient forms of life", then this is particularly true of Styria. As the south-eastern borderland of the German living space, this land has formed a bulwark against all the onslaughts of the Huns, Avars, Madjars, Turks and Kurucs for tau, md years, it was - as its estates called themselves in the sixteenth century - truly a "rampart of the laudable German land" and for this very reason was able to develop much more slowly in its folk life than most other German lands. But this has also kept it "younger", made it less "old", in a word closer to its origins. Its farms (Fig. 2), some of them still with their ancient smokehouses (Fig. 3), its beautiful, still vigorously living folk

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* In the magazine "Volk und Reich", Berlin 1926, p. 78 fs.

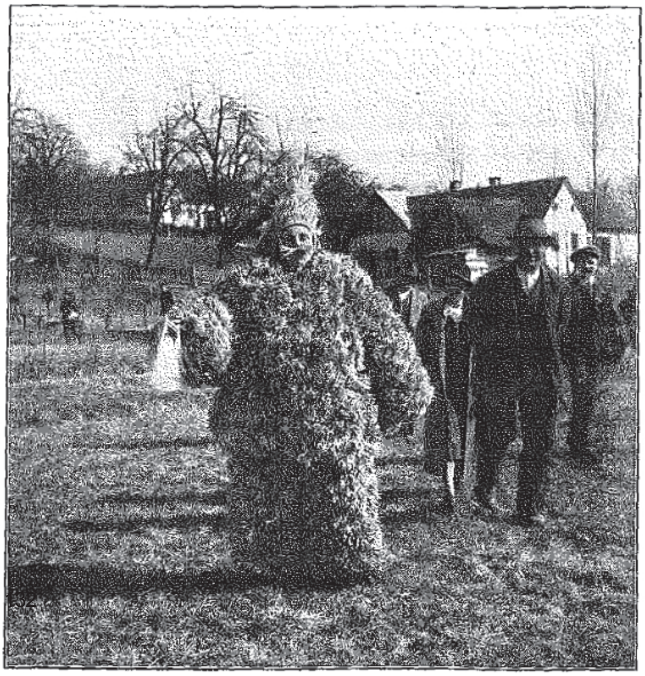


Fig. 1: The "Gschalamandl" (man made of "pupils", i.e. husks of corn cobs), an embodiment of the growth spirit (vegetation demon) such as the Thuringian "Erbsenbaer" and many others.
"Blvchziehen" (Frichlingskult) in Schölbing near Hartberg in eastern Styria (1937, 2?.Feb.).

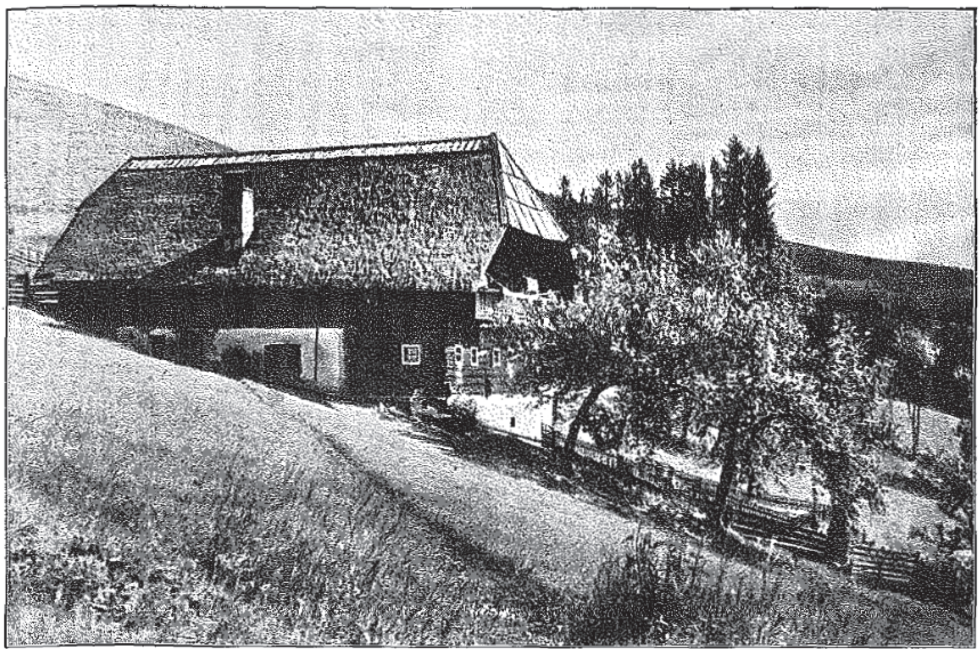


Fig. 2: The "Groß-Rosegger" farm in the municipality of Alpl near Krieglach in Upper Styria. Note the external resemblance to the Black Forest heaps

Steffen Lichtbild in ErikcEerlag, Graz

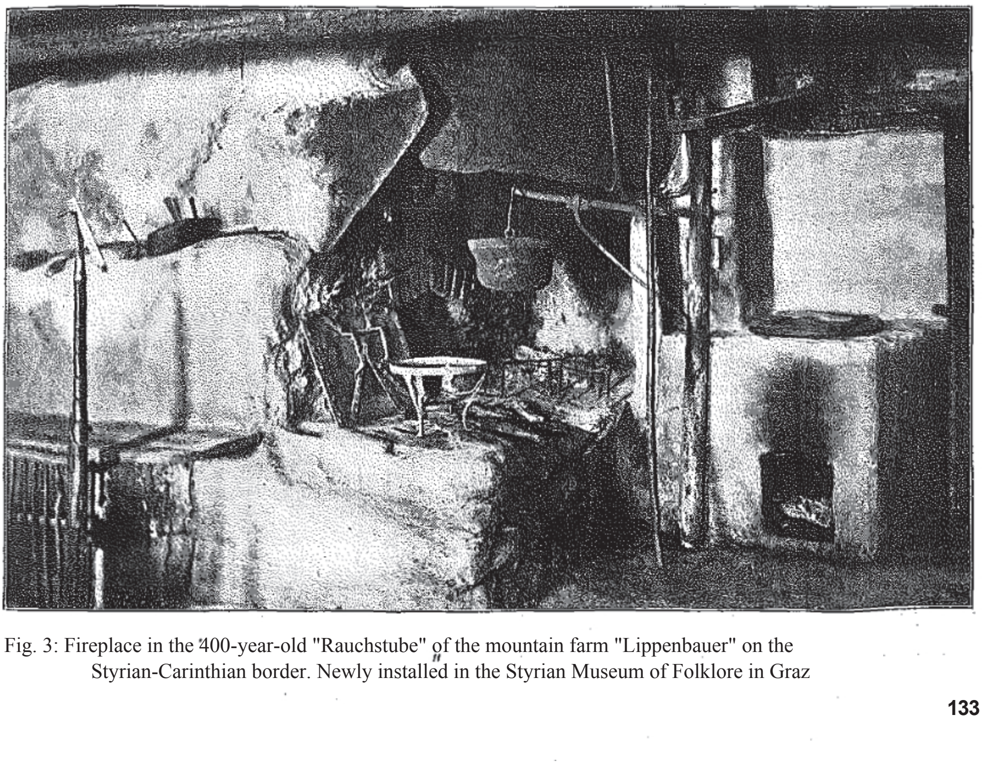


Fig. 3: Fireplace in the 400-year-old "Rauchstube" of the mountain farm "Lippenbauer" on the Styrian-Carinthian border. Newly installed in the Styrian Museum of Folklore in Graz

his songs, yodels and folk dances are among the most beautiful that still survive on German folk soil.

Since the days of German Romanticism, there have always been men who have done their best to cherish and care for this precious folk heritage, generously cultivating the homeland and its traditions. Even the Styrian "Prince Johann", the admirer of Karl August von Weimar, the German imperial administrator of 1848/49, then Karl Weinhold, the Germanist who began his career as a scholar in Graz, Peter Rosegger, Viktor Zack, the important Bolkslied researcher, Hans Kloepfer, the greatest living German dialect poet, and many others have stepped up to the plate in turn to intervene here in a protective and active manner.

Today, the Styrian Folklore Museum (Fig. 5), which the author created according to the principles of the Bavarian privy councillor Dr. Georg Hager and which is currently being generously expanded, together with its Heimatwerk, which is based on the Dresden model, and the exemplary Styrian Folklore Museum St. Martin near Graz (Fig. 6), founded by Hofrat Joseph Steinberger, may be regarded as the main places of care for folklore and the homeland. In the Folklore Museum - the youngest offspring of the "Joanneum" founded by Prince Johann in 1811 - there is a complete exhibition of local folk life, and work is now underway on a unique costume hall, which will depict the entire development of Styrian folk costume from the Hallstatt period (around 700 BC) to the present day in almost 50 life-size figurines created by artists, the fruit of almost twenty years of scientific work that the "Styrian Costume Book" has cost us. The "Heimatwerk" is a center for expert advice, mediation and the sale of everything related to local folk costume and folk art. It has not only the small

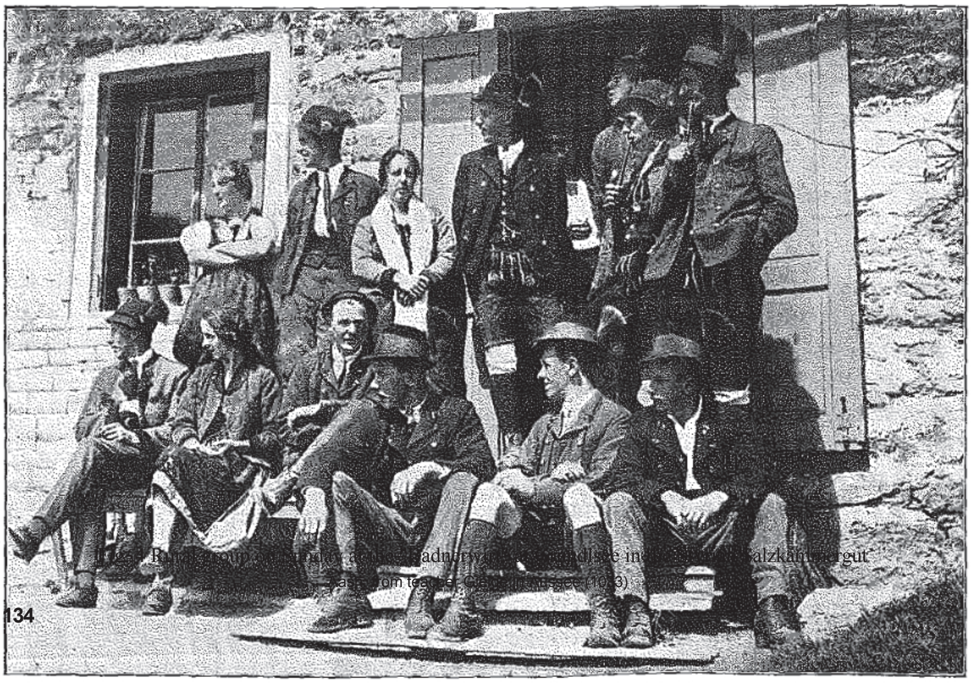


Fig. 4 Rural group on Sunday at the [illegible] Grundlsee in [illegible] Salzkammergut

Aasn from teacher [illegible] in Aussee ([illegible])

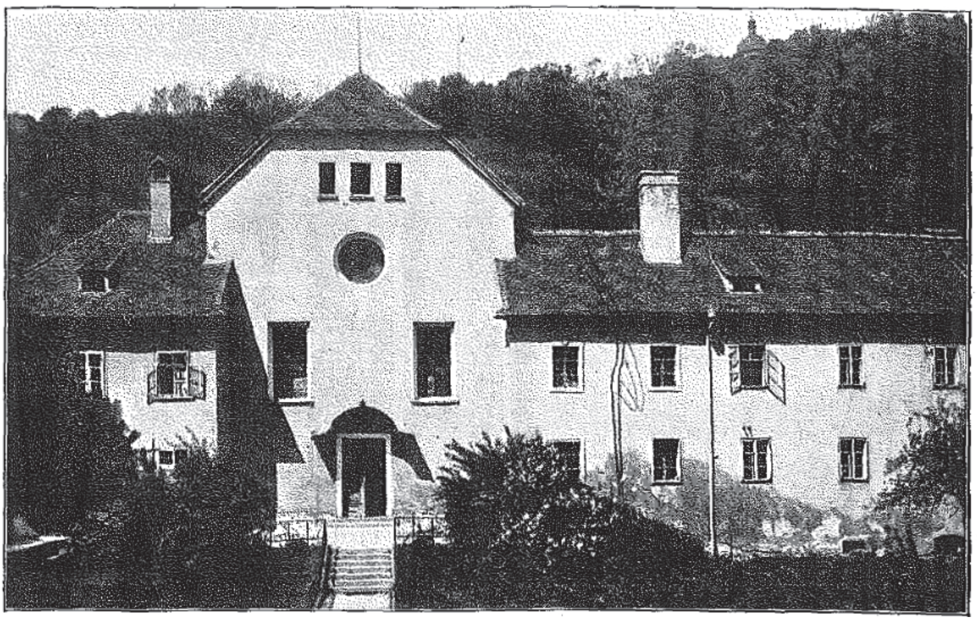


Fig. 5: The stemsthe Folklore Museum in an abandoned monastery building at the foot of Graz Castle Hill. An open-air museum is planned for the hillside behind it
Steffenlichtbild, Gmz

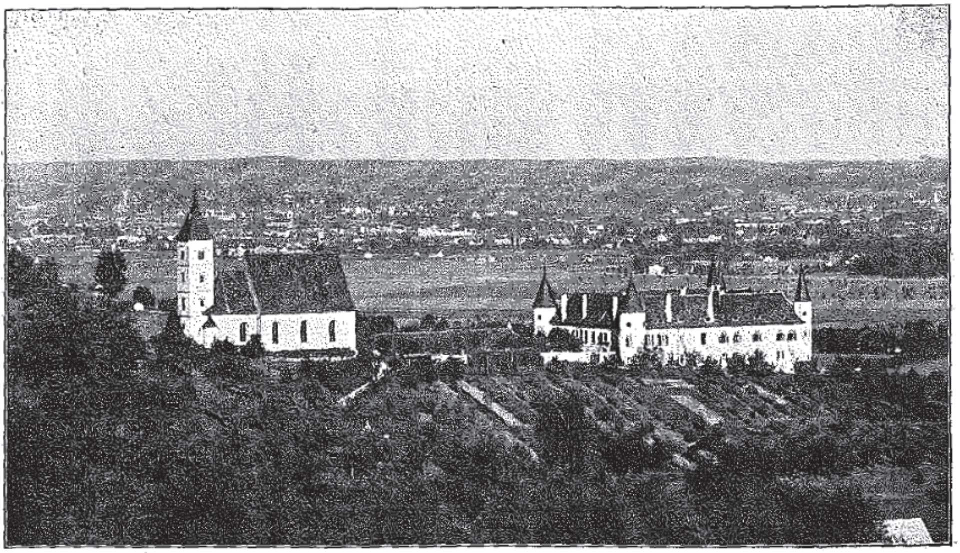
The museum not only provides the best examples from the museum to homeworkers throughout the country (potters, carvers, embroiderers, seamstresses, basket weavers, gingerbread makers, ironsmiths, etc.), but also helps them to sell their products and supplies the large fabric industries in Vorarlberg with good patterns for genuine, contemporary traditional costume fabrics and has revived the centuries-old Viennese silk weaving industry after a long dormancy. A very successful cultivation of traditional costume weaving has emanated from here in recent years.

The St. Martin Rural People's Education Center gathers crowds of rural teachers, young farmers and workers for the best down-to-earth popular education work, which for years has also been in contact with the Reich German popular education centers, e.g. in Schleswig-Holstein, and has been imitated many times.

The fact that all the institutions mentioned have nothing to do with parochial politics or one-sided and narrow homeland jealousy is guaranteed by their close personal and professional connection with the old Borderland Protection Association, with the "German School of Southern Mark", with the Chair of German Folklore at Graz University and with the youth. As little as there has always been talk of politics in the narrower sense in these places, they too have contributed to protecting and nurturing the deepest roots in the mother soil of the nation, to preserving the most valuable sources of the German essence pure and unadulterated.

Your silent but honest and profound work was always and everywhere dedicated to the great German river of thawing years. And if I - in keeping with our quiet nature - summarize in one word all that moves us in these days of world history, all our happiness, all our thinking, all our hopes, all our faithful intentions, we know that this word says everything to everyone who knows us. It says:

"Found home!"



Mb. 6. castle and church St. Martin- bw. of Graz, an ancient place of the Bavarian Aribonen, since 1055 provost of the monastery Admont, since 1A8 educational center of the province of Styria
Steffen photo

Lum Lauhnachts--beliefs and customs in Styria

From Otto Paui

The Rauhnächte or twelfth nights are the twelve nights from December 25th to January 6. From a calendar point of view, this time is an intercalation and was probably once used to balance out the discrepancies between the sun's calculation and the moon's calculation. However, this is linked to the fact that it is of great mythological importance. This can only be touched on briefly here, but the little I shall confine myself to will suffice to allow the following references to be recognized in their proper context. The very fact that the feast of the Mystery God Christ was placed on December 25th, the beginning of the Rough Nights, is remarkable. The "Redeemer" was thus placed in the cycle of natural events and stamped as the sun hero, so to speak. The end of the twelfth already had a relationship to the "Son of God" in the homeland of Christian belief. The Epiphany, a fine apparition, was set for January 6. This festival, which has almost completely lost its significance for the Western church, but is regarded in the East as a day of baptism and consecration of water, is obviously connected with Iranian ideas and therefore belongs in some way to the Aryan cultural sphere, just as the belief in the miracles of the twelve nights is an ancient Indo-European tradition. It is also no coincidence that the same day is named after the three "Wise Men from the East" who, according to the original legend as presented in the Gospel, were magicians, i.e. Iranian priests. It was only later poetry that made them kings on the basis of an Old Testament passage.

It should be noted that the Rauhnächte have always been regarded as a time of miracles. And that is quite natural. The rest of the year was dedicated to everyday life. People felt safe in the familiar. The days and nights switched on were an interim period in which forces came to life that otherwise remained hidden. It is not the place to go into all the reasons for this, but it is certain that in the Rauhnachtsglauben we grasp a point from which threads can be traced back to the most important mythological beliefs of our oldest ancestors, the Judo-Germanic people. A significant advantage is that this belief is still alive today among the German people and in many places has original traits in its customs, which appear to have been covered over by Christianity.

The legends and customs surrounding the belief in the miracles of the twelve nights are particularly well suited to prove that the folklore of Austria has a firm connection with that of the other German lands. Some of the valuable folklore belonging here may have disappeared from our minds in recent years, some may still be alive without us being aware of it, but every time we are presented with a collection of legends from the lands of the Enns, Carinthia, Styria, etc., it seems infinitely familiar to us, and it is only a coincidence, if it occurs at all, if the Rauhnächte are not mentioned in it.

The " Hochalmsagen" by Robert Baravalle (Graz 1936) presents a number of tales and customs from the area around Seckau, the neighborhood of the Aichfeld, the old Undrimagau. As you would expect, the twelve nights also appear in it. The following custom is recounted: During the Rauhnächte, the brooms and shovels would be placed crosswise in all the threshing floors by the farmers so that the devil could not thresh during the holidays. Further information about the Twelfth Night can be found under the heading "Die Frau Perchtl": "At the Dieftl in Neuhofen, but also in other farmhouses, the farmer's wife used to put a bowl of sweet milk and white bread on the large table in the kitchen on certain days between Christmas and Three Kings in the evening. This was the meal for the Perchtl and the group of children she led. If the food had disappeared the next morning, then the house was lucky for the whole year. This custom was discontinued around 1830."

Both statements were taken directly from the vernacular. The first shows a decidedly Christian character and teaches us little more than that the rough nights still play a role at all. The second is all the more valuable as it introduces the Perchta, also called Berchta, Berta. The accompanying circumstances are all important: the meal of milk and white bread, the group of children and the auspicious visit. What is most remarkable, however, is that the Perchtl comes in the twelfth. She does not always lead children. Often her retinue consists of some kind of spirit beings, and she is thus the female counterpart to the wild hunter, in whom God Wodan hides. The belief that makes her the leader of the children may have become firmly established, especially because people thought of the souls of the children who remained after the Bethlehem murder. December 28 is the feast of the "innocent children". However, the New Testament story will not be the only origin of this legend. It should be remembered that there is also a male counterpart to the Perchta in this respect, namely the Pied Piper of Hamelin.

In order to grasp the full significance of the custom, which fell asleep not much more than a hundred years ago and still lives as a memory in the popular consciousness, I have to go further: The Perchtl is essentially the same as Frau Holle. This name appears in Central German sources, in Thuringia and Hesse, while the former is restricted to Upper Germany. However, we would not be wrong to regard the two names as equivalent. Berchta, Perchtl etc. belongs to the time word--- bergen, conceal; Holle, Holda etc. to hehlen, conceal. The -m (-cka) suggests an interpretation as a middle word of the past for both names. Both

helan =

Berchta, like Holda, is the hidden one, the concealed one. It was only later that the two figures were separated from each other, with Berchta being given the name pearl - shining and Holda the name bolck.

And now the Grimm fairy tale of Mother Hulda will continue to show us the way. We remember that in this story the girls jump down into a well. But at the bottom they find a beautiful, green meadow and all sorts of things that are different from earthly life: The bread bakes itself, the apples call out to be shaken. It is a strange world. We should not think so easily of the realm of the dead. This is a basic concept of Indo-European mythology that is not yet completely clear to us. A makeshift term is used to describe it as "the outside world". Related to this is the idea of the Isles of the Blessed, which frequently appears in the sources, and also the realm of Aama in Indo-Aryan, who can be equated with the Iranian Mma, the ruler with the triple splendor. Frau Holle or the Perchtl, which is the same thing, is the mistress of the outside world. She is the one hidden from ordinary existence.

But now this foreign world is intruding into our lives. Firstly, through the snowflakes, the bedsprings of Mother Hulda, as the fairy tale so beautifully puts it. It should be remembered that Herodotus, when describing the northern peoples, refers to the snow as feathers that fill the air. But then also by the visit of the Perchtl to the human world.

Now we realize why this visit takes place in the twelfth. As mentioned above, it is the interim period in which the sun does not yet have full power to rule. This is when the spirit world has access to us and when, according to popular belief, we are also in contact with the "outside world". This is why the time between Christmas Eve and Epiphany was once a time of rest. At the court of the Norse kings, the weapons remained silent and the Saga Man appeared to tell his stories. Even today, it is still said in some regions that you must not make any big wishes at this time, otherwise you will dress a dead person in the coming year.

That the outside world is often united with the land of the dead is natural, but whether the Whether this view is the original one is still very much in question. In our saga from Styria it is said that the Perchtl brings good luck if she is properly entertained. This is a prominent feature in the legends of the outside world. The Sunday child, or whoever else understands it, can get success out of it for his whole life.

In this essay I could naturally only touch on the main points of the Rauhnacht belief and the view of the "outside world". The material is inexhaustible. But I hope that I have made clear the outstanding importance of this area of our mythology. Especially our newly regained Gau Ostmark may be able to provide even more old features of our legend in its oral tradition; for original colonization countries have usually preserved the folklore more securely than the mother country. In this respect, too, it can contribute its share to the knowledge of the German essence.

Everything is clothed in green,
everything shines in / green
light, meadows where the vine
grazes, hills where grapes are
broken.

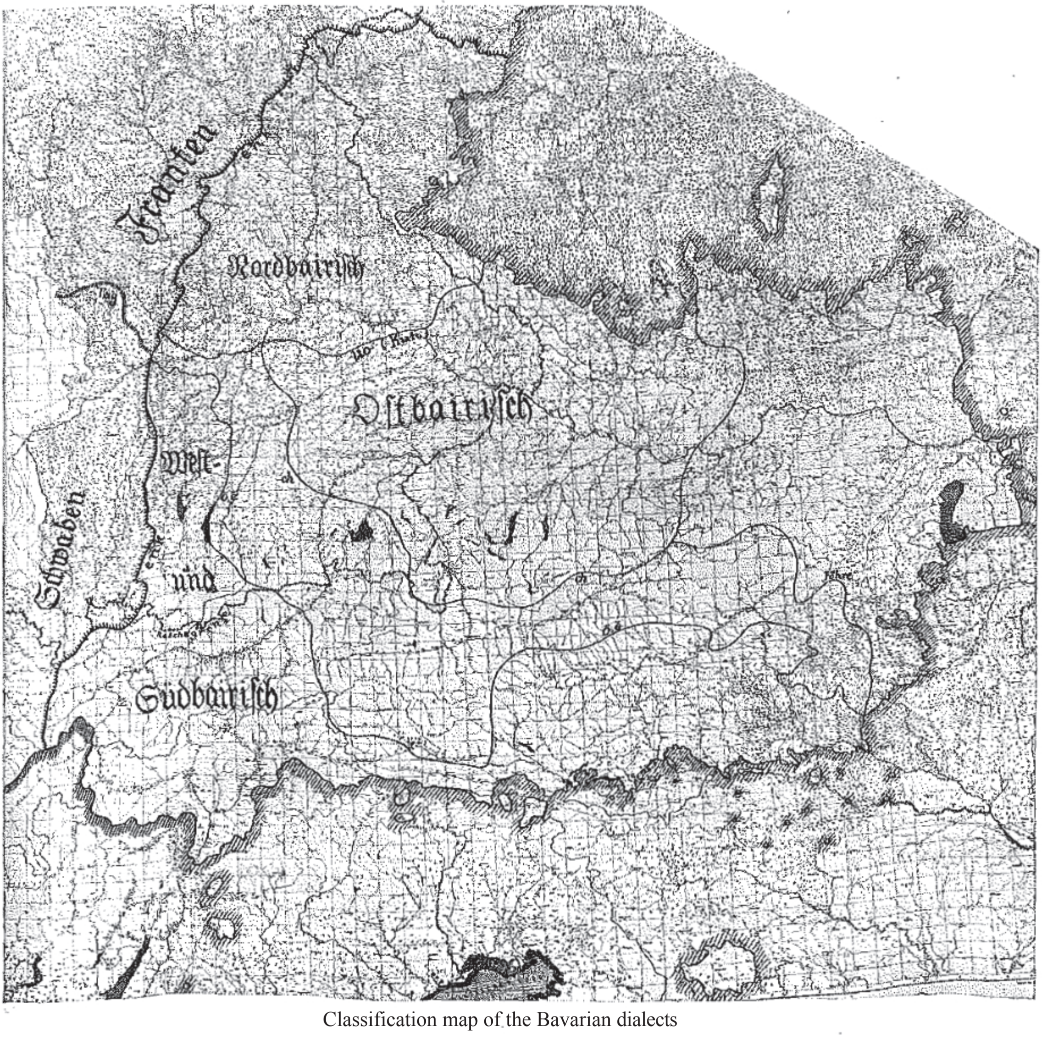
Fatherland, in a thousand years
such a spring has hardly come to
you: What the high fathers were
is never again a dream!

Max von Schenkendorf 1814

The Vairisch-Osterreichtsche dialect - a mirror of the folklore

From Bruno Schweizer

The historical core landscape of the large Bavarian tribe and colonization area is referred to as "Old Bavaria" and comprises the administrative districts of Upper Bavaria, Lower Bavaria and the southern part of the Upper Palatinate. Strikingly, the folkloristic and especially the dialect-geographical organization stands in marked contrast to this historical foundation. Although this Old Bavaria in particular was administered more centrally under the Wittelsbach dynasty than most other German regions, even today we still find pronounced borderlines that are neither marked by



Classification map of the Bavarian dialects

The borders of this old Bavaria are divided into a series of ethnic-geographical areas, determined neither by historical or administrative conditions nor by natural barriers to movement. And although the Austrian brother country was cut off from Bavarian and German development in many respects for around 800 years, most of the border lines run almost unbroken across the state borders, even where these are formed by river lice and high mountains. No other circumstance characterizes with such scientific certainty the togetherness and common uniform origin of the Bavarians and the Austrians as this one. Above all, these borderlines themselves prove to be very old.

We are therefore justified in assuming a medieval date for the strange, pronounced subdivision of the historical heartland of Old Bavaria, and in my opinion there is nothing to prevent us from somehow linking the Bajuwar tribal legend of the conquest of the land by five primordial dynasties Huosi, Drozza, Hahilinga, Fagana and Aniona to this. We do not yet know anything precise about the geographical boundaries of the five Urgaue, which have to be assigned to the five original families and the five original tribes of the Bavarian ethnic group led by them. Only this much is certain, that soon after 500 the Lech formed the western border of the Bavarian settlement, although it must be admitted that the settlement of the Swabians reached the Lech a hundred years earlier and also crossed it. Furthermore, we can say that the Enns is already known as the eastern border against the Avars, and that originally the high mountains in the south and the woodland north of the Danube in the north delimited the area that became accessible to the settlement after the collapse of Roman rule. It is likely that the land was taken at the invitation of Clovis, King of the Franks, who was victorious against the Alemanni, a diplomatic move of the first order which gradually forced the Bavarian tribe into Frankish dependence. The peculiar superimposition of an Alemannic layer with Bavarian characteristics east of the Lech in the so-called Huosigau (centered on the Ammersee) can also be attributed to the Bavarian-Frankish agreement. These are testimonies that still speak to us today in the living vernacular and whose value goes far beyond the linguistic. Cultural-historical and folk-historical facts are obviously reflected in the borderlines and cartographically determinable relationships of all folkloristic and dialectal distributions.

The fact that the language of the immigrating five original tribes was not entirely unified even at the beginning can be assumed and is also confirmed by the differences in the oldest linguistic documents distinguished at various points in the tribal area. The comparison between Wessobrunn, Freising, Regensburg, Salzburg and Mondsee allows the construction of an Old High German unified language only with great concessions. And it is difficult to draw unbiased conclusions about the actual differences in sound from these oldest records of the vernacular. This is because the clumsiness of the scribes, the influence of Latin and the difficulty of writing sounds and sound combinations that were not closely related to those of Latin necessarily led to attempts at spelling that are very similar to the spelling often used by the people or children when writing dialectal expressions.

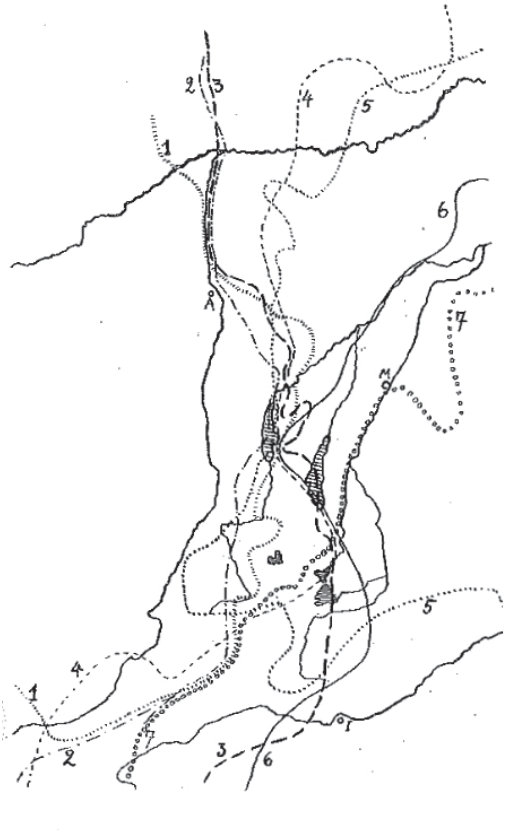
If we add to these original differences of the five original tribes the influences of the neighbors, the Swabians, Franks and Walchen and the Slavic and Hun nian eastern peoples, with whom the Bavarians came into constant contact through their southeastern colonization work, which began in the 9th century, then the present state of the dialect no longer surprises us, we would rather expect even greater differences and deviations.

And indeed, it is striking that the Bavarian German, despite its strong regional differences, has numerous striking similarities to all other German tribes and that it is therefore much more impressive to the non-Bavarian as a peculiarity than, for example, the Swabian.

If we want to have an overview of the entire language phenomena of German in the living dialect, we turn to the German Language Atlas (N. G. Elwertsche Verlagsbuchhandlung Marburg/Äahn), a work begun in 1876 by Pros. Georg Wenker in the Rhine Province in 1876 and finally extended over the entire German language area in certain stages with over 50,000 documented places, so that the maps published since 1926, drawn with infinite effort, convey a picture of the overall German language situation. The Bavarian tribal area almost always stands out clearly from these maps.

When using these maps of the German Language Atlas, one must never forget, with all the respect one must have for this way, that it was created on the basis of questionnaires sent by letter and thus, similar to the old texts, tries to master the phonetic difficulties with the letters of the High German written language and therefore sometimes reflects more the psyche of the writer than reality. For this reason, it is not possible to dispense with the direct questioning of the people and the phonetically correct recording of what was communicated by means of "phonetic transcription".

On the basis of an overview of the entire Stammbairian language relations, I will now select the most important of the countless possible borderlines, which firstly serve as a basis for a demarcation of the Stammbairian country against the western neighbors.



Partial image of the structure of the western border. The actual Lech border bundle, which is also followed by the enl line, has been omitted for the sake of clarity

---

[1] When we write "bairisch" with "ai", we mean the entire tribal area, including Austria and the border areas under Czech, South Slavic and Italian sovereignty; with "ay", however, we mean the territory of the former Kingdom of Bavaria.

[2] I have worked for many years on this dialectal exception for " Old Bavaria" and a large part of its neighboring areas Tyrol, Upper Austria, Southern Bohemia, etc. and intend to publish the long announced first edition of my "Dialektallasses für Altbayern und Nachbargebiete", which is an important testimony to the close folkloric ties between the new Austrian province and the neighboring parts of the empire.

The first is that they can serve as a basis for the identification of the two bar tribes Swabia and Franconia and secondly for an organic subdivision of the confusing diversity of dialectal divisions.

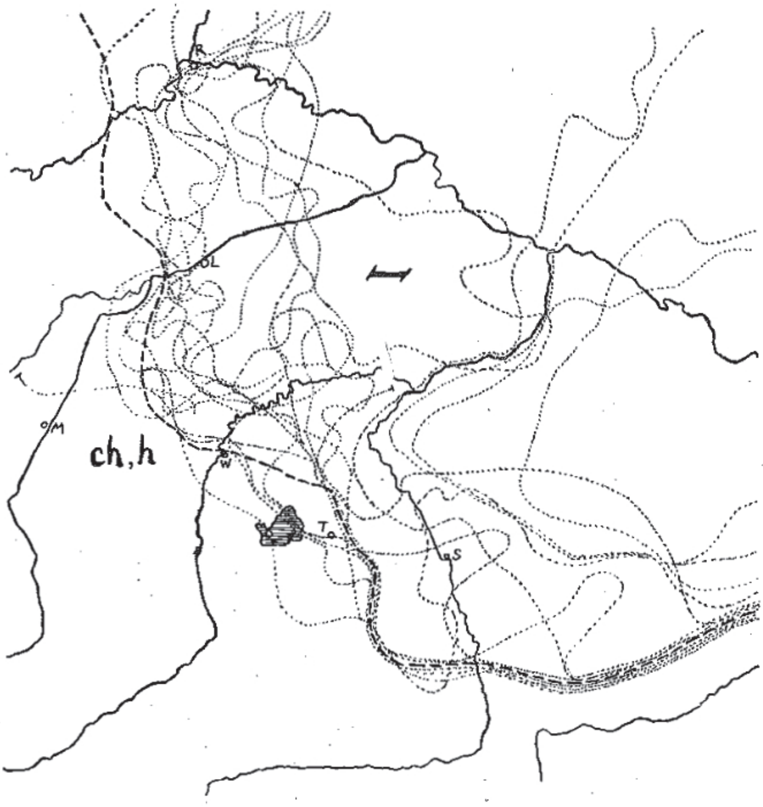
The western tribal boundary is particularly clearly marked by the so-called "Enk" line. This line is the western limit of the distribution of the Bavarian pronominal forms " ö s " and " enk", which can be traced back to the original Germanic dual zut "ihr beide" and mkn -- "euch beide", but which today no longer have a dual meaning, but have become the dominant plural form, just like the parallel forms in Old Norse. This main line is accompanied by many others, of which only two, also not insignificant in terms of cultural history, may be singled out here: the distribution boundaries for the Bavarian names for the weekdays Tuesday and Thursday, namely Er (ch) tag and Pfinztag. Both names are attributed to Greek-Gothic origins and were incorporated into Bavarian through early Christian missionary work by displacing older names of gods (Ziu and Donar). We are also familiar with such displacements elsewhere; in almost the entire diocese of Augsburg, Tuesday is called " Nachmontag" (After Monday) - a name that can immediately be seen as a paper invention, and even in faraway Iceland, soon after Christianization, Vodan Day was renamed "Mittwochs-tag" (Wednesday Day) and Donar Day was renamed "Fünfter-tag" (Fifth Day).

As can be seen from the enclosed overview map, which has been reduced from a map drawn at a scale of 1:500,000 to 1:4,000,000, and on which many details must therefore disappear, the Enk line demarcates the Bavarian trunk like a large naturally grown corner cuboid at the south-eastern corner of the German block. From the Arlberg, this line runs down the Lech and runs from the mouth of the Lech roughly north-east to Asch in the Egerland, to reach the language border further east.

From the large, somewhat irregular Bavarian cuboid, we first boldly cut off the Northern Bavarian. The word Kuh, which in Northern Bavarian is pronounced with the "fallen" diphthong "K o u", in contrast to the usual "Kua" (also "Kue, Kui" and the like), is decisive for us. The "Kuh line is one of the southernmost of numerous sister lines for words such as brother, mother, shoe, good, far, light, cattle, beer. All these lines stagger from south to north in the course of the Nab basin, which clearly shows the advance of the more southerly forms under the influence of the culturally more important Upper Bavarian-Lower Bavarian "cultural current" can be seen.

After the split-off of Northern Bavarian, we find peculiarities in the west and south of the remaining area that are perceived as strongly divisive almost everywhere and therefore appear suitable for further classification. It is the zwie loud "o a" (or "u a") for long o (mhd. ö) in words such as red, dead, big, flea, bare. With minor deviations, the onion sound of the long e (mhd. e) also follows this rather sharply developed boundary in words such as snow, deer, soul. Roughly in the area of this south-western belt, there are also other quite peculiar ancient derivations, rare words, the preservation of otherwise lost endings and the rough-sounding kch sound in words such as Knecht, Kind, Acker, Speck, which mainly characterizes Tyrolean. The famous language islands of the Cimbrians in the 7 and 13 municipalities are also included here.

Now follows the last and most important division line, which outlines the developmental core (not historically, but in terms of folklore and culture) of the Bavarian entity, a roundish area - intersected in the middle by the now disappearing Bavarian border - in which "Ostbairif ch" is marked on the accompanying map. The center is approximately Passau.



The Grenzüm ignites the Ostbairisch melts into Niedertzairisch

The almost parallel course of this boundary to the southern and western Bavarian boundary line alone shows us how calmly and steadily language development took place in the Bavarian language area. And this line is an almost unmistakable measuring instrument for the cultural currents.

The line delimits a consonantal phenomenon, the loss of the otherwise dominant h- or ch-sound in the final sound of words such as zäh, Vieh, Dach, Bach, Loch and so on. Each of these words has a different boundary for the loss of the ch, so I had to settle on an approximate line here, which follows the word "Floh" in the west as far as the Enns valley and then represents an average between several curves. In any case, a clear bend in the course of the lower Enns valley can be found in almost all words of this kind, only the word "Föhre" lies with its ch to the southeast and thus encompasses the multiple, probably mostly older fading traces in Lower Austria. This line completes the parallel course to the west-south Bavarian border and was therefore included in the map.

Eastern Bavarian is the most characteristic nucleus of Bavarian.

Approximately in the area shown we find the initial br as a common remnant of this Germanic sound group, we find the ending -m in the third person plural of the time words, here we find the strange primitive diphthongs eo, ea, iu and the Upper Austrian filling vowels in words like Berig Berg, KoriL - Korb, Jrigai Geörglein.

The west of the East Bavarian district, which is separated by the Bavarian state border, and also the belt separating it from the West South Bavarian district, are characterized by infel- hy occurrences of rare words and remnants of forms, of idiosyncratic transformations and substitute words. There, the "Nachgejaide" appears as a landscape term for Wodan's army, here we find " Wagense" for plowshare, " Kikki" for sourdough (mhd. quicken - to make alive). This is the cradle of the Bavarian l-vocalization to i, which has no equivalent in the entire German-speaking area (flour is called "Mehl").
"Möi", Maul becomes "Mai" and the like). It is not possible to give more details here, they number in the thousands and cannot be torn out of their context.

With a few attached sketches, I would like to give a picture of the colorfulness and the organizational structure of the border bundles without burdening the reader with purely linguistic details. These border bundles are the spatial breakdown of the so-called language laws and the most impressive proof of the effectiveness of the dialect as a mirror of the development of folklore and folk culture.

Sketch 1 shows the boundary bundle of fifteen words subject to ck shrinkage, one of which "flea" (--) was chosen as the keyword. On
Sketch 2 shows part of the structure of the richly structured western border of the Bavarian region on the Lech. Note how the border lines merge into a single line at the lower reaches of the Lech and how border nodes form at the Ammersee and Würmfee as places where traffic is obstructed.

A science of the Bavarian dialect research exists there only for about hundred years, since Johann Andreas Schmeller published his "Mundarten Bayerns" (Bavarian Dialects) and soon afterwards completed his enormous life's work "Das Bayrische Wörter buch" (The Bavarian Dictionary), for which he compiled almost all the material himself. It was not until 1912 that the need was felt to expand Schmeller's work on a new, extended basis, and for this reason the Bavarian Academy of Sciences and Humanities, together with the Vienna Academy, founded the "Bavarian-Austrian Dictionary Commission", which in the time of its existence has now amassed huge quantities of collector's slips, which are to be combined into a new Bavarian dictionary.

Explanation

After an in-depth discussion with the president of the "Ahnenerbe", ^-Sturmbannführer Prof. Dr. Walther Wüst, who was commissioned by Reichsführer-U for this purpose, it became clear to me that the consequences of my dispute with the magazine "Germanien" in issues 6, 7, 8, 9 of "Nordische Stimmen", of which I was not sufficiently aware of my close ties with the Schutzstaffel, must have created a false impression in the public about my attitude. It was far from my intention to create an impression of "the kind", in particular to attack the Schutzstaffel or Reichsführer-U in an insulting manner and to disparage the work of the "Ahnenerbe". Should my remarks nevertheless be perceived in this sense by one or the other, I declare this to be a misunderstanding and regret having given cause for it.

Recognizing this, I have today resigned from the management of "Nordic Voices".

I agree that this declaration may be published simultaneously in the next issue of the two Germanien" and "Nordische Stimmen" magazines.

Berlin, January 1, 1938 (signed) Bernhard Kummer.

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Germanien
Monatshefte für Germanenkunde
zur Erkenntnis deutſchen Weſens

tyB Mai Pest;

Maibsum, village lime tree, Christmas tree

From Friedrich Mößinger

When the maypoles are erected everywhere in Germany today on Labor Day, decorated with greenery and flowers, with fluttering ribbons and with the symbols of the Third Reich, then we see in them joyfully moved symbols of the beautiful season and thus of happiness and blessing. Many, however, suspect that beyond this general feeling, there is a deeper meaning to the maypole which, as the heritage of our ancestors, can somehow still come alive in us today. To recognize this ancient meaning, we must, of course, descend into the past with some difficulty.

Even today, the maypole's natural decoration is the wreath, which hangs quite horizontally and is usually attached under the few branches of a spruce or fir tree. In remote areas and in older times, the fluttering ribbons are sometimes missing and several wreaths of different sizes hang on top of each other. Three of these wreaths are the rule. If we now disregard the flag decoration and the other ornaments, the same impression remains for Bavaria as for Tyrol and England, which, where this decoration is only sparse, is clearly condensed into the depiction of a tree that is pointed at the top and broadens at the bottom (Fig. 1). Such a tree could have been the Aachen maypole mentioned by Cäfarius von Heisterbach as early as 1224, as it too is decorated with wreaths and ribbons. Ofter palms from Upper Baden are peculiarly similar to these maypoles (Fig. 3). Here, too, we find here and there three wreaths getting smaller towards the top, sometimes without the usual ribbons; more often, however, there is only one single wreath. The Amorbach "Faschel-Rädle", which used to be carried around by the boys at carnival, was no different. Three horizontally stacked wheels of different sizes were decorated with colorful ribbons and cloths and with all kinds of apples and goodies, sausages and pretzels, flax and tobacco (Deutsche Gaue 1913, 115). If a wreath is the rule for our maypoles today, this is a fine

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Germanien
Monatshefte für Germanenkunde
zur Erkenntnis deutſchen Weſens

1938 Mai Heft 5

Maibsum, Dorflinde, Wechnschtsbsum

From Fvredrich MöHrnger

When the maypoles are erected everywhere in Germany on Labor Day, decorated with greenery and flowers, with fluttering ribbons and with the symbols of the Third Reich, then we see in them joyfully moved symbols of the beautiful season and thus of happiness and blessing. Many, however, suspect that beyond this general feeling, there is a deeper meaning to the maypole which, as a legacy from our ancestors, can somehow still come alive in us today. To recognize this ancient meaning, we must, of course, descend into the past with some difficulty.

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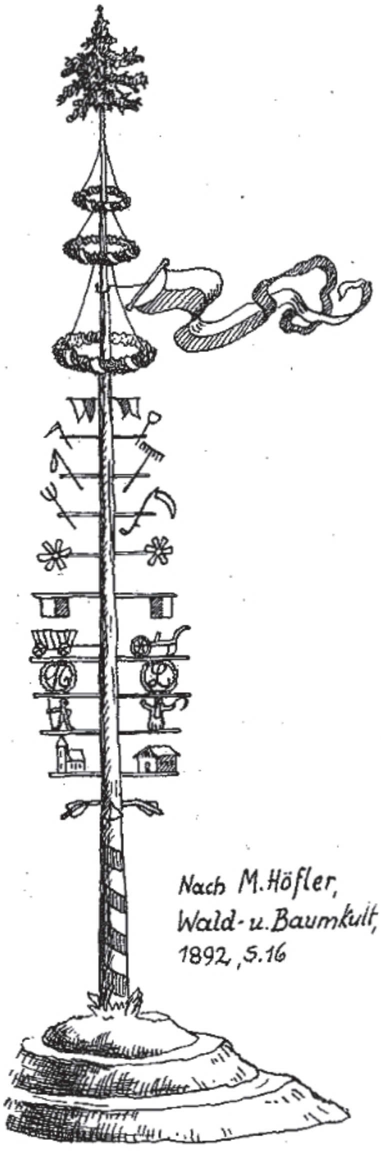

Nach M. Höfler,
Wald- u. Baumkult,
1892, S.16

Mb. 1

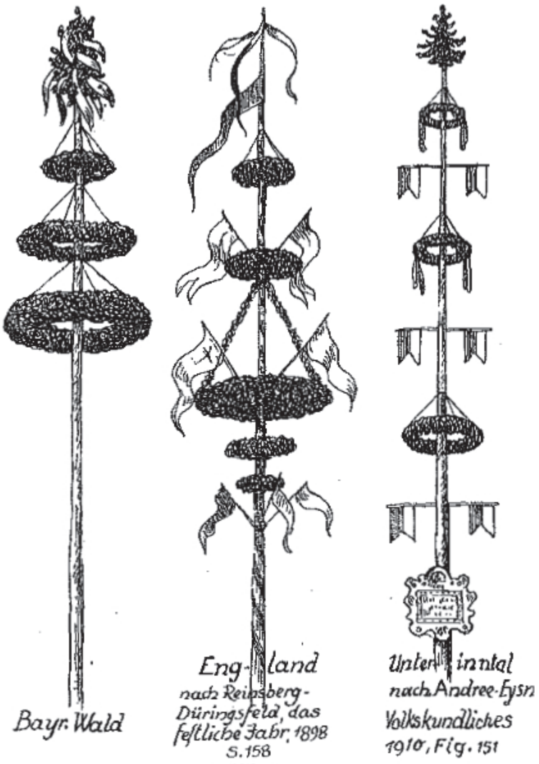
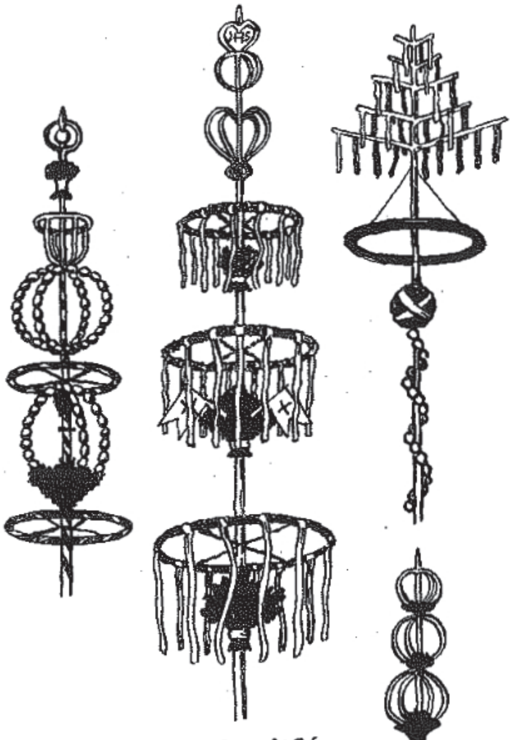

Bayr. Wald
England
nach Reinsberg-
Düringsfeld, das
festliche Jahr, 1898
S.158
Unterinntal
nach Andree-Eysn
Volkskundliches
1910, Fig. 151

Abb. 2



Oberbadische
Osterpalmen
Abb. 3

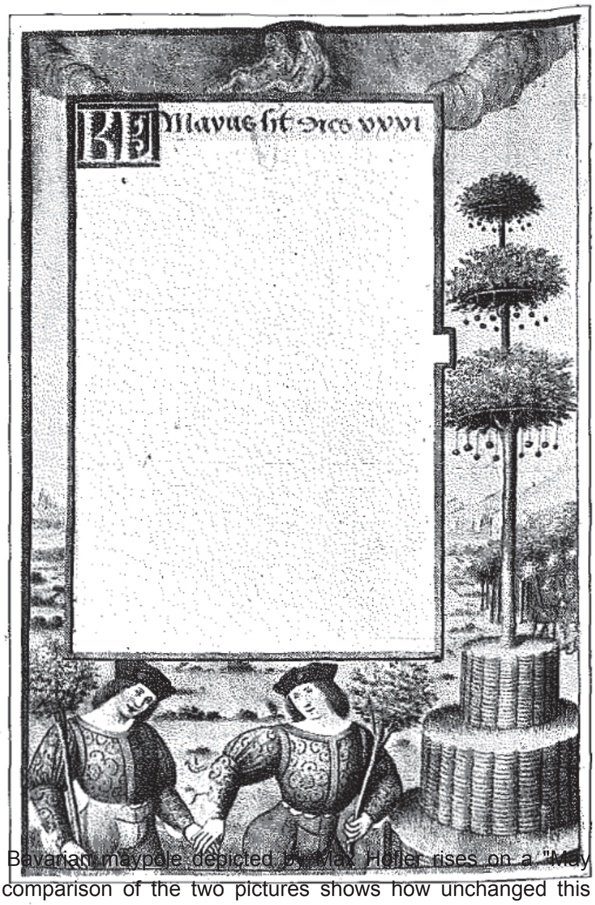
Fig. 1 Bavarian maypole Fig. 2

Maypoles

Fig. 3 Easter palms

Nach einer Aufnahme vom „Ahnenerbe e. V.“

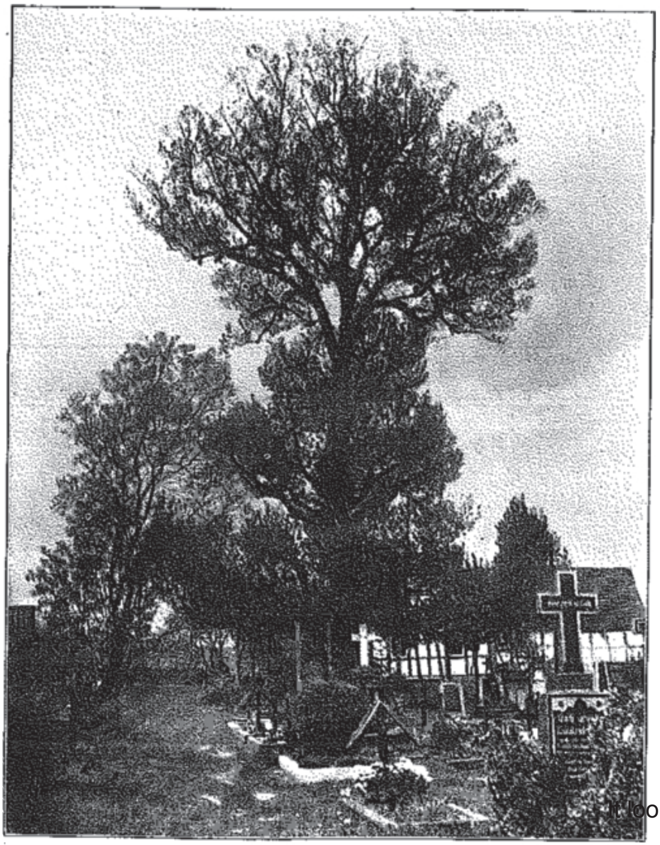
Mb. 4th maypole of the 15th century. Nmdfrench (Flemish?)
Nach Anna de Bretagne, Le livre d'heures de la reine aris 1841, Tab. 17' P
Aufnahme des „Ahnenerbe e. V."



meaningful interpretation as a simplified residual form of the earlier three wreaths - there is no need to think of a wheel or a ring of lights.

This trinity of superimposed wreaths appears in peculiar beauty in a maypole depicted in a northern French prayer book of the 16th century (fig. 4). It appears to be a natural tree whose branches are trimmed in such a way that they wrap around the trunk like three wreaths that become smaller towards the top. Supporting hoops are attached to the bottom of the wreaths; small red apples or eggs (?) hang from them on long strings. The tree stands on a stepped phramid with three landings. The ground is covered by wickerwork work of art. This is exactly how the Bavarian maypole depicted by Max Hofler rises on a "May house" with three steps (Fig. 1). A comparison of the two pictures shows how unchanged this strange form has remained, even though at least four centuries lie between them.

It now seems almost unbelievable and exceeds the boldest expectations that such three-tiered trees have survived in full reality to this day. The most beautiful one stands in Breitenbrunn in the Odenwald. It is a lime tree that is known as the Hubgerichtslinde. The tree is now overgrown, especially at the top, because no one has gone out to cut it for decades (Fig. 5/6). A photograph from around 1900 (Fig. 7) shows it in a taller form, but the three-tiered shape is most striking on the municipal seal, which probably dates from the beginning of the 19th century (Fig. 8). Such lime trees must have been well known in the past, as one can be seen on a Lindenfels guild shield from 1761 (Fig. 9), no doubt intended as the town's coat of arms. Today, however, the lime tree in the coat of arms of this Odenwald spa town is just a simple spherical tree. Similarly trimmed trees, multi-tiered of all things, still grow in Münzenberg in der Weiterem (Fig. 10) and in Ober- and Rntertheres am Main (Fig. 11, 12). In the latter place in particular, it is obvious that a lime tree is being given the shape of a conifer by artificial pruning. We have to bear in mind that in the north, in the icy winter, it is above all the fir or spruce, as an evergreen plant, that is the symbol of the never dying, always new, evergreen tree.



Mb. 5. hubgerichtslmde of Breiten brunn (Odw.) condition around 1930

Aufn.: Liebrich

The Swedish rock carvings show only carved fir trees and no deciduous trees in connection with cult rites. A picture of a Carinthian Christmas tree shows just how much young fir trees offer the peculiarly sturdy and phramid-like shape in their natural growth. A picture of a Carinthian Christmas tree on the gate pillar (Fig. 13).

The folk song also seems to have preserved a memory of similar village lime trees, as it sounds in some versions of the well-known song:

> It looked down a lime tree into the
> deep valley, was wide at the bottom
> and narrow at the top.

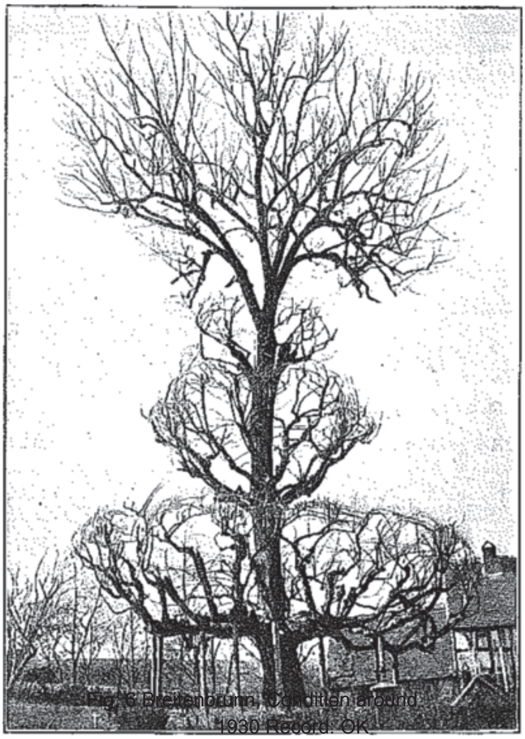


Fig. 6 Breitenbrunn. Condition around 1930 Record: OK

It is not surprising that folk art also offers such stepped trees. We find them made of crockery and plates, especially memorable on Upper Austrian peasant furniture (fig. 15), where they undoubtedly imitate the reality of such lime trees.

It is particularly valuable that we can also find evidence of such village lime trees in the 16th century. In Peter Bruegel's painting "Die tolle Grete", grotesque little devils dance on such a three-tiered tree (fig. 14). In the "Church of St. George" and the subsequent engraving by Peter van der Hehden, a three-tiered lime tree stands on a single-tiered base. Such lime trees can also be seen in similar pictures from Bruegel's circle (fig. 17), and everywhere the inner structure is perfectly clear.

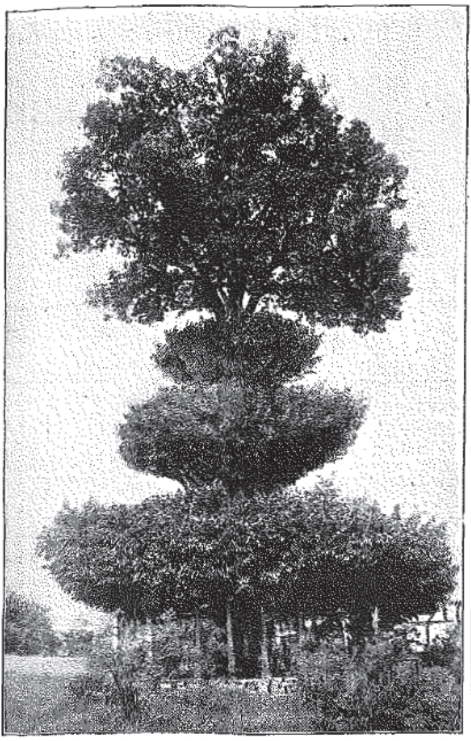


Abb. 7. Breitenbrunn.
Zuſtand um 1900
Aufn.: Holzhäuſer

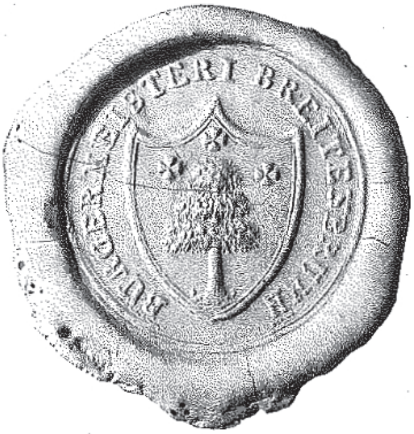


Abb. 8. Siegel von Breitenbrunn.
Anfang des 19. Jh.

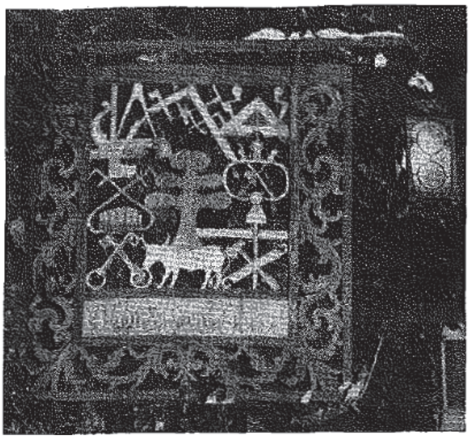


Fig. 9 Lindenfels guild sign from 1761

The two are the same in their nature. Both are the same in their nature, they are so similar that one cannot decide from the pictures alone whether a maypole or a village lime tree is meant. From here, however, a deeper interpretation is possible. Neither is the maypole a simple symbol of the abundance of blessings of the new year, nor is the village lime tree a tree of assembly, dance and judgment, but both are from their origin the expression of the same faith and cult, they are the tree of life par excellence - and as such not a village tree, but a world tree.

The three wreaths, however, are the worlds that this tree unites. This is particularly clear in a fairy tale (Zaunert, Deutsche Märchen feit Grimm, 2, p. 139), where a shepherd boy climbs a miracle tree - he first enters a copper world, then a silver one, and finally a golden one. This three-tiered world tree is also foreshadowed in the myths of the world fairy Aggdrasil, when it is described that she unites the three realms of Hel, the giants and men and the Aesir. It is even worth considering whether the name mjätvillr, which she bears in the Voluspa, is not a reminder of

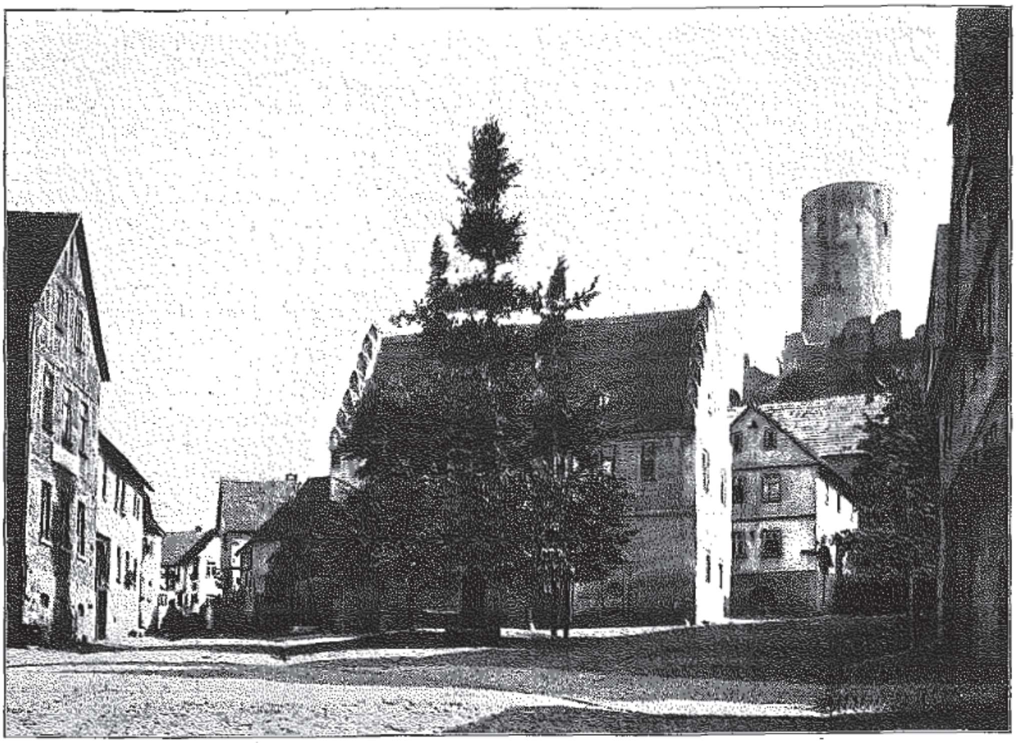


Fig. 10. lime tree from MünZenberg in the Wetterau
Äufn: Wal'oc

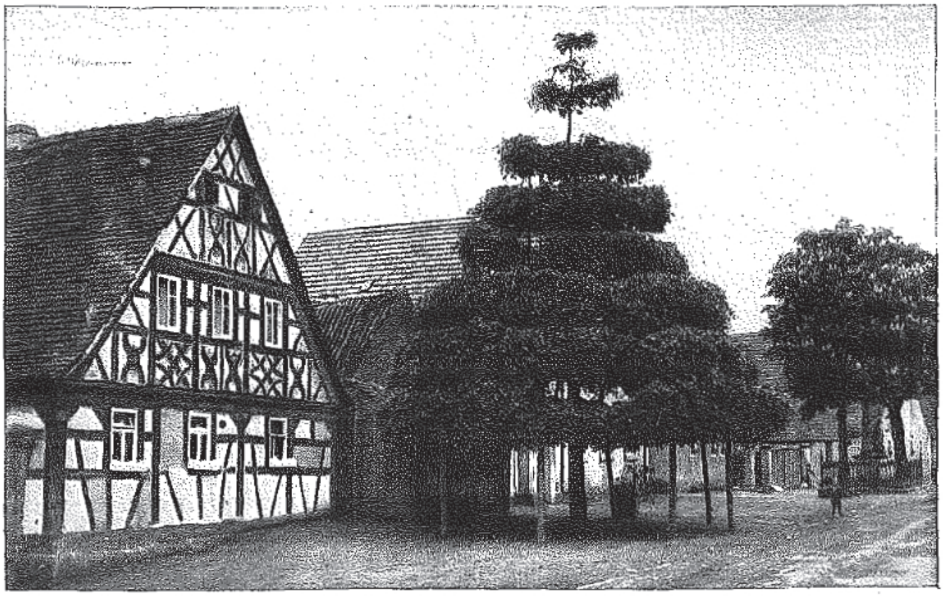
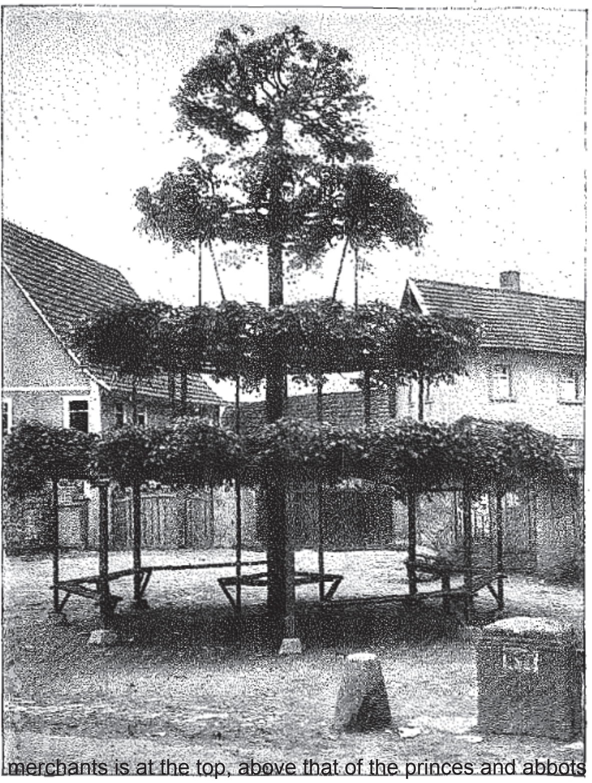


Fig. 11: Village lime tree of Untertheil am Main. From the "Umschau" 1937, p. 257
Aufn.: Damm

Mb. 12th village lime tree from OberthereZ
am Main
From the ..Umschau" 1937. p. S26
Aufn.: Damm



lives on such a real, stepped (cut?) cult tree, if this name means "the tree created according to the right measure" (Gering-Sijmons, Edda-Kommentar I, 5). The fact that this world tree could become the judgment lime tree can also be explained by a myth about the world fairy. According to this, the place of judgment of the Afen was located at its trunk, where they came daily to consult together.

The stand tree from Hans Weiditz's Book of Fortune (Fig. 18) is undoubtedly influenced by this idea of the wilting tree. As in the fairy tale, the trees lie on top of each other in three tiers. The world of the simple craftsmen and merchants is at the top, above that of the princes and abbots and at the top that of the emperor and the pope, while the peasants are still outside this order, crouching at the roots and resting at the top. Even if the starting point of the depiction is different in terms of content, there are still intellectual relationships, for example when we speak of a "world" of craftsmen, and the three levels of the world tree clearly shine through.

The three-tiered base on which the maypole stands is now easily recognizable. It is the world mountain on which the world tree towers according to Indo-Aryan legend, our glass mountain of fairy tales, the mountain with the golden-leafed, glittering tree of life and the fountain of a Lorraine fairy tale (Angelika Merkelbach-Pinck, Lothringer erzählen s1936s, 60), which wonderfully imitates our customs of the maypole when it counts how the three brothers bring the golden tree into the town at the end. Think also of the Walburgen with their three steps, the three-tiered Jul- leuchter and the Finnish midsummer pyre, which is sometimes laid out in the form of a three-tiered pyramid (information from Mr. von Grönhagen, which I owe to O. Huth).

Just as only the one wreath on the maypole remains in place, the three steps sometimes later become only one. This can be seen in the Bruegel pictures or in the village lime tree in Diebold Schilling's Lucerne Chronicle 1513 (Spamer, Die deutsche Volkskunde, II, p. 191), where wickerwork holds the earth around the tree, as in the northern French picture. It should be noted that this is undoubtedly a grown, still living lime tree, in which, however, a three-tiered structure cannot be seen. Now, in an understandable simplification, many of our village and courthouse lime trees are equally

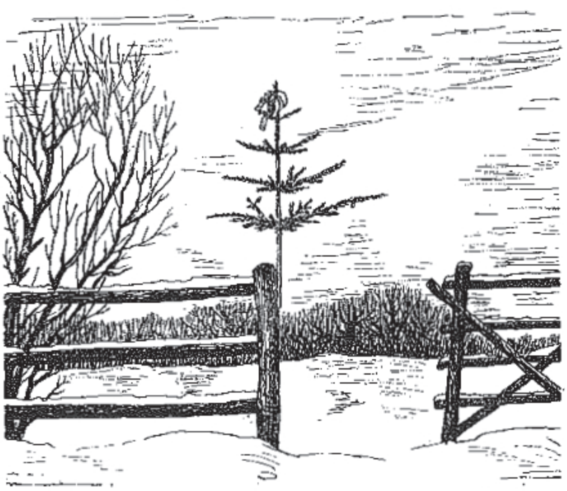
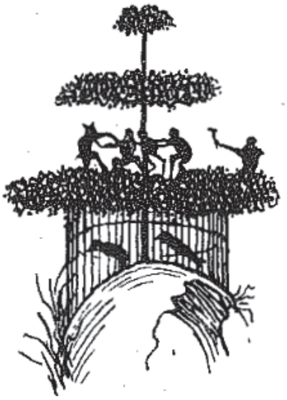
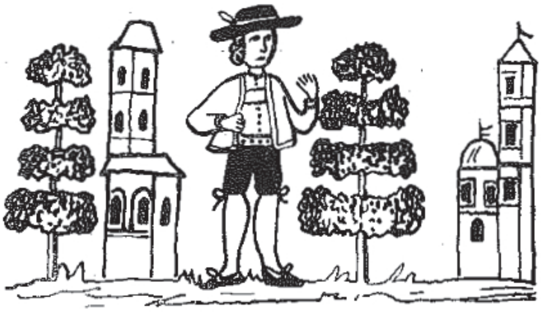


Abb. 13



Mb. 14



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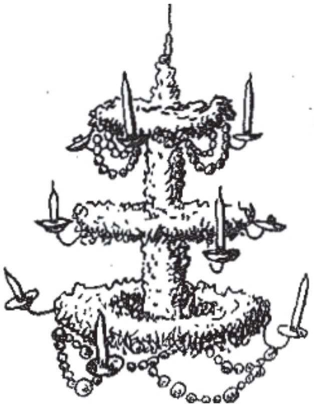

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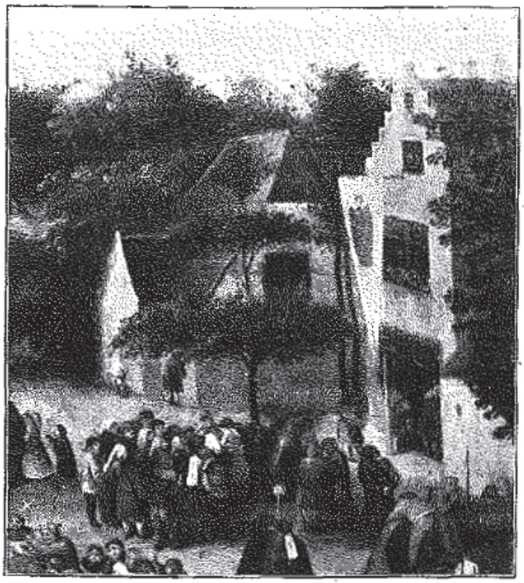


Fig. 17

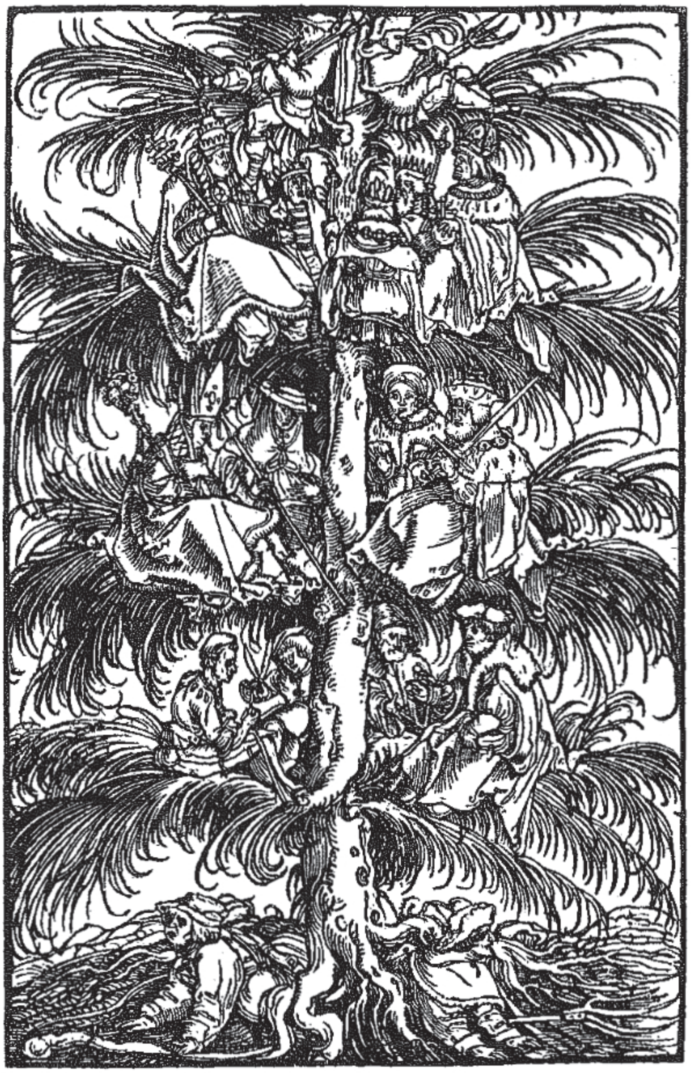
Fig. 13 Carinthian Christmas tree
Nach Georg Graber, Volksleben in Kärnten, 1934
S. 169

Fig. 14 Tree from the painting by P. Bruegel,
"The great Gret'" (1564)

Fig. 15 Austrian peasant painting
After Bessert, Folk Art in Europe, 1W6, plate W

Fig. 16 Advent crown from Thuringia
Nach Beitl, Deutſche Volkskunde, S. 341

Fig. 17 Three-tiered village boum from a fairground painting by P. Bruegel. After the Original in franzöſiſchem Privatbeſitz



Mb. 18th stand tree from the "Glllcksbuch" by Hans Weiditz

Aus Wilhelm Fraenger, Altdeutſches Bilderbuch

only the lowest branch remains. No serious attempt has ever been made to interpret these peculiar "guided" lime trees, already mentioned by Wolfram von Eschenbach - in order to have a shady meeting room, it was not necessary to spend decades pulling the lower branches in this way, it could have been easier - but if they are understood as a simplified remnant of the three-wreath lime tree, the explanation is certain and plausible, and the village and court lime trees show their old character as cult trees.

Given the inner correspondence between Christmas tree, maypole and midsummer pole (O. Huth, Der Lichterbaum, 1938, 32), it is not surprising that three-tiered trees also occur at Christmas. It is above all the Thuringian tire trees, whose three wreaths, which become smaller towards the top, resemble the old maypoles and village trees.

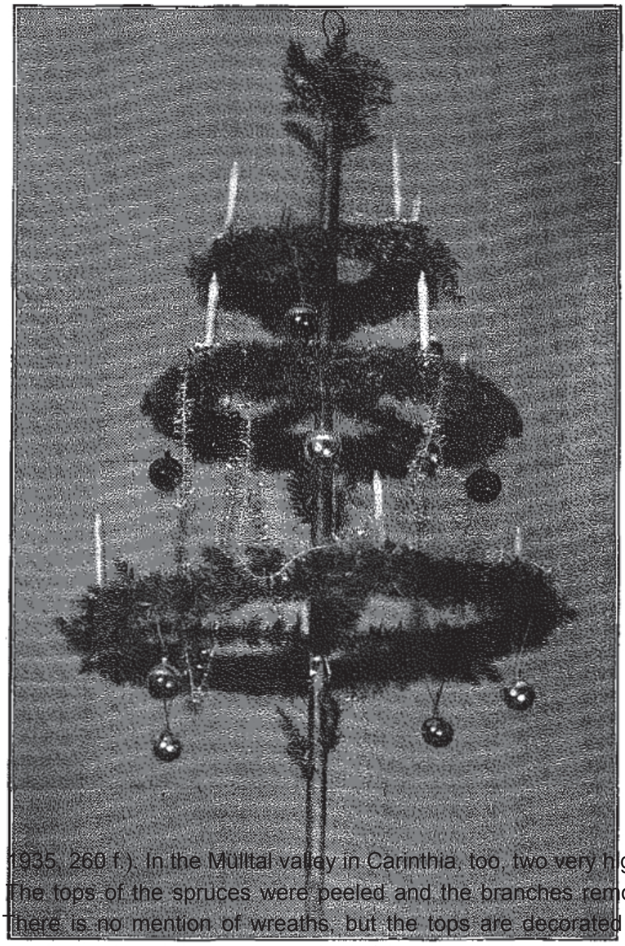
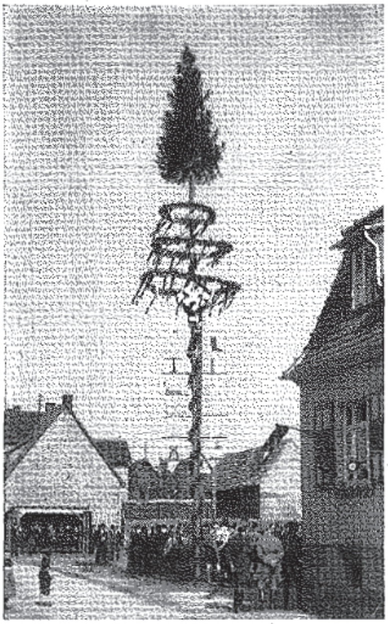


Fig. 10. tire tree from Thuringia From "Germania", Dec. 198?

linden trees (figs. 16, 19); this even goes so far that the hanging glass globes resemble the apples of the Flemish maypole. The Transylvanian chandeliers are just as closely related to the church chandeliers. But there is also evidence of very tall, upright Christmas trees, which correspond entirely to maypoles. In 16th century England, a large wreathed pole was erected at Christmas at St. Paul's (E. A. Phippson, Germanisches Heiden tum bei den Angelsachsen, 1929, 206), and in 1693 Frederick III of Prussia ordered "that some trees with wreaths be erected, so they call loose trees, around which the young people dance and do much mischief" (Ma ser, Tönende Bolksaltertümer, 1935, 260 f.). In the Mülltal valley in Carinthia, too, two very high, up to the The tops of the spruces were peeled and the branches removed and set up as Christmas trees. There is no mention of wreaths, but the tops are decorated with colorful ribbons (Gräber, Volksleben in Körnten, 1934, 186). Such customs cannot be interpreted as isolated transfers from the May custom if the tire trees are correctly classified here and if one also takes a closer look at the pyramids of the Christmas period. Even today, when they are extraordinarily rich and lavishly decorated with almost no customary connections, they do not deny their old three-tiered structure. However, if we look at simpler forms (fig. 18), this is still surprisingly clear, and one can even sense, for example in the pyramid from Wollin (Huth, Der Lichterbaum, 1938, fig. 9), the inner connection with the tire tree and its green wrapped wreaths. It should also be noted that the Bavarian Klausen tree also suggests three storeys. Thus the origin and meaning of the pyramids, which by the way are sometimes called stüträck (Yule tree) in Sweden, is also determined by the three-tiered tree of life and the world.

An attempt has been made to derive the tire tree from the crown of lights, but the evidence presented here proves the great age of this form. It is not possible to explain how three wreaths hanging one below the other were created from the one wreath, but it is easy to explain how only one wreath remains of the three in simplistic impoverishment.



Mb. 20th maypole 1937 from Einhausen near Bensheim

remains. Here, too, the great unity between the maypole, the village lime tree and the Christmas tree is obvious, insofar as all three suggest the same simple form of today as a remnant of an identical, more complete original form. Before this great, deep unity that reveals itself to the searching gaze, all the words that have been used so much since then remain elongated. Tree fairies and fertility spells, the spirit of vegetation and defense against demons only obscure and blur the great image of the life-awakening, life-giving and all-living world tree on the world mountain, which towers from primeval times in May trees, village lilies and Christmas trees right up to the present day.

iA part of the Drnckstöcke was donated by the Landfchaftsbund Volks- Heimat, ^armstadt^fteundkchst to the Berfugung

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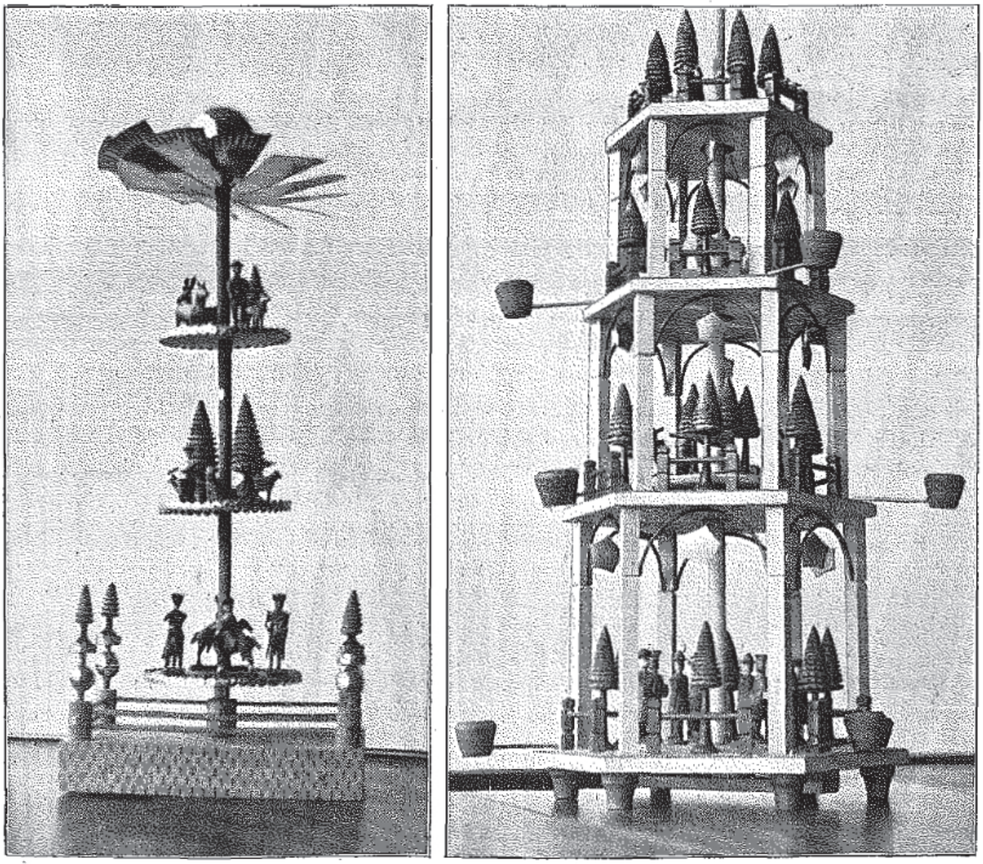

Fig. 21 Christmas pyramids from Schwarzenberg (Erzgebirge), Kraus collections. Around 1870 Aufii.' Ahnenerbe e. V.

Dances of the Teutons

By Richard Wolfram, Vienna

Ever since Andreas Heusler coined the term "undancing Germanic tribes", the conflict of opinions about the occurrence and nature of Germanic dances has not ceased. The deniers of Germanic dances invoke the peculiarity of the Nordic people, who are said not to be inclined to dance, and the alleged lack of dance records from ancient times. Only since the Germanic people had gone to school with the Roman Mimus and the Roman church had they begun to dance to a greater extent. The historical reports show exactly the opposite. For centuries, the church waged a furious and basically futile battle against the pagan cult dances on Germanic soil. The fact that these dances were not merely Roman pagan invasions will become clear from the evidence provided later.

Let it be readily admitted that the Teuton is serious and heavy-blooded, compared to many fine neighbors. Germanic dance has hardly ever been lightly moving and naturally beautiful in the sense of Western gestures. However, it is not lacking in suppleness and agility. Even the coarser Mish people are able to dance with pleasure and strength, not to mention the delicate Nordic type. If you are looking for a completely saga-like situation, you only have to go to the Norwegian Saetesdal. Even in the last century there were still horse fights and pagan images of gods were worshipped. Just look at these strong people dancing the "Gangar", how their entire farming and herding existence is interwoven with music. The prehistoric Teuton certainly looked no different.

We cannot really speak of a lack of dance testimonies from ancient times either. Music and dance fade away with performance. No excavations can establish their existence before the writing period unless musical instruments or illustrations are found by chance. The situation here is therefore unfavorable from the outset. Fortunately, however, there is an abundance of dance images among the Bronze Age rock paintings in Sweden and Norway, which we can rightly regard as religious documents. I have compiled them in my sword dance book, which is why I do not need to repeat the relevant passages here. I only refer again to the pictures of the famous Kivik grave in Skåne, which in all probability are connected with the cult of the dead. Furthermore, the many jumping figures, the rows of men holding hands and probably performing a chain dance (hints of which are already present in the so-called Arctic rock paintings) and so on. I cannot resist reproducing the most beautiful of these dance paintings from Lhcke near Tanum in Bohuslän (fig. 1). The movement of the five men on the wagon or sledge is drawn with great verve. Whether they are holding clubs, horns or lances in their hands cannot be determined with certainty. Last summer, while looking through the Scandinavian archives again, I found further evidence that has not yet been cited or illustrated in this context, which is why I am including it here. In Äseliden, Sundbh (Bohuslän), several figures were discovered in a peculiarly stylized pose, which can hardly be interpreted as anything other than dancing (fig. 2). The left of the two dancers in one picture could be holding a small round object (drum?) in his hand, as in the Kivik drawing. The kindness of Pros. O. Alwgren I am grateful for the photograph of a ship drawing from Trättlanda

"Schwerttanz und Männerbund", Kassel 1936, p. 192 sf.

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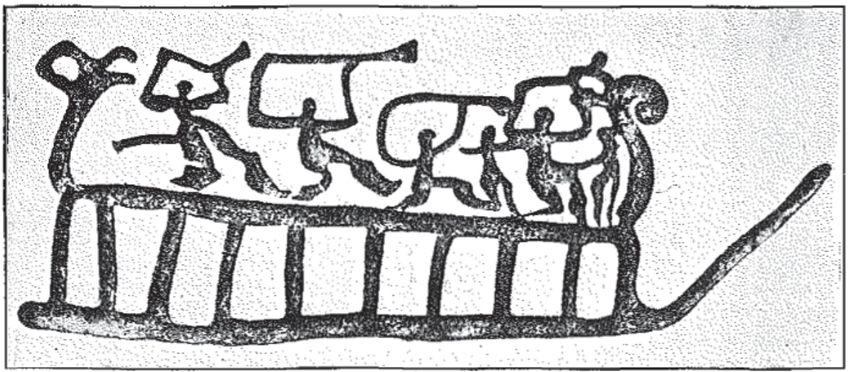

Abb. 1. Tanzende Männer auf einem Schiffsſchlitten, Felszeichnung aus Lycke bei Tanum, Bohuslän, Schweden

(Bohuslän; fig. 3). The central group in particular shows an unmistakable dancing posture, similar to that seen in other pictures. The measuring stick attached shows that the dimensions of this rock hammering are quite considerable. Even for the post-Christian period, the dance images do not let us down; I recall the bronze plate from Torslunda (Oland) or the golden hollow from Gallehus (Jutland, fig. 4). One of the dancers bends his right foot sharply backwards and seems to be trying to strike it with his hand like a shoe platter. Next to him is a second dancer holding a short sword in each hand, as if he were holding them in the manner of the "Kaeppedans" behind his back.

The written evidence begins in the 1st century AD with Tacitus' description of the sword dance. His remark that this was the only game played by the Germanic tribes need not be taken literally. He is hardly sufficiently informed about this. R. Stumpfl's fundamental book "Kultspiele der Germanen als Ursprung des mittel alterlichen Dramas" (Berlin 1936) gives an idea of the wealth of games and dances that must have existed among our ancestors. Around 460, the Gaulish rhetor Apollinaris Sidonius describes the wedding customs of the Franks in northern Gaul:
"The barbaric bridal song resounded on the nearby shore and the blond husband married the bride of the same color with skhthic dances." The term skhthic should not be misleading. At that time it was used for everything Eastern, including the Ger manic. It is very important that the marriage ceremony itself apparently took place in dance form, just as even in much later centuries young people were only considered properly married when the bride had been given to the groom in a dance, regardless of the church wedding ceremony. Linguistics also confirms this. The old names for wedding: Old Norse "brudhlaup", Old High German "bruthlauft", Swedish "bröllop" means bridal run, bridal dance, because at the time of this word formation the word "hlaupan" meant dancing. In the wedding dances of the present we still see how the young man and the young woman are detached from the circle of their peers and joined the married couple; the bride is also brought to the groom in a dance, the two clans form a bond with each other in the dance and finally the young couple is led away from the celebration with a candle or torch dance. I have collected evidence of this from Transylvania to northern Sweden (see for example my booklet "Deutsche Volkstänze", Meyers Bildbüchlein No. 28, Leipzig 1937). In Denmark, the wedding dance was held around the. In Denmark, the wedding dance was held in the church itself around the middle of the 16th century.

Z E. Schröder, Brautlauf und Tanz, Zeitschrift f. deutsches Altertum llxi, Berlin 1924.

In Värend (Sweden), the bride's groomsmen danced in the church itself again. Despite all the efforts of the clergy, it was not possible to separate the dance from the marriage ceremony for more than a millennium. Even in the house of God, it has held its own right up to the present day. This is the attitude that speaks to us so magnificently from the people's response to St. Eligius when he (in the 7th century) spoke out against dancing and other forms of marriage. Century) preached against the dances and other pagan customs: "Never will you, Romans, however much you constantly rebuke us, be able to tear our customs from our hearts, but to our celebrations, as we have hitherto held them, we will always and permanently unite, and there is no man who can ever forbid our ancient and dear games (priscos er gimissjMns luclos). "U The quotation comes from an area that was densely populated by Franks, so it is probably intended to refer to Germanic peoples. The form of address "you Roman" also refers to Eligius as a foreigner. Even if the wording of the countless church prohibitions against pagan dances was partly copied from synodal decrees aimed at non-German conditions, the effort of copying them could have been spared if the Germanic tribes had not possessed such dances. From the prohibitions and confessional questions, however, we clearly learn that dances were common, for example, at funeral vigils. Among the direct dance records there is also one about sacrificial dances of the pagan Lombards from the year 579. Among the Yule customs is the dance of the "Gothic Christmas play", which the Varangians performed at the Eastern Roman imperial court. As we can see, the yield is not a s small as is often thought, and concerns almost all important religious acts.

Linguistics can provide a supplement in many cases. Our word "tanzen" appears to have been borrowed from Romansh as late as 1200; the word itself, however, belongs together with Gothic High German (ziehen) and therefore possibly means a chain or processional dance. Germanic designations are also Gothic "laiks", *„dansôn"* Old Norse "Ueiün", Anglo-Saxon "üic", our "Leich", in which the sacred still clearly shines through. Another native word is Old High German "n'brm", Middle High German "rew" (round dance). Finally, there is "Mmon" (our tumbling) for turning dances here. Among the Romansh dance names There are many words that were borrowed from Germanic languages in ancient times: Italian "trescure" (to stamp one's feet, to dance, cf. the "tres- cone"), Spanish-Portuguese "rrücur", Old French "trescba" (jumping dance), all of which belong to Gothic "cüükan" (to thresh) and originally referred to stamping dances; Italian "riäcku" comes from Old High German "Ucinn" (to turn). The "gigue", English "RZ" and Old French "gigner" (to dance) is traced back to Old Norse "chchn" via Franconian "chM". If one adds that

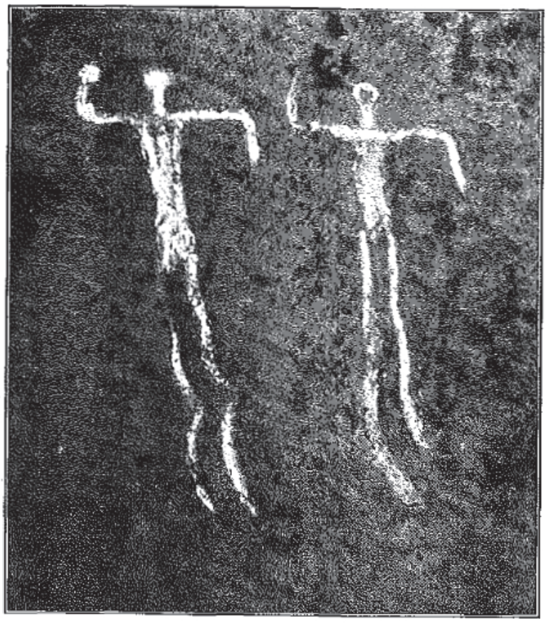

Fig. 2 Dancing men on a rock drawing from Äseliden, Sundby, Bohuslän Rec: F. Högwll

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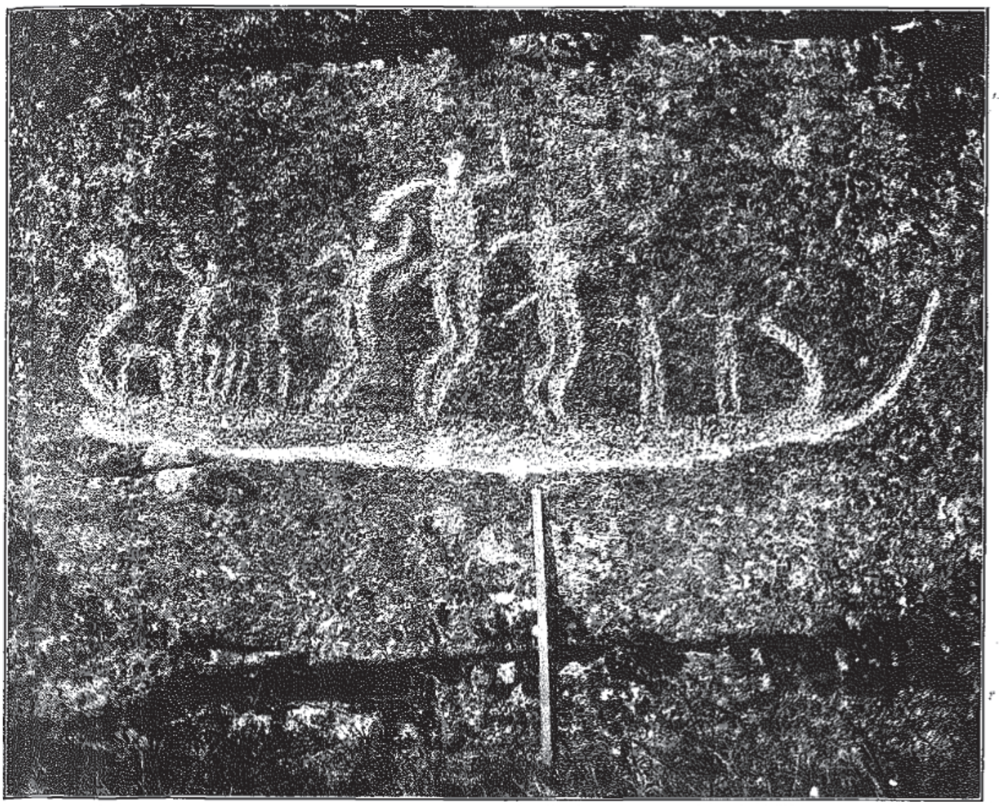
* Cf. Stumpsl, op. cit. p. 172.



Mb. 3rd ship with dancing men, rock drawing from Trättlanda near Tannm, Bohuslän
Aufn.: O. Almgren

esprwgerie", "esprwgnle" and "emmnpiecka" still clearly show their Germanic origins (not to mention the later "Menmaäe"), the number of Germanic words among the Romance dance names is astonishing. The Romans have adopted at least as much dance material from us as we have from them. This is certainly a surprising result.

However, our picture can be completed by indirect conclusions. If we still encounter dances today that are clearly rooted in the "old religion", we can confidently place the vast majority of them back in Germanic times. It is customary to describe the mask dancers of our Alps as Celtic, Illhric and so on. For example, the unsecretly difficult, musicless stamping dance of the Pinzgau Schönperchten (their name "Tresterer" is Germanic), the jumps of the Tyrolean and Bavarian Schellenrührer, the. Schwarzwälder Narros, the Jmster Schemen, the Swiss Jffeler and so on. It should make you wonder that the dance dance of the Rottweiler masks is repeated by the English Morris dancers. However, they themselves do not appear in the Celtic, but in the originally Saxon populated part of England. The continuous dance performances of the Jmster Schemen are complemented by the recently discovered carnival jumps in Herbstein (Hesse), which have to be performed for four hours. The foreign origin of these dances is therefore not so certain, just as the masked dances cannot be dismissed as non-Germanic.

Cf. O ? Hofier, Kultische Geheimbünde der Germanen I , Frankfurt a . M . 1934; K. Meuli, under "Maske" in Handwörterbuch des dt. Aberglaubens. 1933; R. Stumpfl, Schauspielmasken des Mittelalters und der Renaissancezcit, Neues Archiv für Theatergefch. ii, 1931; derselbe, Kultspiele der Germanen; R. Wolfram, Schwcrttauz und Männerbund.

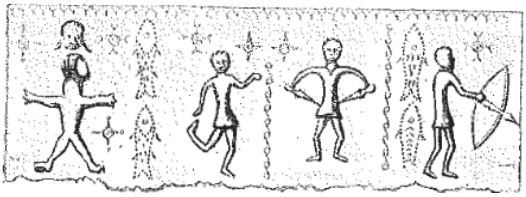


Fig. 4 Dancer on the lowest ring of the shorter gold horn from Gallehus, Jutland (5th century AD)

is still clearly recognizable today as a creation of the male communities and is not associated with the consecration of young men. It cannot have originated in Christian times. If a dance was held in Bärend (Sweden) a hundred years ago for all members of the household, in which it was believed that the deceased ancestors took part, then this corresponds exactly to the many other features of the Nordic Yule festival, which point to a celebration of the dead. The dance around the Yule sheaf, which is common in Västergötland, Halland, Dalsland, Nyland and Bohus län, after it has received its sacrificial bread, is also believed to have venerable ancestors. The closest equivalent is the dance around the last sheaf at harvest (from Styria to Scandinavia). In Denmark (Jutland, Zealand) people even danced around the last sheaf itself. When the Vita Columbani tells us that the apostle found the pagan Alemanni in the Bodenfee region gathered around a mighty vat of beer, which they emptied in honor of their god Wodan, we know the custom to the present day as minnetrinken. However, we know from Denmark (Funen) and Norway that the beer was made strong for special occasions by dancing. In ancient times it was probably no different. Before the fishermen on Rügen went out to hunt seals in the last century, they danced a dance on the beach, the song of which began with the words "Hahl mi den Sahlhund utn Stranne to Laune"; one of the many premonitory hunting dances that are documented in large numbers among primitive peoples. It will not be objected to me that, given the Slavic influence of the Rügen population, this is probably attributable to this people. For in Bohuslän (Sweden) the fishermen know dances before they go out to catch fish, and in Smaland (Sweden) the fishermen danced around the big net before they put it out. I was finally able to compile a surprising number of German folk dances, which are rooted in old beliefs, in my booklet "German Folk Dances", to which I must refer due to lack of space.

If we therefore have broad evidence of religious dancing among the Germanic tribes, our knowledge of social dancing is poor. Of course, we are not entirely without evidence here either, starting with the dance of the girls under raised veils described by Priskos. I have explained elsewhere that the ballad dances of the North (Far Oer), in which Sigurd, Brünhild, Diet rich von Bern uff. are still sung, are not descended from the French troubadours, as was previously believed. Since the emergence of dance messages in the Icelandic sagas, Icelanders have also shown themselves to be quite fond of dancing, which hardly points to sudden importation. If Homer already describes the Greek youth in a merry round dance, one can confidently concede the same to the Germanic tribes. For G. Keller's words T apply here: "A people almost entirely devoid of dance and song - is that still a human, indeed only a possible, conceivable people?" If it were so, as the deniers of Germanic dances assume, the Germanic peoples would stand in contrast to all other Indo-European peoples of the earth. As I have tried to indicate in brief, however, we have enough evidence to be beyond doubt.

i "Dance and song among the ancient Germanic tribes", Diss. Bern 1927.

The Upstsisboom near Aurich

From Gart Puetzfel-

Just under an hour's drive southwest of Aurich in East Frisia lies a small hill that is still called Upstalsboom today, as it was almost a thousand years ago. Place names that have survived for so long usually have historical significance. This is also the case here. In more recent times, however, the importance of the place for the legal development of Friesland has not exactly been forgotten, but the folk legend has not been able to prevent the focus of the historical facts from shifting considerably. This legend has associated the place with glorious battles for freedom, even elevating it to a symbol of Frisian freedom. The reality was different. Nevertheless, it was significant enough to be recalled in the memory of the present.

Let us first take a look at the location itself. Even if the town of Aurich is still surrounded by large wooded areas today, the wooded area around it was far more dominant at the time of the historical impact of the Upstal boom. What was recently described in a guide published by a higher authority in Aurich as a friendly "popular excursion spot", showed at that time the more serious character of scenic solitude, which was entirely in keeping with the solemnity of the legal acts practiced there.

We have several descriptions from the 16th century of the site between Aurich and Westerende near the village of Rahe (then called Raden or Reden), which are essentially the same. In his East Frisian chronicle written around 1540, the count's councillor Eggerik Beninga speaks of a place of execution "or de Eems in Oest- frieslant by der. stadt Awrick tuschen twe dorpen Westerende und Reden, genormt de Upstalsboom, so noch vorhanden". The Frisian nobleman Johann Rengers, who also lived in the area, describes the Upstalsboom in his writings as an oak tree that could still be seen in 1582 and 1584. A magister Cornelis Kemp describes the Upstalsboom in a writing from 1586 as an only moderately high hill near Aurich, which used to be covered with dense forest and still had an ancient appearance in his time. The well-known Frisian chronicler Ubbo Emmius, who according to Nichthofen evidently drew on his own knowledge of the place, reports repeatedly in his records around the year 1600 about the site of the Upstalsboom, which he places half a mile west of Aurich near Westerende on the open field to the side of the army road; he even speaks of three mighty oaks that had stood there, of which the last one, which was still standing in his time, was almost dead.

In 1777, the Frisian Wiarda, in his account of the Frisian Landtage at Upstalsboom, states that only a few roots remain of the three oak trees and that a few years ago, in memory of the Landtage held there, the hill was surrounded by a ditch and a beech tree was planted on it. The suspicion expressed by Wiarda in the second edition of his work in 1818, namely that the elevation on which the Upstalsboom stood was not formed by nature, as such an elevation is rare in the area, but that the discovery of an ash jar suggests a pre-Christian artificially built hunebed, is also excluded by Friedrich Arends, who probably gives the most detailed account of the site in his fine description of the territory of the Principality of East Frisia (1824). In his description, which may follow here (with some minor abridgements), he says: "The place is located an hour southwest of Aurich on Rahester Gaste north of the road leading to Wester Ende. The ground rises slightly, 150 paces from the path, and forms a height of about 1000 paces. On the top of it lies the hill of the

Upftalbooms, called Boombarg (Baumberg) by the inhabitants. An elongated quadrangle, about 138 feet long, 52 feet wide at the front and 44 feet wide at the back, with sloping sides and a small, overgrown ditch barely a hair's breadth, surrounded by crippled wood at the sides and back. This is all that remains of one of the most remarkable monuments of Frisian prehistory. The three oaks, one of which Emmius saw 200 years ago, but completely dead, have disappeared ... At present, man still discovers among the undergrowth, near the eastern edge, 11 paces from the southern entrance, the three-foot-high stumps of three oaks standing 6, 7, 8 feet apart in a triangle ... The mound is barely a foot high at the front, rising toward the center to three feet or a little more ... The mound was initially round, but will probably not have had a larger diameter than it still has in length, only on both sides the greedy hand of man has squeezed it in strongly, the hill on which it rises stretches 150 paces to the north and slopes sharply downwards, often and southwards to 200 paces with a smaller drop, as well as to the west, where it stretches, becoming narrower, a few hundred paces ... There can be no doubt that the Upstalshügel is an ancient so-called Hun grave, and perhaps for this very reason, containing the ashes of exalted heroes, was chosen as the general gathering place of the Frisians. When the sides were plowed, shards of urns are said to have been plowed up several times, and as late as 1816 a whole urn was found in the middle, at a depth of 3-4 to 4 feet (according to a man who helped dig up the urn), unfilled with ashy, greasy sand and covered with a talc-like lid with a button."

According to these essentially identical statements by the various experts, who were all more or less familiar with the area, there is no doubt that the place near Aurich, which still bears the name U/>5wkboom today, is the site of that old thing or council place. Less certain is the interpretation of the name Up^tuüboom, which is an abbreviation of the various spellings (Up.uwe§t>am, lltp5tcckÜ5bom, llip- OpLwüübMn, Upst-ülchi.Mim), which can be found in manuscripts written in Latin or Frisian. Richthofenconsiders the oldest Frisian language form fromFriesland east of the Laubach west of the Laübach Low GermanThe dispute here is about what is meant by the word Opstallisbam, is)5tN is designated. Stellesbam, Jacob Upstellesbom, Grimm understands (in his Deutsche Nechtsaltertümern) under the place, the place, and under the elevated place on which the tree stood. Richthofen, who as the author of a Frisian dictionary is also knowledgeable in this field, Upstallesbam, claims that the Frisian .n-ck also means place Opstallisbam, (wem) and "Gwi or elevated Upstallesbom. place. He sharply opposes the interpretation that in Frisian the meaning of chair is also court chair and that the UMaüboom is the same as an Obergerichtsbanm, stal and justifies his contradiction upstal with the fact that the Frisian for the chair, also court chair, has the word ^ot and in Frisian the upper court never has the word ^ot. could at best be called. The dispute over the linguistic interpretation Opstal may remain undecided here; we will come back to the possibility of a stall less narrow interpretation.

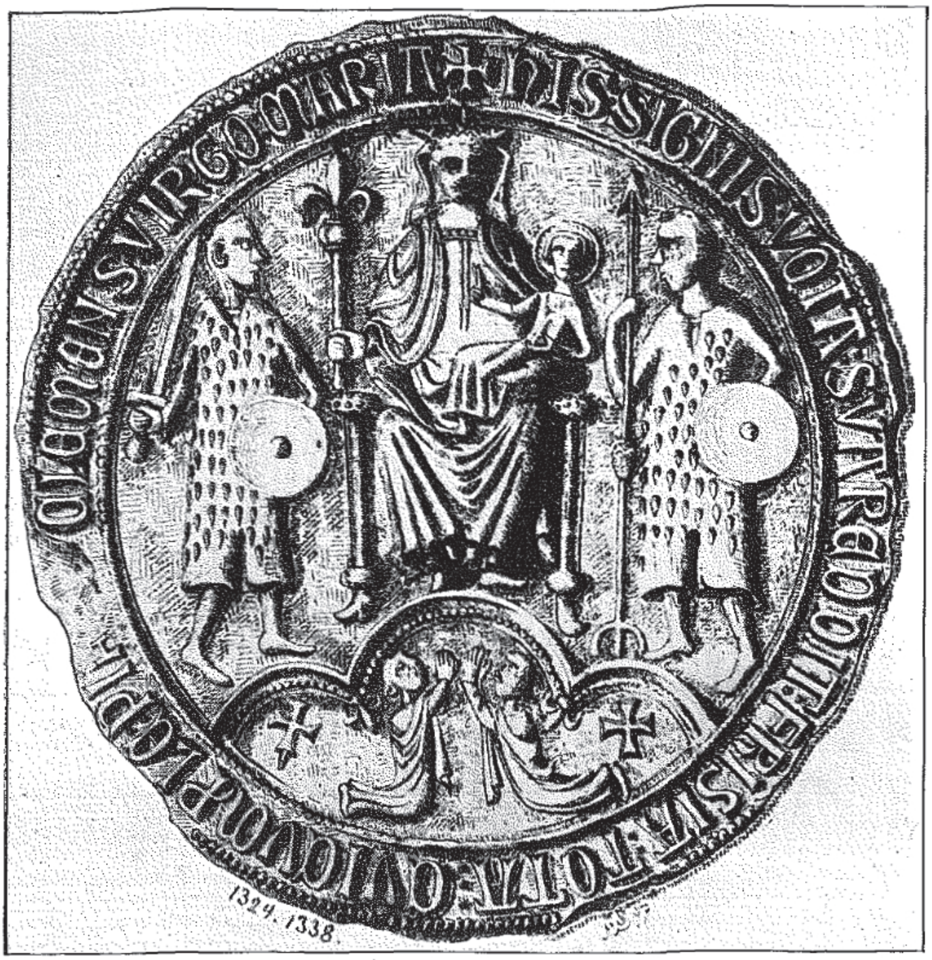
Historically, the Upstalsboom first appears in the documents that record the legal agreements between the Frisians at Upstalsboom. These agreements, which were binding for all Frisian districts between Fli and Weser, or at least most of them in general, were the result of upstol foreign and domestic uppersiol national hardships. This was also the reason and origin of the union in the Upstalsboom League, whose year of origin is not known. The aim was to take joint protective measures, on the one hand against permanent invasions by the Normans from the sea, and on the other hand to maintain or restore the internal peace of the land, which was a common goal.

This was often disastrously disturbed by encroachments by the sovereigns on the tribal rights of the Frisians, but also by disputes between the individual districts or even within narrower districts. There is documentary evidence of such meetings and agreements at the Upstalsboom from the years between 1216 and 1231, but even if it cannot be proven with complete certainty, there is much to suggest that the basic Frisian seventeen cuirasses and soon afterwards the twenty-four land rights, both of which are based on older Frisian legal statutes, were drawn up and established at the Upstalsboom around the middle of the 12th century.

These agreements were not made in large popular assemblies, but rather a limited number, probably fewer than ten, of Frisians from different areas may have initially met at the Upstalsboom to find the basis for joint action. It is unlikely that there were any conspirators or rebels whose actions would have been directed against the recognized rights of the count's sovereigns, either at the first meetings in the 12th century or later. When Count William of Holland made such an accusation after the renewal of the alliance in 1323 and took punitive measures, the Aftringers of Jever, among others, defended their activities to ensure internal order and invoked their full loyalty to the sovereigns, which their Count John of Oldenburg expressly confirmed in a letter to his cousin, Count William of Holland.

At the Upstalsboom meetings in the years between 1216 and 1231, representatives of the individual districts or counties appeared as counselors, who in the sources written in Latin are called lurwi (jurors, sworn witnesses), They met annually during Whitsun week, usually on Whit Tuesday at the Upstalsboom, where they discussed current legal issues, supplemented the laws and decided on binding orders or punitive measures, the implementation of which they could enforce. These meetings ceased completely after 1231. It was not until a century later, in 1323, that the Westergoers set up the "lleges Upswlsbornicoe" on the Zuidersee and attempted to renew the alliance. In the years 1324 to 1327 we again hear of Upstalsboom meetings to which, according to the sources, luckices ^elanäim (Zeeland judges) were delegated. However, it was no longer the old association, but a new formation. It was no longer a matter of representing general Frisian affairs, but of promoting special Westergo endeavors, which need not be discussed further. When the city of Groningen finally decided in 1361 that the consultations should be held in Groningen, not only was the character of these meetings completely changed, but the natural connection with the Upstalsboom was also broken. Its role in Frisian legal history was played out ...

Was this role, one must ask, really limited to the relatively few years from which there is documentary evidence of negotiations and resolutions of the Upstalsboom covenant? Is the lack of documentary evidence that the Upstalsboom was an ancient court site sufficient to justify Richthofen's assertion that there probably could not have been a court site there in ancient times? What further proof is there when he says that no court place is known to have been located under a tree in the Frisian regions between Fli and Weser, where the meetings at Upstalsboom took place? Yes, one must ask further, why did those legal deliberations take place under the very tree that bore this historically so enduring name? If Richthofen, even the best connoisseur



Upstalboom seal from 1329 and 1338

Although the Upstalsboom is an important part of the Frisian legal records (to whose research on Frisian legal history the author is indebted), he adheres too closely to the old canonical belief that what is not in the records does not exist. In our opinion, on the contrary, everything seems to indicate that the Upstalsboom as a court tree is much older than those special communities that bear its name. Indeed, it seems reasonable to assume that those Frisians chose it precisely because of its old reputation as a place for the deliberation of their cuirasses and land rights and for further meetings.

From a linguistic point of view, the assumption that the Upstalsboom is an ancient place of jurisdiction is much less difficult than Rrchthofen believes. For one thing, one must not translate that upftal is not an exclusively Frisian word at all, but is to be found more often as a court designation in northern Germany, especially in the Altmark, according to Weihe (Die Sagen der Stadt Stendal, 1840) not only in Stendal itself but also in the town of Arendsee and in the villages of Buch, Rönnebeck, Rofsau, Stapel and means "a court session held in the open air at a prince's chair on an exposed throne and under erected trees". This

W. Schmidt (Magdeb. Geschichtsbl., Jahrg 46, 2) adds to these occurrences by mentioning the field names "Uppstall" near the villages of Knoblauch and Böhme in the Jerichow region, furthermore in the Altmark in the vicinity of Stendal near the village of Berkau on the Bismarck-Beetzendorf railroad, near Packebusch on the Stendal-Uelzen line, near Klein- fchwechten on the Stendal-Wittenberge line. Finally, there is an Uppstall in Dessau, and the same name can be found at Schulzendorf in Oberbarnim on the Berlin-Wriezen railroad. The "Upstal" is therefore widespread over an area stretching from East Frisia to the Oder.

The meaning of the word is also not as clear as Richthofen claims. Lexer translates the Middle High German Lwtboam as: high old forest tree. Tall trees almost always belong to the Germanic court of justice, and the NW-cNo, which is mentioned on the Lower Weser, is certainly to be understood as the chair or court chair oak. Finally, however - and this seems particularly revealing - the juäex Lelanäimrs of the Latin original is virtually translated through in a Frisian text of the Upstalsboom laws of 1323 published by W. Steller (Festschrift zu Th. Siebs 60. Geburtstag, Emden 1922). The 23rd statute reads: "Vt 4W
in in 4eo müt meiü, §wnm bndbn lo 4a ^ikiitn^bam bni'en en4e naive cibben an 4 an ap^tal. Vl
mai^a, upstabbaanck tba waves /an 4a lan4e klagbe
4er 4io klaube an ü." High German: "If the claim debt is less than eight marks, then one should have six farmers and seven relatives and one upstallen for the sworn purification. If it is more, he shall have two upstalls, and they shall be from the country where the lawsuit is pending." According to this, it is at least undoubtedly the case that the free np5tal is not only to be interpreted as an "elevated place", but also refers to the court system, just as the name opstalling, which was commonly used in the Groningen area, was understood to mean the chief judge.

The whole shape of the square, the hill above the barrow, the tall oak tree - in former times there were even three - and the location in the forest: all this characterizes the place as an ideal Germanic court site whose age can no longer be determined as such. The choice of this place for the meetings of the Upstalsboom League has given it a clearly defined legal-historical significance for Friesland.

The Upstalsboom seal reproduced here is kept in the Bremen archives. It is embossed in green wax and is attached to the original Upstalsboom deed of June 5, 1324 concerning the dispute between Rüstringen and Bremen. The same seal, in white wax, is attached to a deed of consent of the same date, which is also in the Bremen archives. The inscription reads:

His signis vota sua reddit Frisia tota
Cui cum prole pi (a sit) clemens virgo Maria.

How little of what has happened has been written, how little of what has been written has been saved! Literature is by its very nature fragmentary, it contains only monuments of the human spirit, in so far as they have been written down and have survived. **Goethe 1825**

Erwecker der Vorzeit

Wilibald Ptrckheimer

From WoLfgsng Wofmann

For the first time in its history, the German people became aware of its value as a nation as a whole in the days of the Reformation and humanism. There has been no lack of similar impulses before: think of Walther von der Vogelweide, for example, but he understood his "tiusche man", who are so "wolgezogen", to mean only the members of the nobility, by no means the peasants. And his sayings against the hostile papacy mainly speak of the emperor's fiefdom and followers.

It was only among the German humanists that a national feeling was found that could be compared to some extent with ours. Anyone who does not know the causes and contexts from which such a sentiment grew will reasonably ask how precisely those men were able to develop a German national consciousness who lived in classical antiquity with such one-sided enthusiasm. The answer here is: not "whether", but "because".

The influence of humanism on the awakening of a German national sentiment can be summarized very briefly in the words: "Those were the ancients, and what are we?" This question also raised a second one: The Italian national pride of the time could be derived from the ancient Roman writers even more comprehensibly than the German one. The Italians could see their blood ancestors in the Romans, lived on the same native soil as them and could say: "That was us." The Germans could not speak in this way, but had to ask again: "What were we?" And this question had to be asked by the German humanists in particular and became the seed of historical thinking for them. This too found great models in the ancient historians, especially in Livy and Thucydides.

The historians of the Middle Ages limited themselves to recounting the past, especially the religious, political and warlike past of a place, a person or a tribe, based on their own memories or on what they readily believed, not always indifferently, but rarely with free judgment. Chronology was the only unifying bond; the causal connection was rarely considered. Humanism, on the other hand, is the father of critical historiography. Early on, it had sharpened the researchers' eye for the contrast between genuine and inauthentic, a skill that came naturally when studying ancient manuscript texts and was also transferred to the examination of the content. Thus, in all historical sources, including the German ones, one sought to separate truth from legend and, in particular, to expose the frequent anachronisms that resulted from the popular naïve transfer of contemporary conditions and ideas in which the authors lived to the past. The gradually developing historical sense also prompted individual German humanists to make the first attempts to research German prehistory, all the more so after the Italian Gianfrancesco Poggio Bracciolini rediscovered the Germania manuscript of Tacitus. However, the Nuremberg patrician Wilibald Pirckheimer achieved the greatest significance in this field.

His highly educated father - a doctor of both laws - was a councilor to the Bishop of Eich- stadt, where Wilibald was born on December 5, 1470. The old Pirckheimer, who knew no other wish than to see his son in the council of his home town of Nuremberg one day, did not lack an excellent education befitting his rank. In addition to all the knowledge and education of his time, Wilibald acquired all the knightly virtues, courtly manners and, above all, skill in the service of arms at the court of the Bishop of Eichstadt. This was followed by seven years of law studies in Padua and Pavia. Here, particularly in the latter place, the young Pirckheimer pursued more humanities, especially Greek, than his legal studies. However, it was also here in Italy that Pirckheimer's national sentiments reached full maturity when he heard the Italians boast that they were descendants of the Romans, and his pride may often have been hurt when he heard the word "barbarians", which the Welsh were so fond of hurling at the Germans in exuberance. After completing his studies, Pirckheimer returned to Nuremberg, where he soon married and was appointed to the city council. Not long afterwards (1499), war broke out between Emperor Maximilian and the Swiss Confederates. Pirckheimer was elected leader of the Nuremberg contingent. Pirckheimer later described this campaign, which incidentally was not very glorious for the Empire and led to the Confederates' withdrawal from its alliance, in his "llellam Snllense", which will be discussed later.

Pirckheimer, whose contingent had particularly distinguished itself, received a reception after the wars, he received all kinds of honors from the emperor and his hometown. Until 1522, he represented Nuremberg's interests internally and externally as a member of the council, with a brief interruption, and proved himself particularly as an envoy in the diplomatic service. It was only when old age and podagra made his political duties impossible that he resigned from his fine offices in order to live only as a scholar until his death on December 22, 1530.

In his fine capacity as a humanist and civil servant, Pirckheimer rendered great services to the advancement of the Nuremberg school system and the art of printing. His house was a meeting place for scholars, and Pirckheimer was in personal and written contact with all the leading minds of the time, Dürer, Celtes, Reuchlin, Hütten, Erasmus and others. Like Erasmus, for example, he later turned away from the Reformation, to which he was initially devoted, because the theological bickering and narrow-minded dogmatic rigor repelled his free spirit of research. He was also concerned about the excesses that the misunderstood new doctrine often provoked. He saw this as a threat to the survival of the old German cultural assets that humanism was only just beginning to open up. Humanism was only just beginning to develop.

In his "liiütoris belli Swteosü" (around 1530), he begins with the origin of the Swiss people and rejects the legend of the Swedish descent of the Swiss. He undoubtedly makes the right point, albeit without any proper justification and still in complete ignorance of the difference between East and West Germanic peoples. More important for Pirckheimer's Germanic studies is his "(üerinanwe ex vmns scriptorwus perbrevü ex- pticmio" (1530), a study of German antiquity. It is a journey through ancient Germany, which he undertakes on the basis of Ptolemy, Strabo, Pliny, Caesar, Pomponius Mela and Tacitus, whereby he tries to show everywhere what the names of the time were called in his day and what they meant. Pirckheimer resolutely opposes those who believe that Vandals and Wends were one people. It is clear from the classical cars that the Vandals, as well as the Skyrians, Gepids, Alans and others, were Goths, but they spoke German, were Germans, while the language of the Slavs, Wends, Milts, etc. was completely different from German.

In doing so - and this is to his credit as a humanist - he is quite critical of the testimony of ancient sources, noting: "The ancient Germans wielded the sword, but not the pen, which is why we are dependent on reports from foreigners. But what did the Greeks write about Germania other than fables? But the Romans were our enemies, how can we demand an unadulterated picture from them?" He also doubts whether most of these writers were actually in the country itself, which Tacitus is as good as certain of. He justifies this in particular with the geographical information that often deviates from the facts, but overlooks the fact that the ancient geographers were not always in a position to carry out precise measurements and land surveys, even in practical research on the spot, especially with regard to the nature of the Germanic landscape. But Pirckheimer seems quite modern when he goes on to say: "After all, the migration of peoples has also caused so much confusion that many things can only be expressed as conjectures, as hypotheses, and the different language has meant that the names of cities and peoples have often been corrupted." - And today we know, for example, how many Germanic names only came to the Romans through the mediation of the Celts.

Despite his critical attitude and love of justice, Pirckheimer never denies his German national sentiment and his high regard for our Germanic ancestors. He feels compelled to defend the Germanic tribes against the view that they had given up the land beyond the Don and the Vistula without honor or defense: "Since instead of the unfavorable climate and infertile farmland, they had gained such advantageous territories as Gaul, Spain, even Italy itself, etc." - Of course, he also makes mistakes: he considers the Huns to be Germanic. Here, however, the cause is clear. Pirckheimer's source for the "llellum 8m- tense" or for the prehistory of the Swiss in it is the chronicle of his contemporary Petermann Etterlin, which still exhibits the naive form of medieval historical writing. Etterlin says there: "They (the Swiss) were, as I found it written in a very old history, of a Hellenic race, who were called gods and giants, the same gods and giants were here many years ago with their kings, who were fiercely (terribly) contentious and mighty." These Huns have nothing to do with the "Huns" of Attila, but rather the word, which we still have in our "Hunebed", refers to an ancient Germanic tribe. (Siegfried has the nickname "enn Hunske" in the Liederedda).

Pirckheimer seems to believe that the Helvetii were the same people as the "8mtense8 et Conlveäemll". He speaks of Brennus as if he considered him to be a Germanic. As far as the Goths are concerned, according to Pirckheimer there are still two peoples in Germany who descend from them, the Skiren and the Turkilingen. Here he is right in that the tribes mentioned both belong with the Goths to the East Germanic peoples, but the Turkilings have nothing to do with the Thuringians.

Wilibald Pirckheimer was not the only one in his time to deal with the German past. The love for it, which of course also encompassed the Middle Ages, distinguished the German from the Italian humanists. Both were united by their enthusiasm for classical antiquity. Apart from Pirckheimer, Franciscus Jrenicus "Oermmiae exeg68eos volumilm ckao- äecirn" (1518) and Beatus Rhenanus "lleruin Germ, llbri lll" (1531) dealt with German antiquity in particular. The former already testifies against the assertion that the Germanic tribes were barbarians. With the exception of Pirckheimer, the majority of German humanists were quiet scholars, whose study was probably shaken by the storm of contemporary events, but who on the whole remained uninvolved spectators. But Pirckheimer is not only

He is not only a scholar, but also a man of action, a soldier and statesman with a sound mind and a keen eye for reality. And this gives all his testimonies a note that inspires confidence. For all his enthusiasm for the German people and its fine past, he never loses himself in unclear reverie or rapture and sees the historical truth not only necessarily in what seems to be in keeping with the views of his time and pleasing, but in the conscientiously and critically examined antiquities themselves. For all phenomena of the past, he first seeks a factual, because obvious, justification. In doing so, he proves himself to be a true German scholar in the best sense of the word, who first and foremost seeks the truth and fears no truth.

We see, therefore, that the age of the Renaissance in Germany was not only a rebirth of antiquity, but in a way also of German antiquity.

Three hundred years after Pirckheimer, we encounter a similar phenomenon. What once called "humanism" is now called "romanticism". This, too, has immortal merits for the reawakening of German national sentiment and enthusiasm for the German past.

Pirckheimer and the humanists can still be a lesson to us today, especially for the possibility that the love of Germanism and its exploration among the people would once again mature: they were inspired to contemplate their own nation through the study of a foreign world, antiquity. It was a necessary detour. It was only in the mirror of others, in contrast and contrast to the foreigner, that they deeply experienced their own Bolkism. For this reason, research into other cultures and races will always have a fruitful effect on our own prehistoric research, and must therefore by no means be neglected. However, it must not lead to an overestimation or even external imitation of foreign role models.

But didn't Pirckheimer and the humanism of his time sin on this very point? After all, they wrote almost exclusively in Latin and thus prevented the new values they had discovered from reaching the people. - However, this accusation does not apply to them: at that time there was still no uniform written German language, as only Luther established it. The German dialects were still sharply divided. Each had a large number of expressions and phrases that were incomprehensible to the others. People still wrote the way they spoke. And what concise terms and judgments were important to the humanists, who were not allowed any uncertain interpretation! The Franconian Pirckheimer, for example, would hardly have been able to communicate with the Dutchman Erasmus, at least not in the subtleties of his thought processes. Moreover, Latin was still the language of the educated from the Middle Ages, and anyone who could read and write at all also understood Latin. The majority of the lower classes were still in a state of illiteracy, and so no German-language script would have been of any use to them. Moreover, the ancient historians were the model for the exact form of expression required by the new way of writing history. It was from them that one first had to learn to be clear and brief. In Pirckheimer's time, the prerequisites for a German scholarly language were still lacking, just as there was a lack of attempts of this kind.

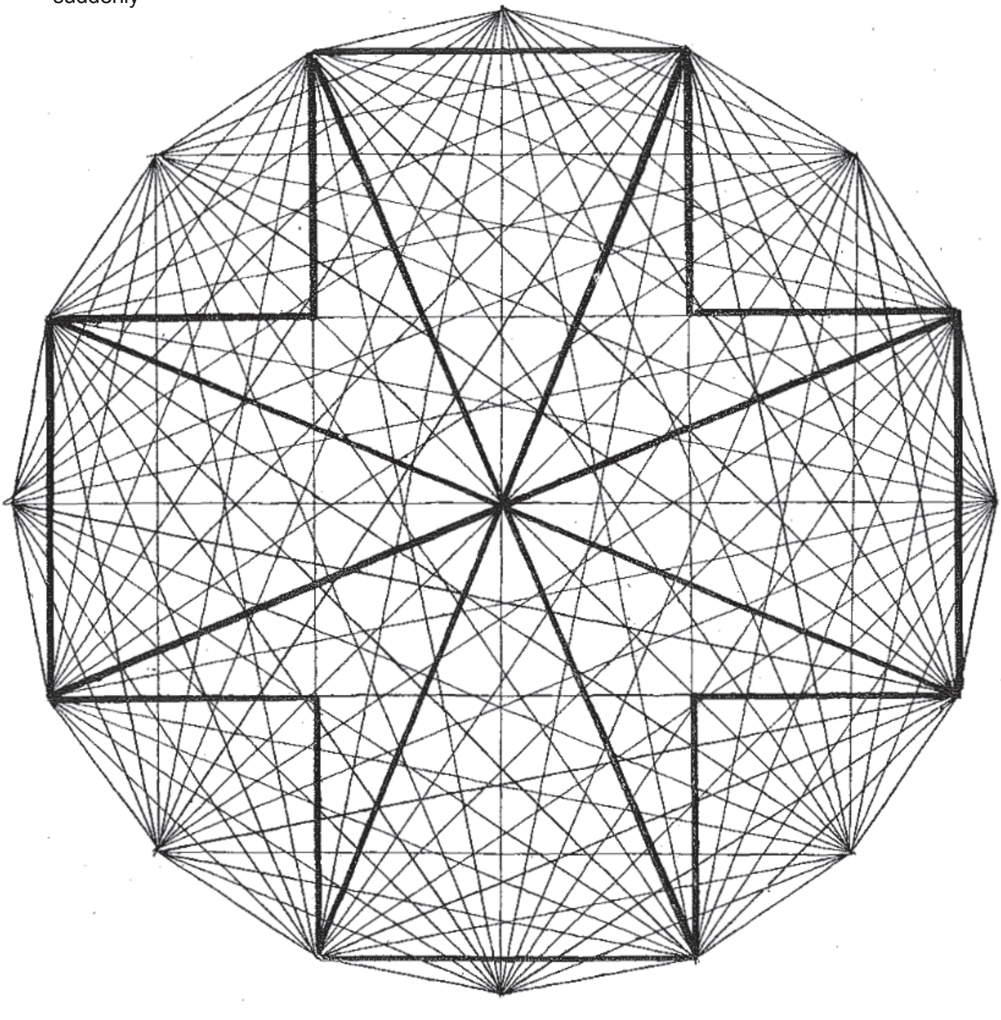
However, Laurentius Albertus, who created the first "German grammar" (although not until 1573), bears witness to how directly the study of Latin and Greek fertilized the study of his own mother tongue!

The scientific demand of that time coincides with our own: in German prehistoric research in particular, we need a comprehensive overview in addition to the most thorough individual work!

Die Fundgrube

The secret of the Povtrüans

At the turn of the 13th and 14th centuries, the Mediterranean region suddenly The Portulan maps, which depict the Mediterranean and its coasts with astonishing accuracy, were produced by the artist without any process. "This sudden appearance with a coastal outline drawing, to which many later cartographic products, let alone the almost simultaneous monastic products, was the reason to attribute something mysterious to them" (Dr. M. Groll, Marine-Rundschau, 1912). The Maps are usually covered in the center by a compass rose, the rays of which run out to and through other compass roses at the edges of the maps. The map by Pietro Visconti shown in Figure 2 appears to be the oldest map from 1311 and shows in the center



Mb. 1

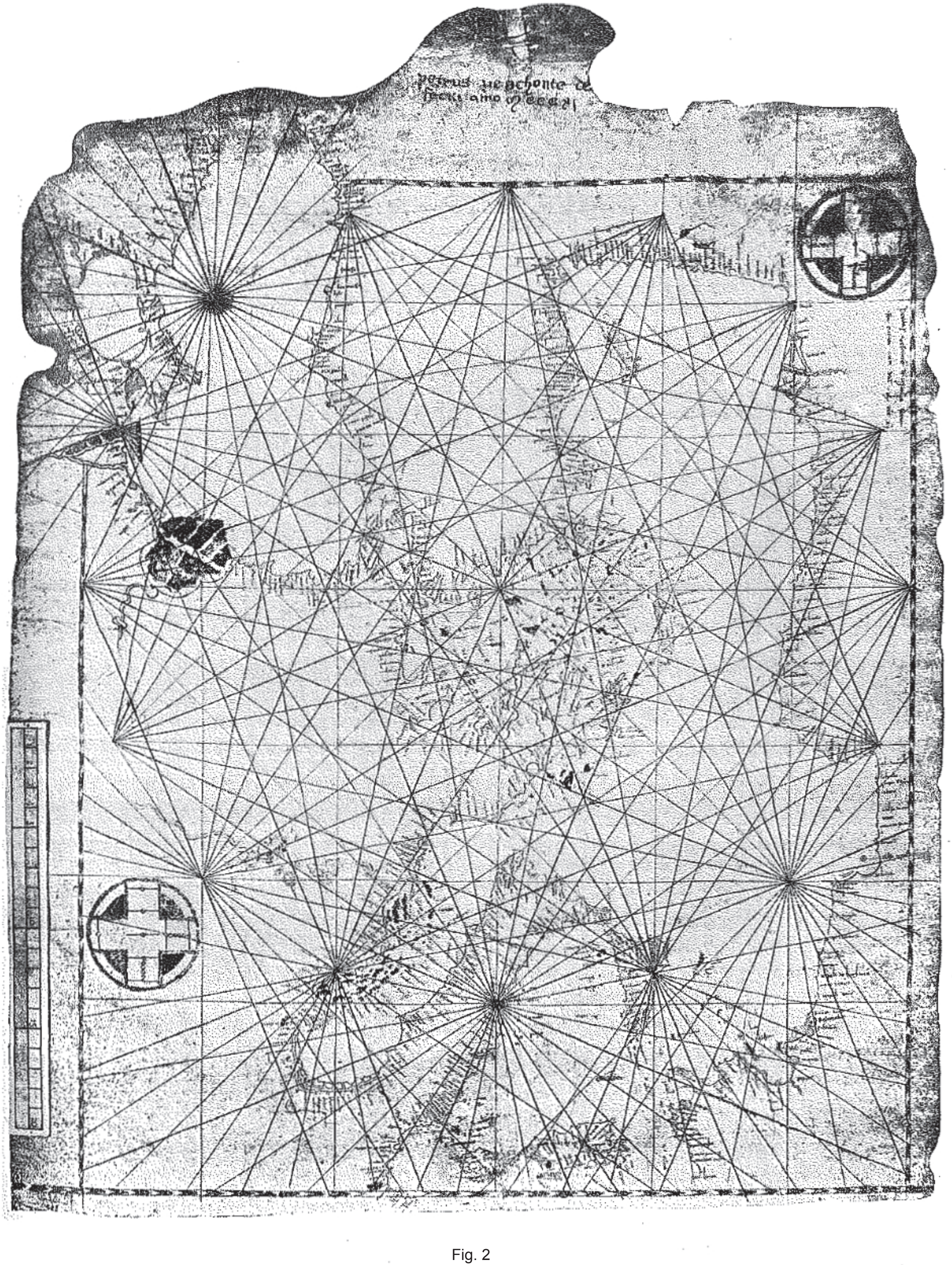

petrus vesconte de
fecit anno M°CCCXI

Fig. 2

a compass rose surrounded by 16 in the margin. It should be emphasized here that the 16-point compass rose corresponds to the division into eights of the northern seafarers and northern astrologers, which is in contrast to the division into 12 parts introduced by Charlemagne the Frank, but which never really became popular. a great deal of literature has been written about the portulans and attempts have been made to explain the origin of the charts in two different ways:

1. The maps had documents from antiquity that have been lost, or
2. the maps were created in the short time since the discovery of the compass, which is said to have been invented around 1270 or to have become known in Europe. But then the "compass maps" would have had to have been produced in 30 to 40 years, which was hardly possible without suitable documentation. It is also emphasized that the wind rays or rumbes extend over wide areas of land, which Max Ecker t (Kartenwissen- schaft, 1925) finds highly superfluous.

When considering the lines and systems, however, does not a comparison with the "locating lines" suggest itself, over which a bitter struggle was waged in Germany for years, but the fact of which can no longer be denied? Max Eckert, mentioned above, says in the same place that "a number of remarkable parallels can be drawn between the old Rumben charts and the Low German nautical charts", and Dr. Groll asks in his work whether the charts were perhaps even based on a network of degrees that was simply not drawn out. After all, we must regard the systems of locating lines as a kind of degree network.

Did these cards or their bases already exist in ancient times? Were they more likely to have been a well-kept secret of the priestly schools that looked after ancient traditions and knowledge? And did the maps perhaps only come into the public domain with the collapse of these schools and the plundering of their libraries? We have been able to observe a similar process in our time. The tribes of the Marshall Islands possessed staff maps, the existence of which was unknown until 1860. It was only at this time that we learned of them through the betrayal of a chief's wife to a missionary. Back then, treason was punishable by death. It was not until the 1980s that news began to spread. Today you can see them in our museums. According to Winkler, there were three types of these staff cards. Winkler, there were three types.

1. Mattang. It was used to teach the chieftain's son.
2. Medo were special cards of the subgroups.
3. Rebbelib were general maps at a scale of 1:800 000 to 1:1300 000.

In parallel, one could perhaps assume that the documents of the Portu lans were the top-secret maps of the priestly schools and libraries. Fig. 1 shows some of the figures contained in the system of wind rays in an excellent way. Were they known to the designers of the maps and line systems? Did they recognize the cosmic significance of the line systems? Do the rays even encounter ancient cultic sites in the countryside? A further investigation would be very welcome M. v. Wedelstädt.

Prm and Puno

(On the essay "Hünen und Engern" in issue 2/1938)

Huno, which according to our scholarly spelling is written as Hüno (with a long ü), is not to be confused with blunno, the hundred leader or original mayor of ancient Germanic times. Both names, Hüno and Hunno, are typical "short forms", forms of usage that have been made bite-sized and popular by adding a suffix, just like zoo, cinema, car and radio are today. Hüno is the short form of some blünvolt (Humboldt), lckünvurt, Hüninür etc. The llunno, however, is the short form for the Gothic "Hunän- wtlm" (the second part is idg. potis - lord) the "Lord of the Hundred"; it is obvious that such an important and probably often used word developed a short form. In addition to lckunno, there was also the form bluncko with a — preserved ck, which makes it possible to explain some place and personal names that are impossible to understand under the term "Hunt?

Word-historically, Hüno and Hunno have nothing to do with each other. On the other hand, it is necessary that the proper names formed with Hün go back to the folk name of the "Huns". Of course, the tricky nature of linguistic development means that today this folk name contains two n's, which are, however, fully justified. In Old High German (e.g. Hildebrandslied), the name Hunne already appears with a j-suffix, which, after shortening the root ü to u, resulted in a doubling of the n. Another branch of development leads via

Hinnen of the Nibelungenlied to the Hen nen and Hünen (Hünengräber!), whereby the change in meaning tends towards the term "Riesen" (in the 13th century). Hens and Huns can therefore be brought together.

Now to the original meaning. The Germanic word bün- apparently existed before the appearance of the Hungarians and even before the appearance of the Mongol hordes of the Völkertvanderzeit.

In Norse, bünn (from büoU) refers to the young of bears, but also to young boys. The word was then used for wooden block, mast point (from French bune - mast basket).

The original meaning "boy" fits well with idg. meanings: indoar. ^ü, ^va - to swell, c^ünä - swollen; Greek xoöm - to be pregnant, xvoc^ - womb, oxüvoc;
-^Animal Boy and others.

When interpreting the names of peoples, one must always use the oldest possible interpretation. Thus, the Huns should be interpreted as the " young", the " youth of the people".

However, according to the later Nordic meaning, the connotation of the "clumsy, clumsy boys" could play a role.

One has already tried to extract a name from German pre-Germanic natives. This seems unlikely to me due to the evidence of Germanic root affinities.

In contrast, büm could originally be very
may well have been a more intimate, friendly nickname for the ancestors of the Westphalians, i.e. an epithet of the English. After all, Sigfrid is also referred to as the "Hun" in the Liederedda.

The fact that the word was then also applied to the Mongolian horsemen was due to the similarity of the name "Ickun-MÜ" used by them (which is already documented in Chinese in the 2nd millennium BC). However, the name now took on a meaning that was far removed from the jokingly benevolent, which ultimately became sinister and superhuman. Dr. Schweizer.

Die Bücherwaage

Otto Höfler, **Das germanische Kontinuitätsproblem.** Hanseatische Verlagsanstalt, Hamburg 1937. 40 pp.

Höfler's lecture, which he took from last year's historians' conference in Erfurt is now available in print. A large number of notes are appended, providing much evidence and valuable information. H, demonstrates the tasks and possibilities of German historical research that unearths the buried Germanic foundations of the German people. Using the example of the Reichs speer, which is the Germanic symbol of royal power, but is derived from the south in later legends, H. explains his basic ideas. His explanations are far-sighted, clear and penetrating; they are excellently suited to opening our eyes to the Germanic heritage in our culture.

Gerhard Jasse, **Geschichte der Rnnen- forschung.** B. Behr's Verlag, Berlin 1937. cart. 4,50 RM.

This intellectual-historical examination of the views on the runic question from the 16th to the 18th century will be of benefit to everyone and a pleasure to read for anyone who is familiar with the Greek runes and symbols. It is a thorough, solid work.

Wolfgang Krause, **Runic inscriptions in the older Futhark.** Niemeher Verlag, Halle 1937. 258 pp.

Until now, Scandinavian scholars have taken the lead in rune research, while German researchers have neglected this field. Now it seems that German research is taking the lead in runology, finally giving it the attention it deserves. After ten years of work, Krause has produced a comprehensive work which brings together all the runic inscriptions in the older common Germanic Futhark, organizes them according to factual aspects and treats them in detail. It contains a large number of new readings; a grammar of the runic inscriptions is appended. The introduction deals with the difficult question of the origin of the Nunes. We doubt that Krause has already arrived at a definitive solution. However, his view deserves the closest attention, because he recognizes the close connection between emblems and runes ! on a racial basis "like an inheritance". In this, of course, he was preceded by others whose merits he does not recognize.

With this fine edition of the older runic inscriptions, Krause wants to enable "the student of German studies or linguistics as well as the German teacher promoting the revival of Germanic antiquity" to "gain an insight into the traditions and the various questions concerning the interpretation of the runic inscriptions in the older Futhark in a short space" (p. IX). Furthermore, he would like to work towards "deepening the knowledge of the real runic transmission and the immense difficulties of its interpretation, especially among teachers and students in Germany" (p. x). This outstanding scholarly work is indeed suited to fulfill this important task.

Lutz Mackensen, **Volkskunde in der Entscheidung, Versuch einer Standortbestim mung.** Mohr-Verlag, Tübingen 1937.1,60 RM.

In a slim volume, M. provides an overview of the status and tasks of German folklore research. He emphasizes the political significance of ethnology, which Möser and Riehl had already recognized, and describes the major tasks of an ethnology of Germanity abroad and a Germanic ethnology that encompasses the entirety of the Germanic countries and takes the results of racial studies seriously. It is rightly emphasized that little has yet been done in this direction.

As skillfully as M. knows how to present some of the demands of the new German folklore, he is unable to bring about a real clarification of the situation. This may be due to the fact that the author has been redeemed a little too often: once Naumann's well-known stratification theory seemed to him, despite all its insightfulness, "like a redemption" (indeed, "like a revelation", p. 5), and today the call for a Bolks-solution" (p. 17). We prefer less redemption and more attitude.

George Schreiber, **The Sacral Landscape of the Occident.** L. Schwanu-Verlag, Düsseldorf 1937. 10 pp. 1.10 RM.

This text is a prime example of so-called "folklore", which often uses the word "Volk" but has no contact with the folklore. In two short pages, Lei Schreiber uses the following words: volksgemäß, volkslebendig, Volks kult, Volksseele, Volksweise, Volkhaft, volks- andächtig, volksfroh, volksmächtig, volksgewal- tig, volksverwurzelt, Volkskanonifation. This is a true folk jnflation, from which the folk substance has suffered accordingly. The German people: Schreiber does not recognize the German peoplehood that has grown out of Germanism. Rather, in this writing he also deals with the "sacred", which has penetrated the people from outside, and which, as far as it has been incorporated, is nothing essentially new, as far as it has remained foreign, nothing German.

Arno Schmieder, **Wider die Lüge von der germanischen Götterlehre.** Hammer-Verlag, Leipzig 1937. 7,- RM.

If someone doesn't understand anything about something, that's not a good enough reason to write a book about it. The present work contains pages and pages of quotations from Gering's beautiful Edda translation. What it contains beyond that is no good. Schmieder expects us to believe a fantastic novel about an alleged falsification of our Edda text in Rome. These are fantasies that only someone who doesn't know the first thing about textual transmission and textual criticism can fall for. After Tacitus' Germania was passed off as a forgery for no good reason, the Edda has now also been "unmasked". The purpose is to replace what has been handed down with one's own arbitrary fantasies and in this way to destroy the obligatory and awe-inspiring legacy of the ancestors.

vr. Otto Huth.

Zeitschriftenschau

Forschungen und Fortschritte, 14th year, No. 5, February 10, 1938. Karl Engel, **Die vorgeschichtliche Ostgrenze der baltischen Völker.** The question of how far the settlement area of the Baltic peoples (the Prussians, Lithuanians, and Latvians) in prehistoric times extended eastwards beyond today's state border, was from has not yet been clarified by research into Baltic history. K. Buga and M. Vasmer's investigations into place names have shown "that the settlement area of the Baltic peoples in prehistoric times must have extended considerably further east, at least temporarily, than is usually assumed on the basis of early historical evidence". Engel has now proven on the basis of prehistoric finds that Belarus and the adjacent Oka region were once inhabited by a Baltic population **/ For schungen und Fortschritte,** 14. Jahrgang, Nr. 6 , February 20, 1938. Emerich Schaffran, **Langobardische und nach- langobardifche Kunstdenkmäler in Tirol und Körnten.** The Lombard kingdom of northern Italy extended into several eastern Alpine countries, for example from Trento into the Adige Valley and the Canale Valley. Lombard art monuments can be found in the Adige Valley up to the 9th century. The Lombard art monuments in Körnten, on the other hand, are based on later after-effects, not direct influences of the Lombard empire. The most important monuments, some of which are little known, are mentioned / Martin Lintzel, **Die Vorgänge in Verden 782.** Äintzel comes to the conclusion that Charlemagne's image cannot be cleansed of the stain of the bloody deed in Berden. "The full-scale execution in Verden is not in any way improbable. A few weeks or months earlier, a law had been introduced in Saxony that made apostasy from the Franks punishable by death ... Even if the figure of 4500 is probably greatly exaggerated (how much, of course, will never be proven), it must be said with the certainty that can generally be gained from an early medieval historical fact and its tradition that a large number of extradited Saxons were killed in Verden." / **Die Kunde,** Vol. **6,** No. **1,** January 1938. H. Schroller, **Das Skelett gräberfeld von Holle, Kr. Marienburg.** In a gravel pit north of the church in Holle, a row cemetery dating from 600 to 800 AD was uncovered, which may have served as a cemetery until the 13th century. The excavation has not yet been completed. It is important for local history research to note that the old cemeteries near the archdeaconry churches should be taken into consideration, as they are likely to contain prehistoric finds. Particularly noteworthy among the finds from Holle is a disk fibel, which Professor Geilmann has examined in detail. / W. Geilmann, **Untersuchungen der Scheibenfibel von Holle, Kr. Marienburg.** This iron disc brooch with bronze overlay was decorated with 6 beads arranged in a circle around a central bead. The chemical analysis provided a precise insight into the technique used to make the piece of jewelry and made it possible to restore the material correctly. "The reproduction shows that a piece of jewelry of the best taste was created with what were, by our standards, quite simple tools of the time. The reddish tone of the shiny polished copper with its numerous reflections in the raised areas, the play of colors of the pearls and the small plates and the rich colors of the inlaid glass plates unite to form a harmonious color scheme of the highest artistic effect, of which the original piece in its present state gives no hint." The piece of jewelry was "worn as a pendant on a necklace of glass beads." / **Vergangenheit und Gegenwart,** 28th year, issue 2, February 1938. Theodor Kadletz, **Zur Entstehung der germani schen Ortsnamen auf dem Boden des ehe maligen Swebenreiches in Galicia.** In his work on "Die ger manischen Ortsnamen in Spanien und Portugal" (1932), Georg Sachs identified around 2400 place names of Germanic origin on Ibero-Romanian soil. By far the most Germanic place names can be found in the northwest of Spain and Portugal in the former province of Galicia, i.e. in the area of the old Spanish Spanish empire. Nevertheless, according to K., it cannot be proven that these place names originate from the time of Swabian rule. (Here the question must be asked whether this proof has been attempted at all! O. H.) The Germanic tribes settling in Spain generally took over the old settlements and with them the old names. Names were only changed later during the battle with the Arabs, who only occupied the territory of the old Swabian Empire for 30 years. The reconquerors wanted to secure their right of possession by naming the old villas after themselves "according to Roman custom". "The surprisingly large number of Roman place names in northern Spain and northern Portugal therefore originate from this period of reconquest and change of ownership." K. believes that this assumption is confirmed by the fact that these names can be traced back to personal names.

He overviews the striking fact that in Germany, especially in the Swabian tribal region, this type of place name is very commong found (Sigmaringen, Tuttlingen, Reutlingen, Gundelfingen etc.). Germanic influences can also be seen in the customs in this area of Spain (Sonnenwendseuer). K. himself states that, according to the Portuguese literary historian Theophilo Braga, the nasal double vowels (Lo, Le, öe), which are peculiar only to the Galician dialect and the Portuguese language on the Spanish peninsula, can be traced back to epic influence. "In any case, it is very strange that these unusual sounds, apart from in Portuguese and Galician, are apparently only found in the German dialects of those areas populated by descendants of the Swabians." - **Rheinisches Mu seum,** N. F. 86th volume, issue **3, 1937. A** r - thur Mentz, **Die Notae der Germanen bei Tacitus.** In the description of the Ger manian lot oracle, Tacitus (Ger mania 10) speaks of notae, **i.**e. signs carved on the wooden sticks. There is an old dispute as to whether these notae refer to ruins. It has been said that if Tacitus meant runes, he would have written litterue. If we want to interpret the passage, we must first clarify the question of "what a Roman in Tacitus' time imagined a now to be in the field of writing". The result is

Seasoning^^

M (Marcus), Q (Quintus) etc., i.e. generally known abbreviations. Tacitus therefore means runes and, with the word notae, he is referring to the peculiarity of runes, which they have in contrast to the Latin characters (litteme) of the time, namely that they are read as words: U (Hagal), P (Tiu) etc.

"If Tacitus had said litterae, he would not have mentioned an essential characteristic of the runes, that "they have their own names." It can probably also be inferred from Tacitus' report that the three divisions of the runic series, not just the runic names, were already established at that time. According to M., the words ter singnlos (a stick is lifted three times) are to be understood as follows: The priest must be

24 pieces of wood, each marked with a runic symbol, three of which must be picked out of each aet if the oracle is to be valid. "Each

In any case, Tacitus' report will henceforth be the immovable basis for all research in the field of runes; it provides the oldest, most reliable and most comprehensive information about our runes to date. His report must no longer - as Baesecke expressed himself - be a deliberate mistake." - **Ober deutsche Zeitschrift sür Volkskunde, 11.** Jahr gang, Heft **1/2. 1938.** Richard Wolf ram, **Die Julumritte im germanischen Süden und Norden.** In Germany we find circumambulations above all on the solstices and at the beginning and end of the economic year in spring and fall; particularly pronounced are the circumambulations at winter solstice time. They are preserved with many common features in the south of Germany and in the north, in Sweden and Norway. Wolsram brings many new reports from the Swedish folkloristic archives. He pays particular attention to the correspondence between the 'sagas and the customs practiced. The masked boys, who in Sweden usually ride on white horses, represent the army of the dead and, according to popular belief, bring blessings and fertility to the fields. Wolfram's work is particularly significant because it uses real material to illustrate "the astonishingly strong relationship between the German south and the Scandinavian north". Wolfram gives the right explanation for this fact: the German south is thoroughly Germanic in its customs. "From intellectualism of course, one can never understand phenomena of popular belief, such as the mythologizing of cult customs shown above. Furthermore, if a piece of honest wildness and exuberant power is visible in our and the Nordic customs, I hardly believe that this means that any foreign atrocity propa ganda, as one would like to claim ". In this case, for example, the Nordic peoples and England are in the same dock. Our ancestors were people of flesh and blood. If we discover peculiar and very original traits in them, this does not mean that we belittle them. We do not need to build on foundations that then prove to be unsustainable. What we need is the whole, full life."

Dr. O. Huth.

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Monatshefte für Germanenkunde
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Pagan monks in Schleswig Cathedral

By Freerk Haye HamEens

Restoration work has been underway in Schleswig Cathedral for two years, during which paintings from around 1300 were uncovered once again. Paintings from this early period are rare in themselves; even fewer exist in such abundance as in Schleswig. What is undisputedly unique, however, is the fact that some of the artwork is derived from pre-Christian spiritual material.

In a vault of the north aisle, directly next to the choir, is the little witch depicted in Fig. 1. It is riding on a broom; its red hair flutters in the wind like its only item of clothing, its cloak, and its outstretched index finger points into the nave. - What does this figure mean? Witches' Day is still May 1st, which is St. Walburg's feast day. However, St. Walburg or Wal- purgis has never denied her descent from Frigga, and this also explains the name "Odinsfreite", which is also used for the first day of May. An important symbol of the Freite, i.e. the courtship customs, is the broom. For example, a broom placed in front of the door is seen as a clear rejection of the unwanted suitor. The Donar's broom, the brick pattern that the young couple place next to the door of their new home, is a wish for offspring. Some sayings that have become commonplace today, which originally meant something quite different, must be added to this. The former meaning of all this can be seen in the well-known custom of lighting old brooms in the May fire on May 1st and carrying the torches thus obtained across the fields. Today, the custom has moved partly to Easter and partly to midsummer. The intention remained unchanged: The fields should bear good fruit. This is made clear in the old Heischelied song, which is sung in various variations at the solstice: ,

... Verbena and larkspur, St. John,
give grain! Fiery red flowers,
St. John, give wine!

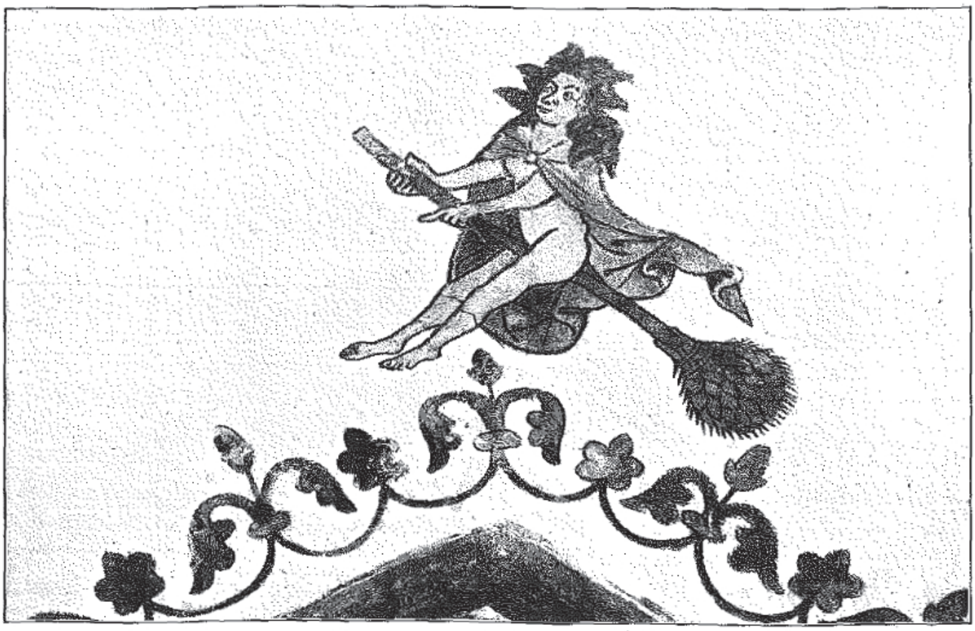


Fig. I. Witch in the north aisle of Schleswig Cathedral. Vault painting by an unknown
Master around 1300Rec : Haye HamkenZ

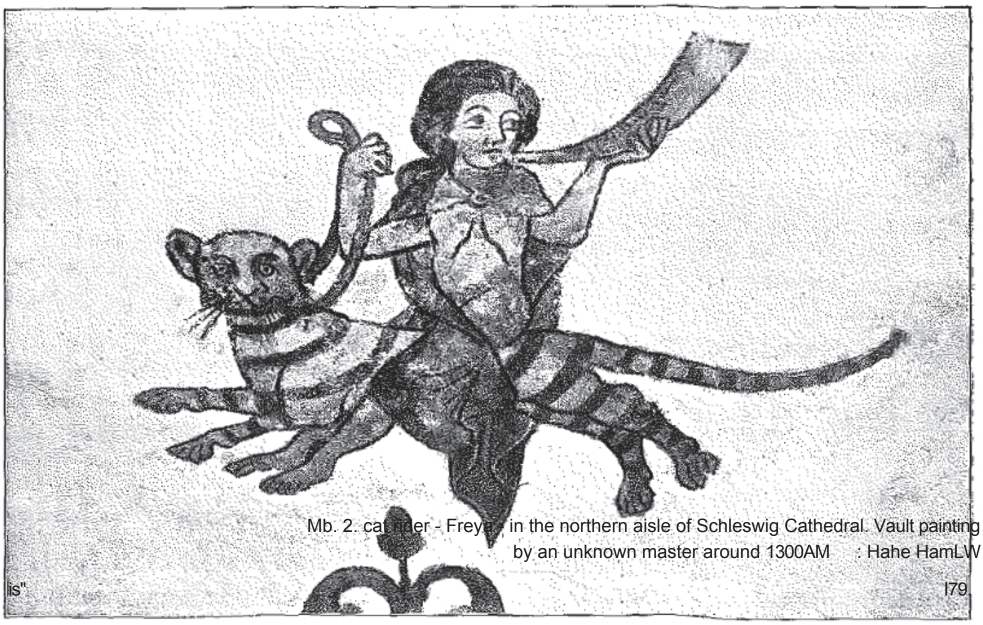
Give us a triple Or flour
and eggs; Brooms are not
expensive, Be old or new,
Is it suitable for the Iohannesfeuer . . .

This reveals the common root of the broom symbols: one is a rejection, the other a request for young fruit and young life. If we add to this that the old word for witch - Hagedise - corresponds roughly to "wise woman", then the ring is closed.

In the vault opposite, eye to eye, so to speak, with the little witch, a similar female figure is riding on a tabby cat, carrying a large horn in her hand (Fig. 2). And if the little witch is related to Frigga, we must regard the rider as an image of Freya, whose favorite animal is the cat. Her other symbol, the horn, points to a myth that is told about her. According to this, she was married to a mortal man, Ordrur, who left her. Since then she has sought him in all four directions, calling herself by a different name each time, namely: Mardöll, Gefn, Syr and Horn. Early on, these names were associated with the changing shapes of the moon, and in Christian times they merged with the image of the Madonna on the crescent moon.

An incised drawing is scratched into the plaster on a pillar below the witch (Fig. 3). It shows a man in the middle with a crown of feathers on his head and a scourge coiled into a spiral in his raised right hand, while his left hand is leaning on a staff with a twelve-rayed sun at its lower end. Two horned creatures are indicated with brief strokes on either side and behind him. - The main figure has a unmistakable resemblance to the numerous pagan-mythological men, the most famous of which is the "Man of Oxen". He stands there with his legs apart, one hand raised and the other, usually the left, hanging down or on his hip. But he is always an image of the completed year, regardless of whether he is a sculpture, drawing, toy or baked good. For we also encounter it as a pastry, significantly again at the turn of the year. At the same time, the same horned man appears in the peasant calendar, drawn here in front of and behind the main figure. - In folk custom, the scourge is a distinct image of the turning point from winter to spring and its use is wisely limited to the 12 nights. The fact that it was rolled up into a spiral here points to Troy's castle and the worm's position, also images of the turn of the year. - In the same way, the sun divided by the staff also appears in the farmers' calendar at the beginning of the year. - In summary, we can say that the Nitz drawing is an image of the year's wanderer which, according to its depiction and additions, must be related to the turning point from the old to the new year.

This opinion is supported by a master's mark that has only now been discovered and is scratched just under a meter below the incised drawing. A little deeper still, a series of rune-like marks partially covered by more recent plaster can be seen, which can probably also be considered master marks. The first strokes of another unfinished drawing are also preserved. The care with which the marks were scratched into the wall, for which a compass was even used at one point, as well as the place where they were applied makes them look almost like a signature to the drawing. If we add to this the fact that the vault above is known to contain pagan artworks, it is hard to believe in coincidence. On the contrary, we can assume a kind of commitment to the old faith and to the old symbols, which was "signed" by the Meifter marks.



Mb. 2. cat rider - Freya - in the northern aisle of Schleswig Cathedral. Vault painting by an unknown master around 1300AM : Hahe HamLW

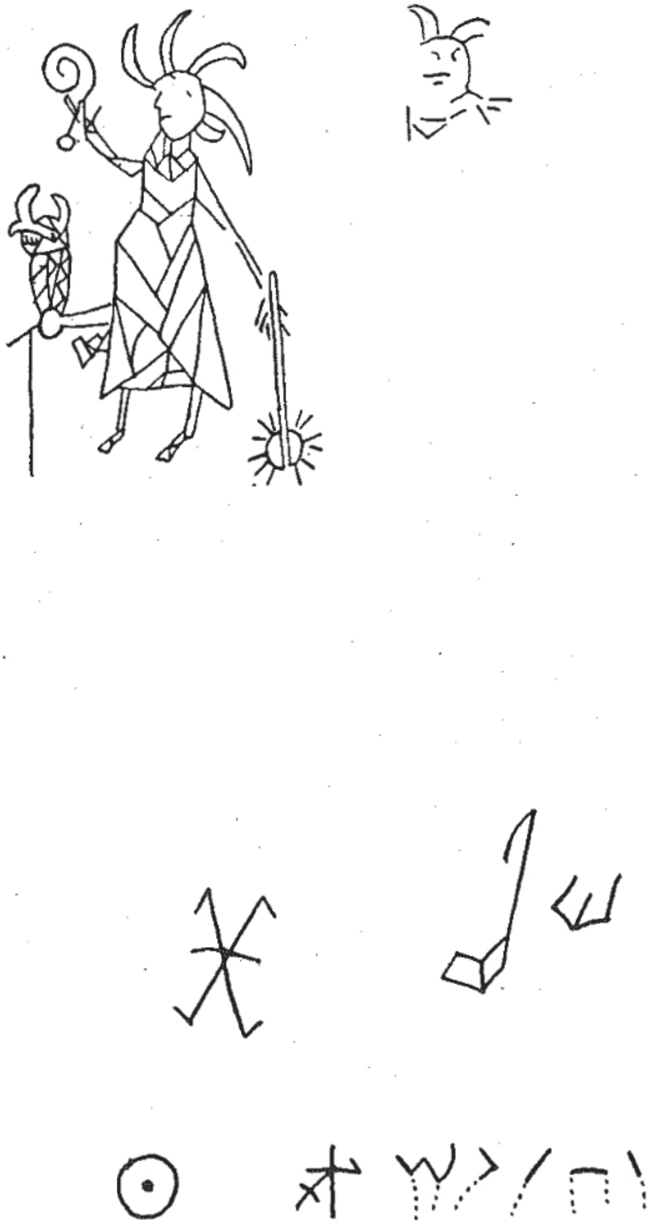


Fig. 3. incised drawing with master marks on a pillar under the witch of Fig. 1 - The dotted lines are not the continuation of the marks, but only indicate the direction in which they are covered by the plaster.

This may sound alarming at first. But if we remember that, according to Kielholt's report, the last pagan shrines in the Duchy of Schleswig were only destroyed towards the end of the 14th century, more than 50 years after these paintings, then things look different. The destruction took place after a long period of plague and two devastating storm surges, for which paganism was blamed. This trial of strength between the old and new faiths certainly took place at a time when both beliefs lived side by side - a time in which the images just described were presumably created.

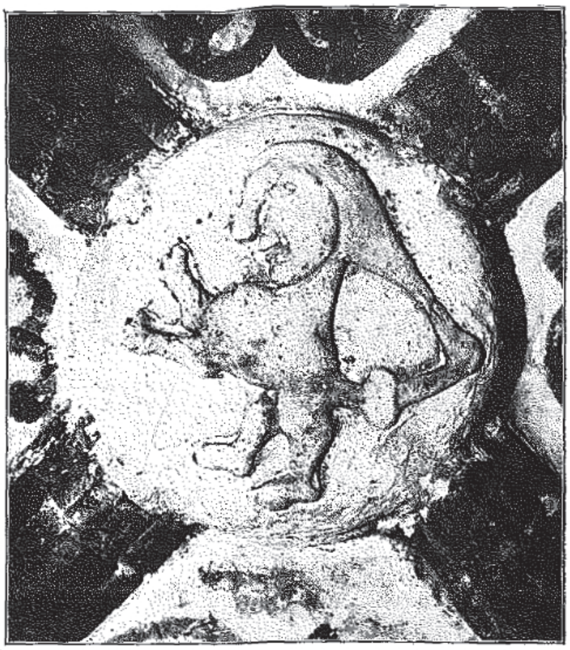


Fig. 4 Keystone from the Schwahl at Schleswig Cathedral. Around 1300
Aufn.: Haye Hamkens

There are still numerous pre-Christian symbols in the cathedral. One particularly charming keystone from the Schwahl is worth mentioning here. It shows a dog with a human head, whose tail, transformed into a goose's neck, is pulling off its cap (Fig. 4). The dog is known as a judicial symbol, which is why some noble families who were allowed to judge life and death included it in their coat of arms, such as the Hohenzollerns, Jtzenplitz, Sebold, Ahlefeld etc., or named themselves after it, such as the dogs of Lautterbach, Hundtbitz and others. - The judge had to sit in court with his head uncovered as a sign that he did not want to hide anything. This may explain the doffed cap. - Finally, we encounter the goose as a guardian of justice in fairy tales and legends. But we also know the "gray goose" as the name of an old law book.

Time and again, such depictions have been explained in art history as a joke by the master builder or something similar, without anyone being able to say why some of these alleged jokes are so widespread. But, however freely the Middle Ages thought in some respects, their churches were a sanctuary in which jokes were not tolerated. So when we find things that cannot be explained by the Christian spirit, we have to look for an explanation from other and deeper sources, from the old faith, which was far from dead when it was overcome.

The liveliest pleasure/ that a sensible man can have in the world is/ to discover new truths/ the next after this is to get rid of old prejudices.

Frederick the Great

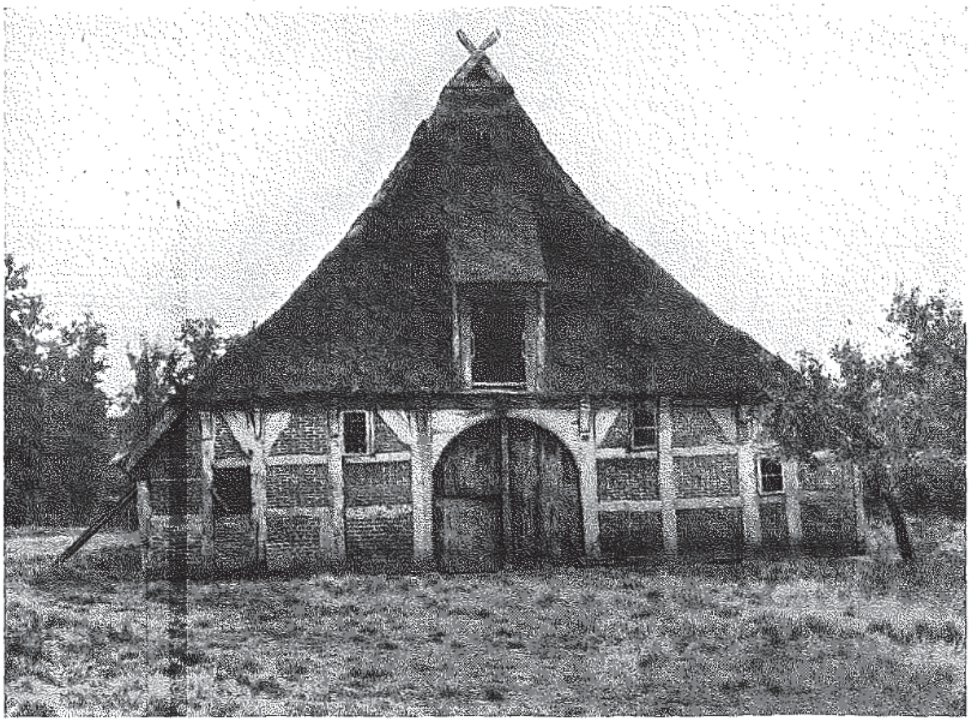


Fig. 1: Bauemhaus on a bollhos. Wall design in the old state. Modern roof extension. Built before 1600.
Demolished in 1937. District of Soltau (north). ": Author

The demise of the old culture on the heath farms of the lüneburg heath

By Paul Albers, Wamburg^Marmsto vf

The use of the name "heath" as a characteristic of a particular landscape is not uniform. In north-western Germany, southern Germany, eastern Germany and northern Europe, the term "heath" is used to describe areas with different types of plant cover. The naming therefore goes back to early times.

The word heath has a root from which its application to different landscapes can be interpreted. Heath is wild ground, an area which, in contrast to fields and meadows, is not cultivated except for fattening, grazing and litter, but is left uncultivated.

For northern Germany, it is all the open areas covered with the common shrub heath. This is still the case today. But the original state of the heathland no longer exists and is difficult to imagine. Thousands of years ago, man once boldly cut into the oak-birch forest that once prevailed in our area in order to considerably increase the few existing open heathland areas. It must be assumed that the breeding of the Heidfschnucke, which is the result of early cross-breeding, demanded far larger areas of heath than were available; this led to the destruction of large areas of mixed forest. The Schnucke prevented forest regrowth. They kept the heath young and honey-rich and were therefore also the best caretakers of the heather.

Until the end of the last century, Heidschnucken and Immen were one of the most important foundations of the Heidehof farm. As domestic animals in the broadest sense, they give the entire Heidehof farm its unique character. They are inextricably linked to the basic nature and character of this farm and the landscape in which it is embedded. The special position of the Heidebauernhof, which it occupies not only in Germany but also in Europe, stands and falls with the Schnucken and Immen.

The heath farm itself retained its former character until the middle of the last century. Then, however, this place slowly began to degenerate. Of course, the legacy of the ancestors still lives on, even if no farmstead has retained its former uniformity and nowhere has it been complete for 30 to 40 years. Only a few strong remnants hint at the former richness of the rapidly declining culture.

For more than one and a half millennia, the large longhouse, which Peßler once aptly called the Altsachfenhaus, has been the mainstay of the entire farm design and the centerpiece of the farm economy. All the other farm buildings are fine accessories, but not "outbuildings", closely linked to its essence and function. Once a one-room house in its fine construction, in its sense and purpose a unified house of great inner clarity and unity, it was one of the most perfect creations of the peasantry in the history of all Germanic peoples.

The spirit of this creation is embodied by the bold invention of the rafter roof with the collar beam, a solution of such magnitude that it conquered half of Europe. This masterpiece, rich in content, is ideological, architectural and cultural

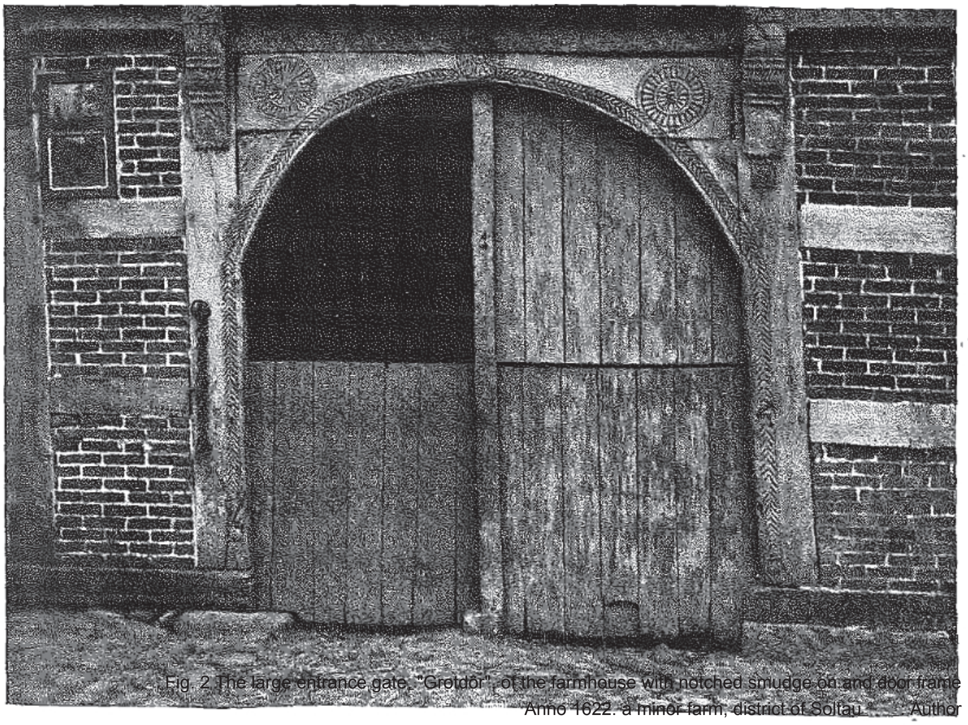


Fig. 2 The large entrance gate, "Grotdör", of the farmhouse with notched smudge on and door frame Anno 1622. a minor farm, district of Soltau Author

Holm
Aufn.

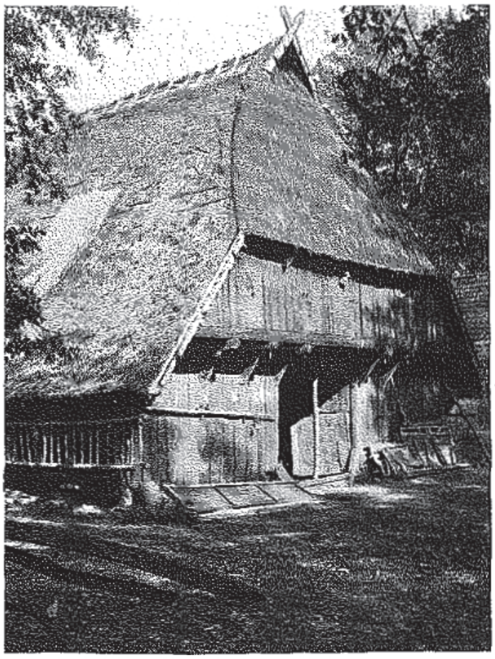


Fig. 3. full farm in Hupsahl, district of Celle. The entire stable side of the farmhouse shows oak timberwork. Exceptionally strong borking of the roof gable with headbands on the outside and heavy wooden nails. Soon after 1600.

AMii.: Author

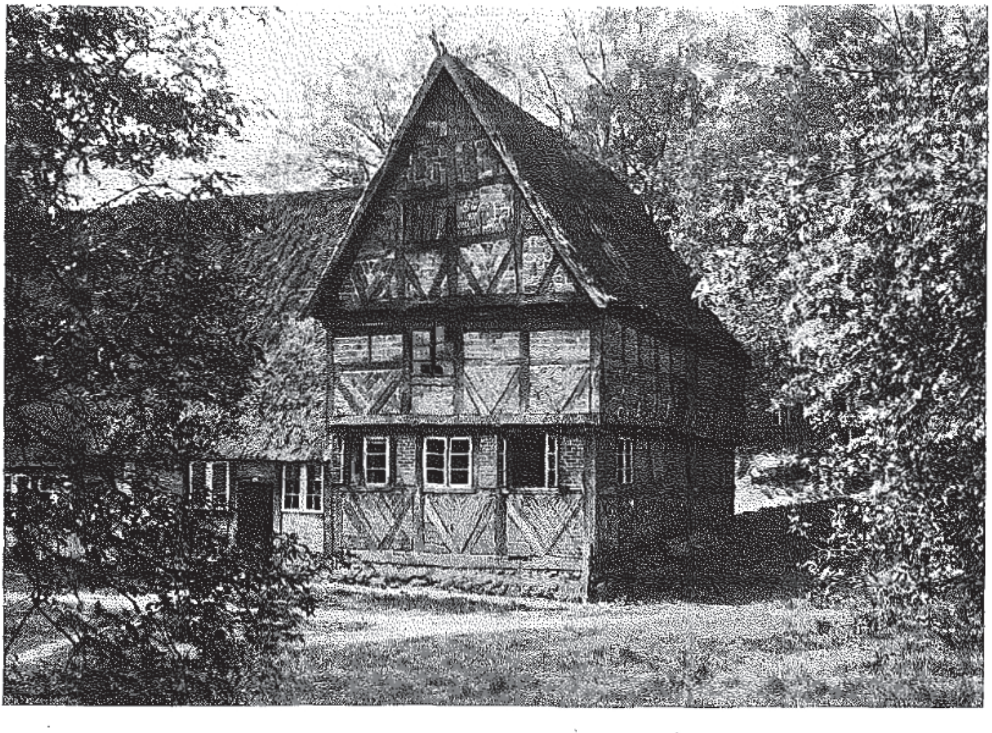


Fig. 4 The smithy in Jesteburg, district of Harburg with the Dönzenspeicher. Built in 1659 according to the inscription on the sill beam of the upper floor. The house was demolished in 1931.

Aufn.: Dobbertin, Buchholz, Krs. Harburg of great importance for the present and future of our Heidehof. Its shape is characterized by the enormous roof, which extends uniformly in the longitudinal direction over the entire base area and descends deep onto the low outer walls on both long sides. Together with the courtyard uprights, beams and transoms, it formed a storm-proof structure that housed the single room. This roof carefully protected the community of people, animals and economy living inside.

Anyone entering the house through the "Grotdör" or "Missendör" is amazed and astonished by the weight and strange impressiveness of the structured, large room, which is completely dominated by the huge pillars and beams on which the entire weight of the high roof rests.

On closer inspection of the overall space, we soon realize that although it is completely visible in all its parts from both gables, it consists of two different spatial formations that merge into one another in a meaningful and simple solution. Contrary to the earlier general view, many researchers today see in
"Deele" and "Flett" (Germanic -- surface, flat space) are two different components that are placed next to each other for the sake of a common purpose, in that the Flett was placed transversely in front of the long room, the Deele, and both were separated from each other by a low gate with a central gate.

The difference between the two rooms is that the dell is divided into a wide main aisle and two much narrower side aisles, in which the animals stand with their heads towards the dell. It should be noted, however, that the heavy uprights are primarily placed in a single aisle.

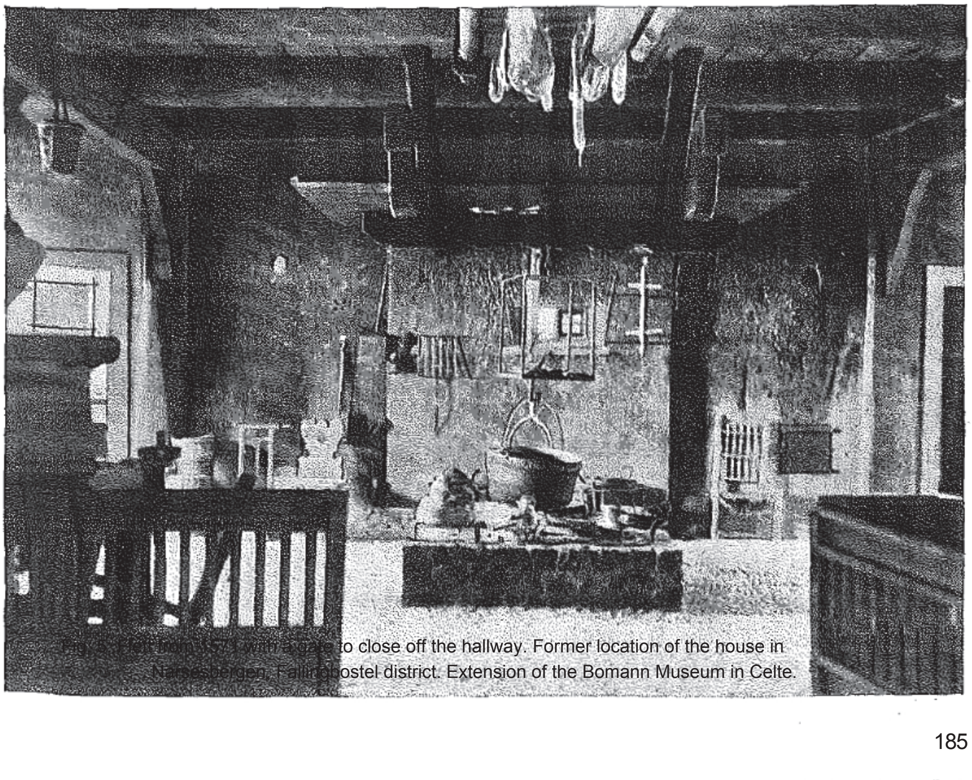


Fig. 5. Flett from 1571 with a gate to close off the hallway. Former location of the house in Narsesbergen, Fallingbostel district. Extension of the Bomann Museum in Celte.

Aufn.: Dr. Zaun, Hamburg

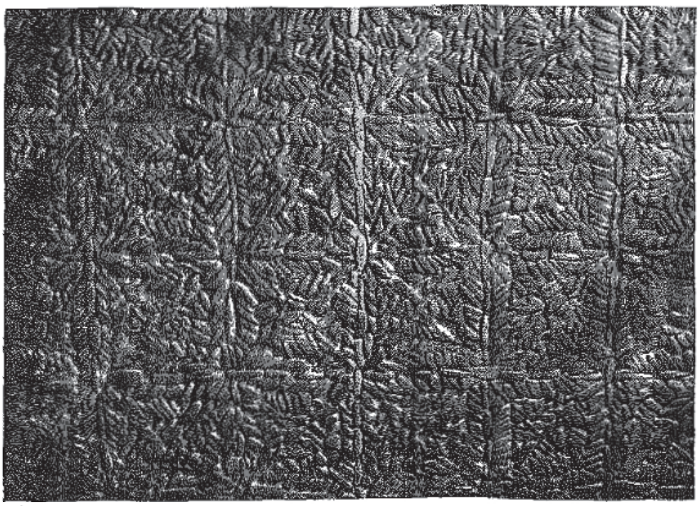


Fig. 6: Artful flett
fußboden im Bauernhauſe,
zuſammengeſetzt aus Bachpebble. Soltau district (north).

Aufn.: Verfaſſer

The central nave and aisles, with the longitudinal and transverse beams resting on them, have to bear the entire load of the massive rafter and collar beam roof. At the same time, however, they are the posts of a longitudinal wall, which makes it possible to close off the hallway, the old threshing floor, while the narrow side aisles are only attached to this central structure as appendages and can therefore be missing without the core structure of the house being shaken in any way, even in a heavy storm. The hall, as the largest spatial structure of the house, is therefore a distinctly elongated rectangular building.

If the flett, which is placed across the hallway in a fine spatial design, were nothing more than a slightly modified extension of the hallway room, we would have to attribute to the Old Saxon house the basic characteristic of a structurally, not just economically, unified house, since the roof perforation above the flett is the same as above the hallway and the extension with its sloping roof is not missing.

But the Flett is a special building. Not only because of its completely different domestic use. First of all, it lacks an essential component of the floorboard, the yard stand. In order to be able to carry it away, the beam in the flett room had to be considerably strengthened to support the high roof load. Where the beam runs as a whole oak trunk from the main gable to the fire wall, i.e. through the whole hans, it shows the greatest thickness with a fine root section above the flett. When the wealth of centuries-old oaks on the farms began to dwindle, relatives, friends or neighbors often helped out. One of them donated the missing part, the "Lucht" in the Flett, to build a house. This piece of beam was then evenly thick along its entire length.

According to this description, it is understandable that the farmer looked at the heaviest beam in the house, the "Lucht im Flett", with special eyes and attached great importance to it. He therefore, presumably in early times, had his name or the year of construction, predominantly the latter, inscribed in the " Flettlucht" with the notching knife, or did it himself, as he once knew how to handle this important tool masterfully himself.

The Flett also differed from the hallway in that it had been paved with stone since ancient times. This paving probably consisted in early times, at least long before 1600, of artistically arranged small squares of narrow pebbles in decorative shapes, crossed rods or other ornamental forms, as our picture so impressively shows. These small work is a masterpiece of craftsmanship. The search for these small stones alone is a great achievement. The paving lay in a layer of clayey loam and was so firmly bonded to it that a heavy farm cart could drive over it without a stone moving or breaking out. The decline of the farm culture led to the use of square fired brick slabs with a square packing of glacier head stones. This was already happening around 1600. The farmer on whose farm I found the fletched pattern shown told me that the craftsman who was supposed to repair a damaged area in the paving told him: "Dat künn we nich mehr, dat is vörbi."

However, both rooms were not only elevated to unity on the inside by the clear arrangement, i.e. by keeping away any wall installations and by the open connection to each other, but also on the outside by the similarly designed high rafter roof running from gable to gable.

All life on the hearth was dominated and animated by the flame of the sacred hearth fire, a symbol of the unifying force born of the alternation of work and celebration, deadly seriousness and quiet serenity, of winter and summer in our Nordic landscape. The danger of fire from the sparks of the blazing flame was averted by the spark arrester above the hearth, which held its hand protectively over the fire in the form of sledge runners and was decorated with horse heads on its two runners or ended in star-like heads towards the floorboard.

This fire was never allowed to go out. Only on particularly important occasions, such as the handing over of the farm, did the farmer's wife let it die down and rekindle it in a ceremonial act. It was regarded as the guiding light of life in the house and farm, comparable to the sun. The sacred hearth fire was the starting point for all events in the life of the farming clan. It flowed silently and meaningfully back to it as the heart of farm life. The cauldron for preparing food hung from the jagged, once richly decorated iron under the fire. After the work was done, everyone gathered around the fire. On the hearth, the clan slept in heavy, oak, box-like cupboards that stood against the fire wall and whose sliding doors were probably once decorated with notched carvings.

When special rooms, the Dörnzen or DönZen, were added to the fire wall along the length of the house, special side entrances to the Flett were created and the farmer began to build wall hearths into the fire wall, the old sacred hearth on the Flett floor slowly began to sink and with it the sense and spirit with which its blazing flame had filled this strange place for countless hundreds of years. There is hardly a house left in the whole of the great and vast heath today that still shows us this old image and is able to give us an idea of its inner greatness and unity.

(Conclusion follows.)

One must always repeat what is true"/ because error is preached around us again and again/ and not by individuals"/ but by the masses. **Goethe**

Lur question of medieval burials

On the basis of observations in the area of the Parze and its weathered foreland

By Karl Schirwitz--MuedNrrburg

The period of the beginning and early Middle Ages, i.e. the period from the 9th to the 13th century in the Harz region, is, apart from the purely historical and art-historical as well as linguistic studies, still to be regarded as a special stepchild of research with regard to the other remains of human existence. In all ground investigations, the entire small finds: the pottery, the jewelry, the weapons and the tools, have only very exceptionally received the full and deserved attention until modern times, but least of all the human remains themselves, the skeletal material and the emerging burial sites as well as the burial customs to be observed. In the following, on the basis of older and more recent material, an attempt will be made for the first time to present as comprehensive a description as possible of the burial complexes of this period and to determine some of the burial customs.

The investigations are based on material from historically significant sites and especially from settlements that had become deserted. - As Christianization progressed, it became the rule that the majority of burials were located in the immediate vicinity of churches and chapels, and there in the greatest confinement and in a confusion that could not always be disentangled: Quedlinburg: cathedral, royal court, deserted village of Gr.-Orden, deserted village of Marsleben, deserted village of Gr.-Sallersleben; Westerhausen: St. Stephan; Thale: village; Ballenstedt: castle church; Ditfurt: deserted village of Thekendorf; Königsaue: Wü stung Hergisdorf; Oker: Sudburg, Jlsenburg; castle church; Werla: Pfalz; Scharzfeld: Steinkirche; Magdeburg: Dom; Goslar: Petersberg; Minsleben. The graves of the leading families of the time, including those of the founders and patrons of the sites, lie within the walled area: Quedlinburg, Ballenstedt, Jlsenburg, Magdeburg, Gernrode, Helfta, Frose, very often in special tombs: Quedlinburg, Ballenstedt, Magdeburg. In some of the places mentioned, there are also older burials that belong to the prehistoric period based on the accompanying finds: Quedlinburg - Cathedral (late Germanic urn of the 3rd-1st century, skeleton grave of the transitional period with weapons), Quedlinburg - deserted site Gr.-Orden (brooch from a skeleton grave of the 7th century), Quedlinburg - deserted site Marsleben (late Germanic urns of the 3rd-4th century, earring from a skeletal grave of the Migration Period), Königsaue - deserted site Hergis dorf (skeletal graves with swords, probably Carolingian-Saxon period); Minsleben as before; observations that were also made at similar sites in the west and south of the empire and which indicate that Christianity occupied and continued to occupy older cemeteries that lay in the shadow of ancient sacred sites. In addition, there are isolated groups of burials at various deserted sites, simple earth graves which, like the older row cemeteries, emerge on ground thresholds outside the village and which, apart from very isolated iron knives, iron buckles and decorative beads, are without any grave goods and therefore probably belong to the transitional period, the 9th century: Quedlinburg - deserted site Gr.-Orden, deserted site Quarmbeck; Wernige- rode deserted site Marklingerode; Aschersleben - Markusberg. - In all grave forms of the Middle Ages - even some apparently special sites have their predecessors in pre-Christian times, as I will show in the course of my investigations - the layout and orientation, including the east-west orientation of the burial, is a common feature.

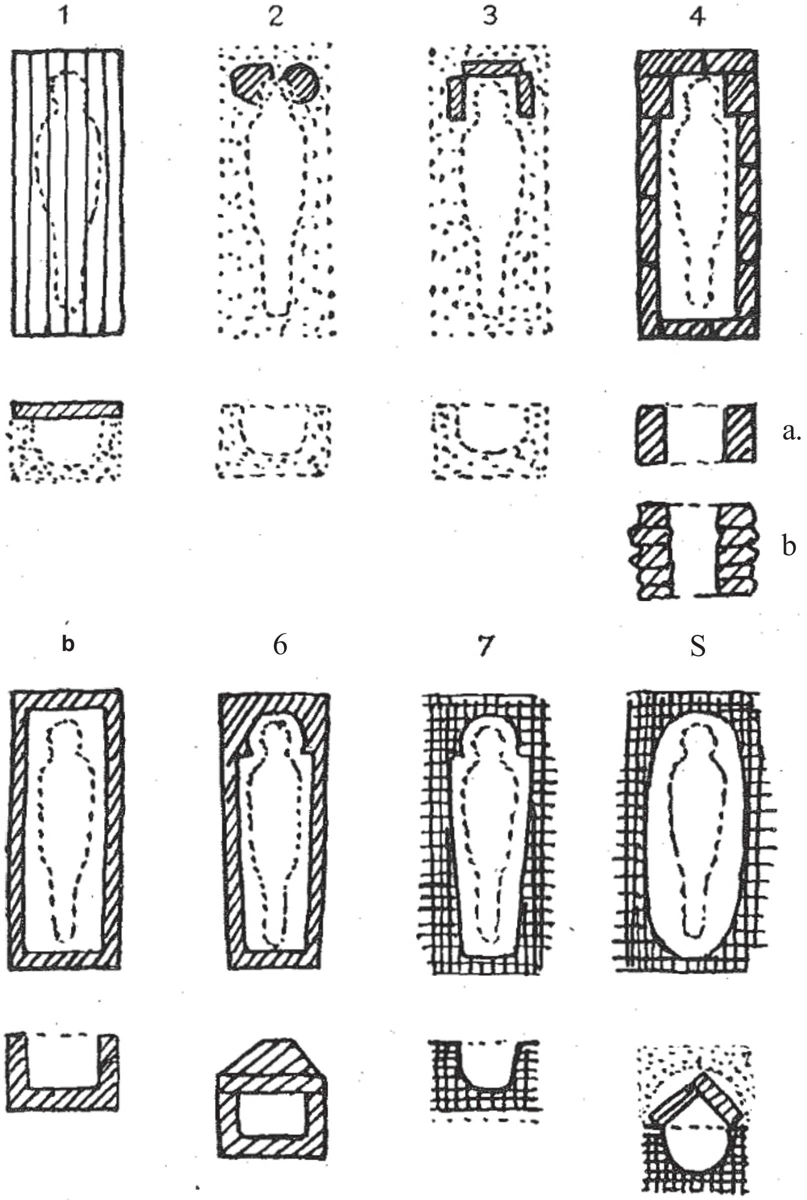


Fig. 1. earth grave with mortuary board Fig. 2. earth grave with head support Fig. 3. earth grave with head protection
Fig. 4. stone setting, a) edging
b) Dry stone wall

Mb. 5. stone coffin without head niche Fig. 6. stone coffin with head niche Mb. 7. rock-cut grave with head niche Fig. 8. rock-cut grave without head niche

The only really drastic differences that can be traced back to Christian influence are the definitive relocation of cemeteries to the banished circle of churches and chapels and the imposed custom of burying the dead in the Germanic wedding, in the first centuries after the Christian era. The really drastic differences, which can be traced back to Christian influence, are only the definitive transfer of cemeteries to the confines of churches and chapels and the imposed custom of no longer giving the dead any burial objects. -

None of the grave forms that appear can be regarded as definitive in themselves. The most common are the simple burial mounds without any protection: Quedlinburg - Schlossberg and at the deserted sites of Gr. - The most common is the simple grave without any protection: Quedlinburg - Schloßberg and at the deserted sites of Gr.-Orden, Gr.-Sallersleben, Marsleben and Quarmbeck, Pfalz Werla. It is the most primitive form of burial, as it also occurs predominantly in the cemeteries of the Carolingian-Faxian period immediately preceding the Middle Ages and the time of the migration of peoples in the entire Germanic area, and in the east also among the Slavs. No less old and common are the graves in which wooden boards and planks are used to protect or support the corpse: simple side boards (Qued linburg - Quarmbeck deserted site), individual boards above or below the corpse, the "Toten brett" (ALL. 1), which persisted in some German regions, not only in southern Germany, until modern times (Anhalt, Friesland), and finally the firmly joined wooden coffin, which then became the main form of mortuary receptacle in historical times. There are also examples of the various ways in which wood was used in the Carolingian-Saxon period and during the Migration Period: Side boards, cover and support boards (mortuary boards), foot planks, in the Harz region Z in Thü ringen in southern Germany 2, in the west in the Slavic east neck wood on the mortuary board wooden coffins in southern and western Germany, as well as in the Slavic east Isolated tree coffin burials (mortuary trees) have also been observed in the early Middle Ages: Westphalia They go back to the same phenomena of the Carolingian-Saxon period and those of the Migration Period in northern, western and southern Germany They also occur sporadically in the Slavic East^.

Finally, the use of stone in medieval tombs is also not uncommon, and in the most diverse forms: as a simple head support, as a side protection for the head, as a border and covering for the whole body, from the simple stone setting to the forgiving stone boxes and stone coffins. The individual stone gravestones of the early Middle Ages cannot be used to determine the period, with the exception of those that can be attributed with certainty to individual historical figures and those that exhibit certain stylistic characteristics. They extend over the greater area of the Old Germanic region and last for several centuries.

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i Mannas xxiv, 555 - Krone, Die Vorgeschichte des Braunschweiger Landes, p. 121.

2 Holt er,. Das Gräberfeld von Obermöllern, p . 7 - Möller, Der Dertfflingerhügel bei Kalbsrieth, p. 52.

2 v . Chlingensperg, The cemetery of Reichenhall. - Find reports from Swabia. N. F. III, 155 - Wagner, Fundstätten und Fundberichte im Großherzogtum Baden, ii, 302. - Zeitschrist f. Ethnologie, XXI. verh. 374.

L. Lindenschmit, Handbuch der deutschen Altertumskunde I, 98 and 126.

5 Schranil, Die Vorgeschichte Böhmens und Mährens, p. 296 - Frenzel, Radig, Reche, Grundriß der Vorgeschichte Sachsens, p. 164.

Find reports from Swabia. N. F. V, 109. Paret,
Urgeschichte Württembergs, p. 156.
Archiv f. Anthropologie, X VII, p. 339 and Tfl. 13-16.

v Jacob-Friesen, Einführung in Niedersachfens Urgeschichte, p. 189 - Götze, Die altthü- ringischen Funde von Weimar p. 6 - Äindenschmit op. cit. p. 118 - Paret op. cit. p. 155.

4 Schranil op. cit. p. 296.

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the oldest. The most carefully crafted stone tombs are likely to have belonged to the leading dynasties, and sometimes they may also reflect the characteristics of the landscape. The form of a special niche in the headstones of the stone tombs and stone coffins, carved according to the head, is particularly well developed in central Germany and is documented here as early as the 10th century (Quedlinburg, cathedral and Gr.But there is also evidence for this, as well as for all other forms of these stone graves, in Germanic prehistory, especially in the time of the migration of peoples: u) Head bases (Fig. 2): in the early medieval cemetery of the Quarmbeck deserted settlement near Quedlinburg (in one case even a cast iron cake was used). They are also not uncommon in Alemannic and Franconian cemeteries in the south and west up to the 9th centuryQ as well as in the east Q b) Simple head protection with a border of fieldstones or ashlars (Fig. 3): Quedlinburg, deserted settlement of Gr.-Sallersleben, Scharzfeld, Pfalz Werla. This form can also be found in the older cemeteries of southern and western Germany O

c) Partial and complete enclosure of the body by fieldstones, slab-shaped ashlars (Fig. 4s) or dry stone walls, some with a brick or hewn niche for the head (Fig. 4b): Quedlinburg - deserted Quarmbeck; Scharzfeld; Quedlinburg - deserted Marsleben, Gr.-Sallersleben and Gr.-Orden, Königshof; Oker-Sudburg; Thale - Wendhusen; Pfalz Werla; Scharzfeld; Magdeburg - cathedral; Altenburg/Thür. - Schloß- hof, Merfeburg-Altenburg, Ballenstedt - Schloßkirche. Boards, stone slabs and stone packings formed the upper covering: Ballenstedt, Scharzfeld, Merseburg, Magdeburg. The older cemeteries of this region and of the south and west, as well as of the Slavic region, also provide ample evidence for the medieval grave forms common in central Germany. There are also corresponding preformsQ for the specially shaped headstones.

Stone coffins without (Fig. 5) and with a head niche (Fig. 6) from the early Middle Ages are mainly found where leading families were buried: Braunfchweig - cathedral; Halle/S. - Moritzklofter; Magdeburg - cathedral (made of cast iron); Petersberg b. Halle; Quedlinburg - cathedral and royal court and deserted Gr.-Orden and Mars leben; Walbeck (made of cast iron, decorated), the age of the head niches has already been discussed above. Stone coffins as such are widespread throughout the Burgundian, Frankish and Alemannic regions. The repeated use of Roman stone coffins for later Germanic burials^ is well known. Germanic stone coffins themselves are also not uncommon throughout the south and west of the Neich from the time of the Migration PeriodQ, with flat top plates or semicircular or roof-shaped lids, sometimes with decorations.

" Zeitschrift f. Ethnologie, XXI. Berh., p. 370 (tomb of the Lombard Duke Giuself). Find reports from Swabia. N. F. I, 109 - Wagner op. cit. II, 83 - Stachle, Urgeschichte des Enzgebietes, p. 134 - Mannus XXVIII, 269 - Catalog of the Bavarian National Museum p. 197.

12 Schranil op. cit. p. 296.

13 Stachle op. cit. p. 137 - Mannus xxvm, 269 - Fundberichte aus Schwaben XX, 69 u. N. F. V, 109.

i4 Stachle op. cit. p. 138 - Paret op. cit. p. 218 - Lindenschmit op. cit. op. cit. I, 8 and 89, II, 69 and 83 - Gerwanenerbe II, 39 - Fremersdorf, Spätrömische (früh geschichtliche) Gräber von St. Severin-Köln. Mitteilungen der Antiquarischen Gesellschaft zu Zürich XVIII, Heft 3. Anzeiger für elsäsfische Altertumskunde VI, 479. - Aarboger 1897, Korrespbl. der westdeutschen Zeitfchr. f. Gesch. u. Kunst x, 17. Gesch. u. Kunst x, 173. Mannus xxi, 72, XXIII, 66, XXIV, 588, XXVIII, 252 u. 269. - Zeitschrift des Harzvereins für Gesch. u. Altertumskde V, 199. - Schranil op. cit. p. 296. - Frenzel, Radig, Reche op. cit. p. 164.

i5 Wagner op. cit. I, 145 - Find reports from Swabia I, 57.

15 Fremersdorf op. cit. - Zeitschrift f. Ethn. xxi V. 374.

ii Lindenschmit op. cit. pp. 109-110 - Mannus xxi, 72 - Mitteil. d. Antiqu. Gef. z. Zürich XVIII, Heft 3 - Korr.bl. d. westd. Zeitfchr. f. Gesch. u. Kunst X, 173.

Stone coffins made of Rhenish rocks (without head niche) have been uncovered in Northwest Germany: Bremen - Domberg; East Frisia^. For the stone coffins with a head niche, on the other hand, which have been particularly characteristic of central Germany since at least the 10th century, it must be assumed that they were made within the region. The study of the rocks used for this purpose can be of decisive importance. -

Closely related to the stone coffins are the e) rock tombs (Figs. 7 and 8), which also appear in medieval cemeteries and which, without exception, appear to be linked to particularly significant sites and which have so far only been known from the area north and west of the Harz Mountains: Ballenstedt, oval niche outside the castle church - Essen, cathedral church - Externsteine - Quedlinburg, in front of the cathedral - Scharzfeld, stone church. - Seemingly without precedent, ancient Germanic customs live on in these few, very special phenomena, as is attested several times for the West Germanic area between the Elbe and the Rhine, between the Alps and the German low mountain ranges, especially for the time of the migration of peoples, i.e. on Saxon, Thuringian, Alemannic, Burgundian and Franconian soil.

Even the unique shaft in Quedlinburg Cathedral and the corridors in the same castle rock have their counter-example in Alemannic territory, the double grave in a shaft with corridor from Wittislingen?". -

Finally, the situation is no different for some tombstone-like structures from the past.
The stone slabs from the deserted village of Marsleben, from Morslebeu, district of Neuhaldensleben, from Gutenswegen, district of Wolmirstedt, and from Gr.-Twülpftedt, district of Helmstedt, all of which clearly show early and close connections to the Frankish Rhine region^.

While the preceding section has so far only dealt with the layout of medieval graves and their older models, the following examples may show which views were decisive for some striking phenomena in medieval cemeteries and how these intellectual backgrounds do not come from a new way of thinking, but merely continue anciently connected thinking and actions. - For example, double burials are not uncommon in medieval cemeteries: Quedlinburg, Quarmbeck, Scharzfeld. They represent the continuation of old beliefs and customs in the Germanic area^, beliefs that are also evident in Slavic cemeteries^. - The following customs can be traced well into the Middle Ages, and in some cases even into modern times: Offside burial, burial in a prone position, covering the deceased with heavy stones: Quedlinburg, Quarmbeck deserted settlement, Scharzfeld. - Customs that can also be traced back a long way and also extend to Slavic territory - the fact of cripple burials: Quedlinburg, Dom and Wüstung Gr.-Orden - Scharzfeld, also goes back beyond the period of the early Middle Ages, in many places to that of the early peoples-

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i" Zeitschrift st Ethnologie vr, Verh. 244, VII, Verh. 120, XXII, Verh. 403.

10 Lindenfchmkt op. cit. p. 109 - I. Friesen op. cit. p. 181 and 189 - v. Chlmgensverg
a. a. O. - Katalog d. Bayr. Nat.-Mus. Fundberichte aus Schwaben I, 97 - Ebert, Reallexikon für Vorgeschichte, vol. XI, 81 - Möller, Der Derfflingerhügel bei Kalbsrieth, p. 52.

20 Kätalog d. Bayr. Nat. mus. Wagner a. a. 0.1,136.

21 Jahresschrift der sächs.-thür. Länder XXIV, p. 255-262 - Lindenschmit op. cit. p. 110 to 111th - Archiv f. Anthropology N. F. XV, 304.

22 Mannus XXI, 38, and XXIV, 555 - I. Friesen op. cit. p. 183.

20 Frenzel, Radig, Reche op. cit. 232.

24 Mannus XXiv, 555, u. XXIII, 202. - v. Chlingensperg op. cit. - Fundberichte aus Schwaben N. F. V, 109 - ~~Frenzel, Radig,~~ Reche op. cit. p. 248.

migration^. - Skeletons without skulls, single skulls, heavily fragmented skeletons also occur in many medieval cemeteries. Where these cases could be observed with certainty - for the destruction of older burials by more recent ones must always be expected from cemeteries that have been occupied for a long time - they only testify to a continuation of ~~old~~ customs. The vita of St. Arnulf reports of the
"pagan" custom of dismembering the corpse^. -

It is not uncommon to find charcoal remains in the fill of early medieval graves, sometimes in layers and nests, as the remains of funeral fires: Ballenstedt - Schloß kirche, Quedlinburg - Gr.-Orden and Quarmbeck, Scharzfeld, which can also be observed in the preceding Carolingian-Saxon period and the time of the migration of peoples^. - The custom of the Totenpfennig (penny for the dead), which extends into modern times: Quedlinburg - Old and New Town, also goes back to these times^. -

Similarly, the legends of the "old man in the mountain", of Emperor Charles, who was "buried" sitting in a tomb, of Henry and Barbarossa, the unforgotten folk heroes who, sitting in the hollow mountain, await their return, ultimately go back to a rare, faded Germanic custom for the dead. In Swedish cemeteries from the time of the Migration Period, various seated burials have been uncovered and the
"Chair of the dead" has been observed. As late as the 10th century, a bishop of Halberstadt, Sigismund, st 923, had himself "buried" sitting on it[29]. No less tenaciously, the vernacular has finally preserved the memory of such places of the dead that preceded the Christian era in individual field names: Derenburg and Quedlinburg "Totenkopf" - Heders- leben "Am verlorenen Weg" - in Swabia "Am Totenweg" and "Totenbaum".[30]

As incomplete as these explanations can only be in the current state of research - a deficiency which has its main cause in the unfortunately so little interest of research in these burial places themselves - they are nevertheless able to show how important and necessary it is to pay full attention to the seemingly so little significant medieval cemeteries, since these places, although they fall into already Christian times, remain completely "Germanic" in the layout of the graves and the burial customs to be observed. -

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25 Götze a. a. O. Tsl. 18 - Find reports from Swabia XX, 62.

26 v. Sacken, Das Grabfeld von Hallstatt, p. 17 - Mannus XXI, 309 - Frenzel, Radig, Reche op. cit. pp. 250, 255 and 260 - Stachle op. cit. p. 130 - Paret op. cit. p. 156.

2? Halter op. cit. p. 7 - v. Chlingensperg op. cit. - Mannus XXIII, 66, and XXIV, 555.
- Götze op. cit. p. 6 - Krone op. cit. p. 120.

28 Zeitschrift für Ethnologie xxi, Verh. p. 29 - Frenzel, Radig, Reche op. cit. p. 256 - Lin- denschmit op. cit. p. 133 - v. Chlingensperg op. cit.

26 Find reports from Swabia. N. F. III, 157 - Journal of Ethnology, XV, 623.

"o Wagner op. cit. I, 224 - Find reports from Swabia II, 28.

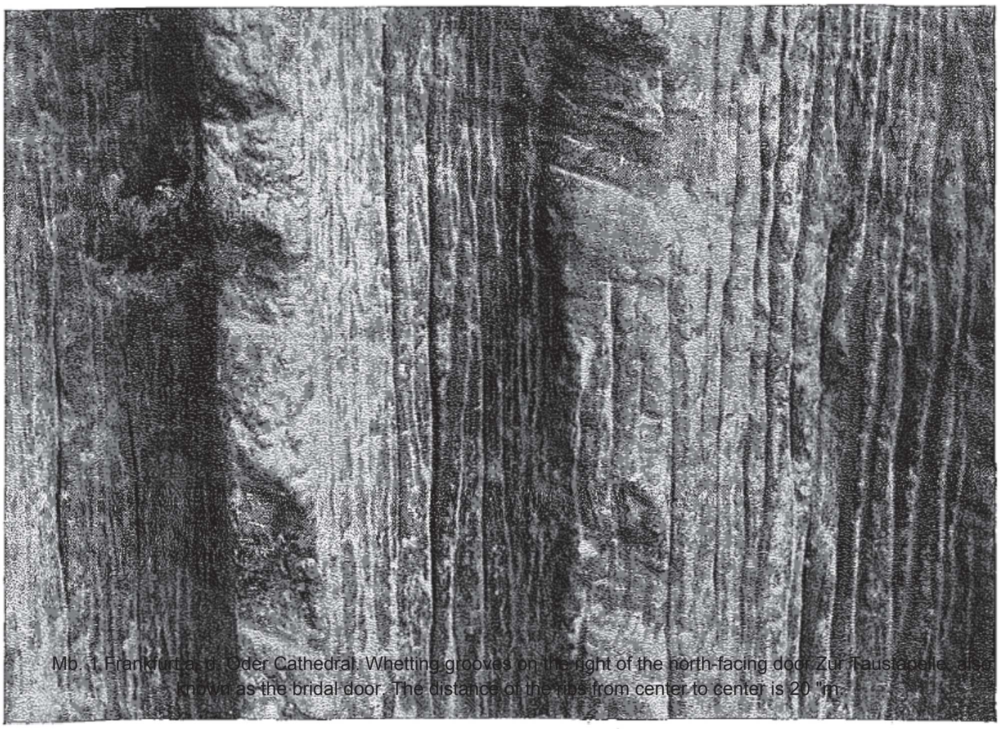
He who forsakes himself is forsaken/ the nation that despairs of itself, the world despairs of it, and history is forever silent about it. Our people is in each one of us - therefore let us be brave. **E. M. Äm-t**

Wetzrtllen on medieval buildings Their origin and meaning

Gin contribution to German folklore

By Earl I. W. Vitlinger/Berlin

On many medieval buildings, especially churches, we usually find longer or shorter stripe-like grooves near the portal, but also on the portal walls next to round recesses, so-called cups, which are usually referred to by the vernacular as "rock claws" due to the lack of a plausible explanation of their origin. We will not go into detail here about the various attempts to explain them in the few treatises available on grinding grooves. Nor, on the other hand, will we attempt or even offer a comprehensive compilation of all the places where grinding grooves can be observed, as this is not necessary for the description and investigation of the significance of these monuments of medieval architecture, which are usually little noticed and therefore often removed without understanding when churches and secular buildings are restored. Suffice it to say that the wattle grooves can be observed in all parts of Germany. (It remains to be seen whether they can also be found outside the present-day borders of Germany, which, as is well known, by no means coincide with the borders of the German language, customs and culture). Here are a few examples of the occurrence of Wetzrillen:



Mb. 1 Frankfurt a. d. Oder Cathedral. Whetting grooves on the right of the north-facing door Zur Taustapelle, also known as the bridal door. The distance of the ribs from center to center is 20 "m.

Aufn.: K. Gofferje

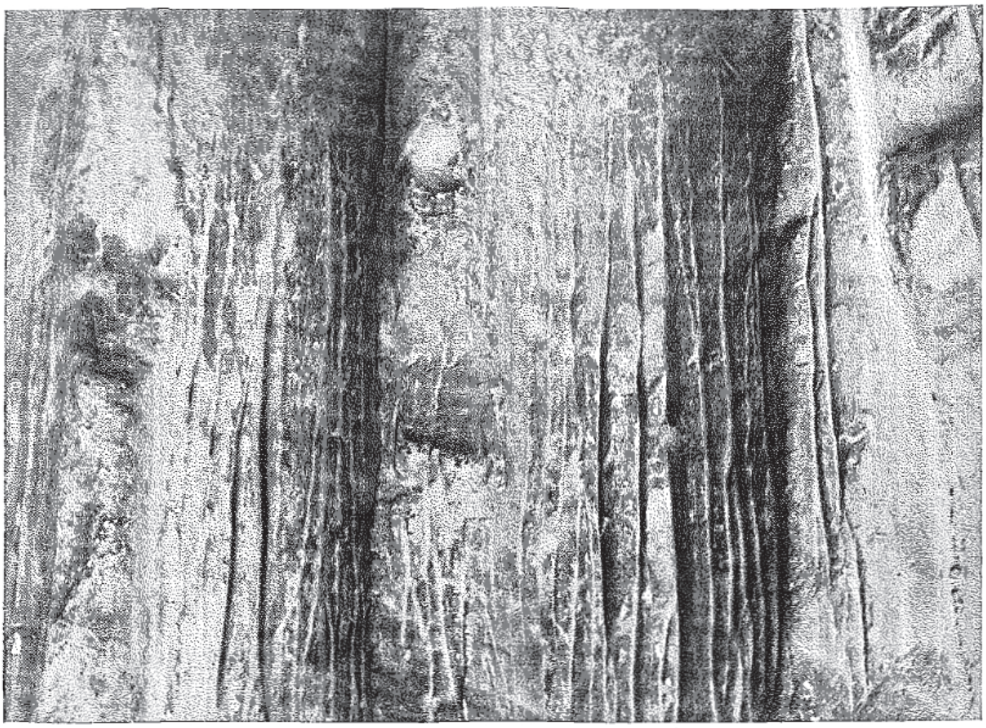


Fig. 2 Frankfurt a. d. Oder Cathedral. Wetznllen to the left of the north-facing door to the baptismal chapel
Recording: K. Gofferje

Frankfurt a. d. O. St. Mary's Church. Left and right at the base of the northwest portal facing the town hall (built around 1376);
Brauuschweig, Cathedral. At which the castle Dankwarderode opposite the portal on both sides;
Neinhardsbrunni. Thür. Monastery, archway in the monastery wall;
Gotha, Augustinian monastery. In the vestibule to the cloister on the east side of an archway pillar;
Loccum, monastery, gate;
Halberstadt, cathedral;
Goslar, cathedral chapel. On the north side of the demolished cathedral, on the jamb of the double portalft
Worms, cathedral. On the south-eastern tower and on the outer wall of the northern aisle;
Kahla (Saxony-Altenburg), town church, entrance door;
Ummerstadt (district of Hildbnrghausen), grooves on the churchyard wall.

We can also see the wattle and daub on the cathedral in Mainz, the collegiate church in Oppenheim, the collegiate church in Kaiserslautern, the monastery church in Otterberg (Rhine Palatinate), St. John's Church in Schweinfurt, the collegiate church in Aschasfenburg - to name but a few! - We encounter the Wetzrillen; a precise exploration of the medieval buildings of Germany, both Romanesque and Gothic.

See fig. 55 on plate V in: Kunstdenkmäler der Provinz Hannover, Reg.-BeZirk Hildes heim, 1. and 2. Goslar, Hanover 1901.

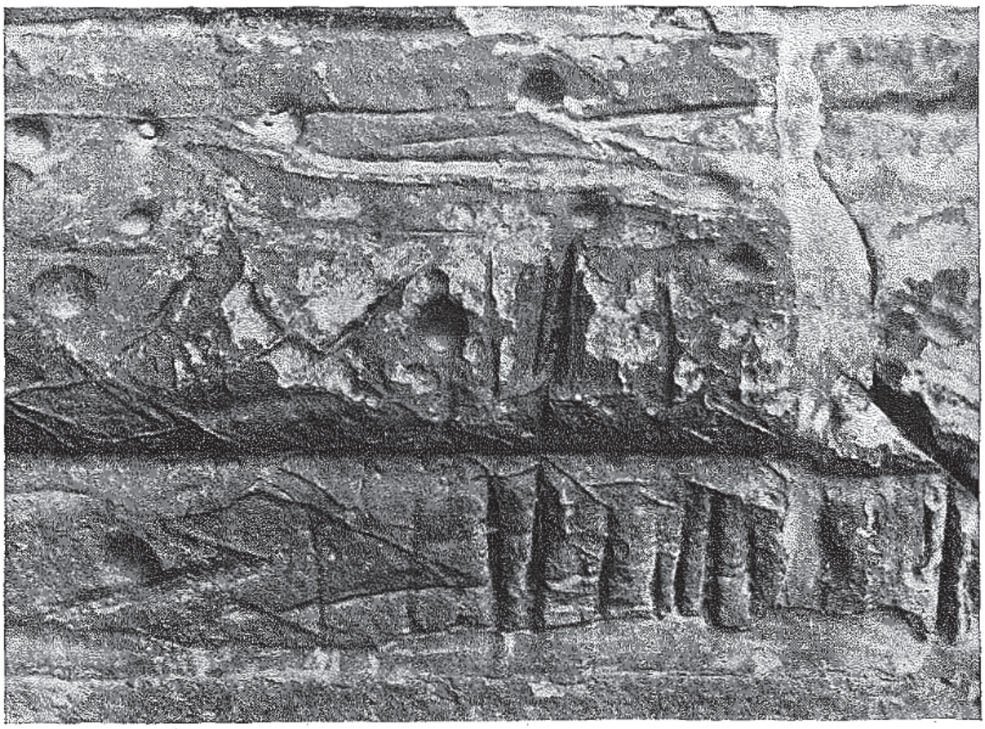


Fig. 3 Cathedral of Frankfurt a. d. Oder. Cups and grooves on the pillar next to the "Bride's Door", facing away from it to the east-southeast. The marks are located on the curved upper bevel. of the base. Mfn: K. Goffem

shy, should result in a long list of such places where these sharpening grooves are found everywhere?

If we take a closer look at the examples just given for the occurrence of wetz grooves, we notice that they can actually be found in the most diverse places on church and monastery buildings-*. For on the one hand it is the portal of a town church situated on the market square near the town hall (Frankfurt a.d.O. and Kahla), then the wall of a cathedral (Worms), or the portal (Braunschweig, Halberstadt), or the porch of a monastery building (Gotha), or even the entrance to a monastery (Reinhardsbrunn). But there is always one thing in common: the grinding grooves are always found in a place that is not accessible to the public, i.e. where the general public had access. In other words, these are the places at and in front of churches where court sessions and other public acts were held in the Middle Ages.

Did the court sessions of our Germanic ancestors take place in the forest under the trees?

[2] Unfortunately, most of the works of art monuments do not contain any information or references to the grooves when describing the buildings.

[3] Whetting grooves on castles and other secular buildings have the same significance as those on sacred ~~buildings; if I ha~~ve not given any examples of this, it is because I am not currently aware of individual places where there is evidence of whetting grooves. I will leave aside the significance of the grooves on gravestones. The significance of the grooves found on wayside crosses and similar monuments is the same as those found on churches.

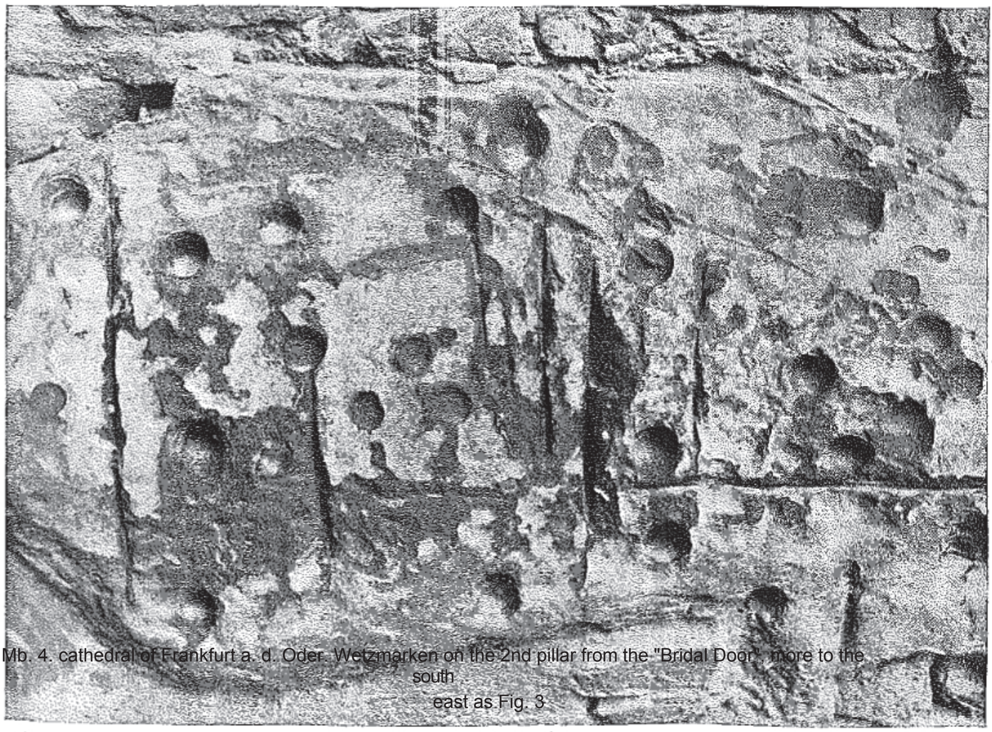
(especially under lime trees), on meadows and mountains, by large stones or in front of the gates of settlements along the roads, with the introduction of Christianity the place of the court session was often moved to in front of the church portal or to the churchyard. Courts were also held at the consecrated churchyard wall or in front of the entrance to the monastery.

Above all, as already mentioned, court sessions were held in front of the portals of church buildings. We have examples of this from Frankfurt a. M. and Magdeburg (for the latter on I. 1463, for example), where in both cases the court was located in front of the "red door". In Magdeburg it was the archbishop's^. But this also applies to monasteries and collegiate churches, and we know, for example, that in 1391 a court session was held in the "Paradies" of St. Zyriakus Abbey in Neuhausen near Worms^. In Worms, we can find wetzrillen on the cathedral, namely on the south-eastern tower and on the northern aisle, and it is precisely those on the latter site that remind us that important legal acts took place on this side of the cathedral in the Middle Ages.

Grimm, Rechtsaltertümer II, p. 411 and following, gives various examples: under the church gate; court at the consecrated church wall; ante portum krutrmn preäleMorum.

Z H. Otto, Handbuch der Kirchlichen Kunstdenkmäler I, p. 85, Leipzig 1883.

[4] Boos, Urkunden der Stadt Worms, vol. II, p. 627 no. 958. As can be seen from the document reproduced here, the hearing took place "in the year before Christ, born N.ccc.xw, on the fourth day of April at Nuhusen before the Stiefft Jme Paradiese, in the morning after Prime zhtt". In attendance were several members of the town council, the millers of the mills located on the disputed Wafserlanf, as well as all the "jurors of the named beche". It is also worth noting that the monastery had been founded by King Dagobert in a royal palace, and that the emperor had a seat and vote in the chapter and the right to present a clergyman to fill a benefice.



Mb. 4. cathedral of Frankfurt a. d. Oder. Wetzmarken on the 2nd pillar from the "Bridal Door", more to the south east as Fig. 3

Aufn. K. Gofferje

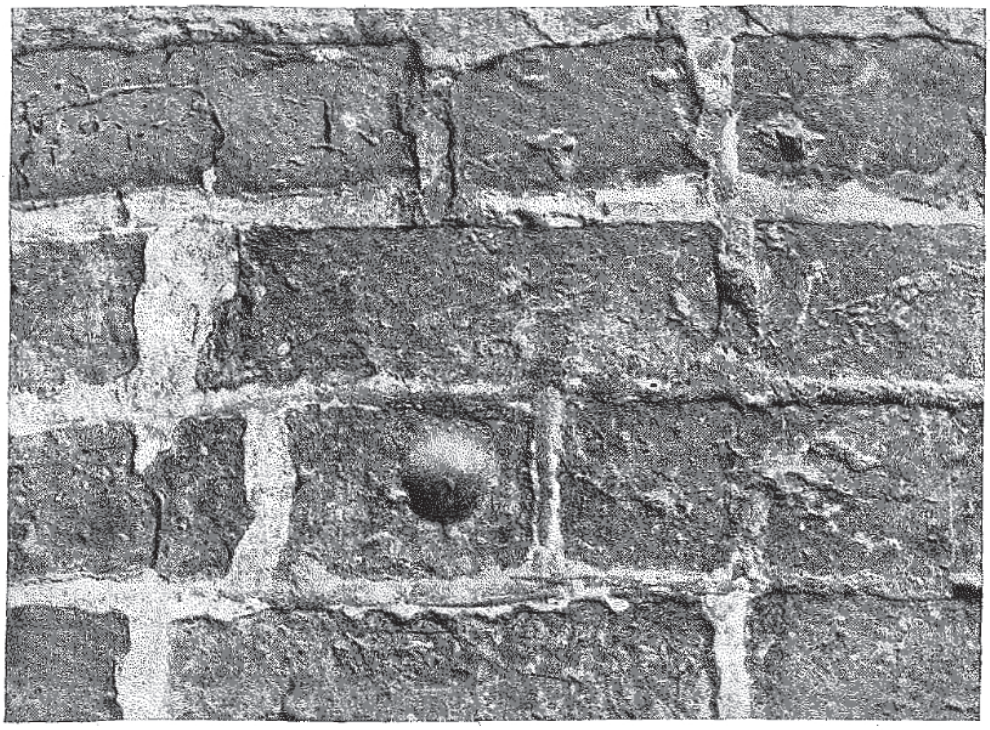


Fig. 5 Cathedral of Frankfurt a. d. Oder. Cup, 25 am above the pedestal upper cheek in the masonry
Aufn.-.K. suitcases

have. It should only be pointed out here that the so-called "Saal stiege" was located here, which played an important role in the constitutional life of the town?

So that a village church is not missing among the examples, reference is made to the Weistum Von Verstatt (in the Rheingau). It was concluded in 1489 "uff eyme srhhen Platz vor der kirchen daselbst"^.

It must also be remembered that in front of the church portals the act of marriage

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? Cf. Boos, Quellen zur Geschichte der Stadt Worms, vol. III, Berlin 1893, p. 709. According to a site plan recorded in 1744, after the "Saalstiege" had long since disappeared during the various conversions and new buildings of the bishop's court caused by destruction, this square in front of the cathedral is described as "Ort ... used for the publication of the high assembly". Very close by, but even closer to the cathedral, were two so-called immunity stones, as they were used around the cathedral precinct to demarcate the episcopal from the urban area. On one side towards the cathedral was the image of St. Peter, on the other side towards the city the key, the city coat of arms. The Saalstiege is mentioned several times in the reports on legal acts, for example when the bishop entered the city in 1427 (Boos op. cit. III, p. 332), where the bishop dismounted from his horse in front of the "stehnern stiege". In the oath book, fol. 97e (Boos, op. cit. ill., p. 347) under Oct. 13, 1409, a chapter dealing with "zweyunge under etlichen unsern bürgern" and the settlement of the dispute is headed "Una pro- lumcwcio super stegam", and under II. 23, 1421, there is a court hearing against a coin counterfeiter who is forbidden to enter the city (Boos, op. cit. III, p. 347). Of particular significance is a report by the council clerk Reinhard Noltz in his diary. He reports on the new appointment of the council and the court, which took place on November 11, 1502, and the associated transfer of offices, and then writes that after the negotiations with the bishop, the council came with him from the bishop's office "uf die siege usznrusen die ämpter, so viel sich gebäret und järliches zu erneuern sius rats und gerichts" (Boos op. cit. ill, p. 475). Unfortunately, we learn nothing about the ceremonies associated with this or the oath-taking, if only we knew more about them.

Grimm, Weistümer, I, p. 546.

This is also indicated by the name "bridal door" on many churches (St. James' Church in Rothenburg o. d. T., St. Lawrence's and St. Sebald's Churches in Nuremberg, St. Martin's Church in Brunswick). It was mostly located on the north side of the church; however, we also find it on the south side (e.g. at the Frauenkirche in Munich and at the cathedral in Ulmch. As can be seen from the synodal decrees of Würzburg in 1298 and Mainz in 1310, marriages were performed here at this time (and for a long time afterwards). Initially this was done by the "Mundwalt", later the priest "w käme eccwmae" took over this office. A Bamberg agenda from the end of the 15th century contains the "rite of marriage at the church door". In the diocese of Augsburg, the custom of marrying at the church door ceased in 1612. After the wedding, the priest in the stole led the new couple into the church, where the bridal mass and reception of communion followed". So it was the act of civil marriage, as it takes place before the registrar today, which was performed in front of the church door back then

None of the various explanations and interpretations put forward for the origin of the sharpening grooves were quite satisfactory. But in which direction should the meaning of these small, often unnoticed signs be sought? Herbert Meyer's essay "Die Eheschließung im Ruodlieb und das Eheschwert"^ provides an important clue as to the context in which the solution to this not earth-shattering, but popularly remarkable question could be found. Here he mentions the custom of sharpening the sword, the symbol of fidelity, at the base of the judgment post, the symbol of the thing, and in pre-Christian form on the side pillars and walls of the church doors during the marriage ceremony. "The side pillars of many church doors in Germany show deep marks of sharpening, which indicate a centuries-old practice of sharpening the sword at the gates of the entrance to the church ... The church made sure that the secular marriage act was moved to the church door ... the pagan magic custom of sharpening the oath and marriage sword at the holy post could not be eradicated by the church either^."

It is therefore an old legal custom to which the sharpening grooves on the church portals owe their origin. While the custom of raising the right hand with the index and middle fingers outstretched when taking the oath is common today, our ancestors knew the touching of an object "that referred to the gods and saints invoked ... . In Scandinavia, the person swearing would grasp a consecrated ring that was kept in the temple; in the Christian era, people swore on the book of the Gospels or on the relics of a saint^. The oath was also taken on the sword and its pommel^. "In the north, the oath was sworn on the threshold of the church door and, if there was no service book, by touching the doorpost^."

" Deutsche Gaue, X, 1909, p. 267.

- Deutsche Gaue, X, 1909, 267/68.

n An engraving by Hans Beham shows how this act took place. (1500-1580). The clergyman is standing under the church portal, dressed in his clerical robes. The bride and groom shake hands in front of him. They are surrounded by relatives and witnesses. On the right are four more couples waiting to be married.

12 Buchberger, Lexikon für Theologie und Kirche, Freiburg i. Br. 1931, vol. II, sp. 532/33.

13 Zeitschrift der Savignh-Stiftung für Rechtsgeschichte, vol. 52 (Germanische Abteilung), Weimar 1932, p. 283 and following.

ii Herbert Meyer op. cit. p. 281.

i5 Herbert Meyer op. cit. p. 292/93.

i6 Grimm, Deutsche Rechtsalterthümer, vol. II, p. 545.

ii F. G. L. Strippelmann, Der Gerichtseid, Cassel 1855, vol. I, p. 139 et seq.

13 Grimm, Deutsche Rechtsalterthümer, vol. I, p. 229.

i2 Grimm, Deutsche Rechtsalterthümer, vol. II, p. 557 with supporting documents.

During the marriage ceremony, which - as mentioned above - took place in front of the church portal, the sword was sharpened on the door walls of the church in Christian times, in continuation of the original custom of sharpening the marriage and oath sword on the stepped base of the house court. However, other legal acts involving oaths were also carried out in the above-mentioned form of sword sharpening at the church door, since the place of the court and the place of the marriage ceremony had been moved here in Christian times.

According to the above, it is now possible to explain the occurrence of the wetzrillen in the various places: sometimes the place where the court was held or the marriage took place was in front of the portal of the town church (as in Frank furt a. d. O., for example). O.), at other times in front of or next to the cathedral (as in Braunschweig and Worms), or in front of the entrance to the monastery (as in Reinhardsbrunn), or in the vestibule (as in Gotha and in the Zyriakusstift in Neuhausen Lei Worms), or on the churchyard wall (as in Ummerstadt). The devil, as God's adversary, did not dig in the grooves with his claws in impotent rage, nor did this
"bad guys" , nor do we owe their origin to any other superstition: none of these and other explanations are correct. If, however, the origin of the sharpening grooves was told in the vernacular in such a way that the knights who went out on crusades and battles had their swords on the wall of the church. If, however, the origin of the sharpening grooves is told in such a way that knights going out on crusades and battles sharpened their swords on the wall of the church in order to consecrate them, so to speak, then we can see a grain of truth in this tradition insofar as the sharpening of the sword has been preserved, but not on what occasion this happened. In earlier times, the sharpening of the sword during the taking of an oath, in court and at marriage ceremonies was forgotten and then gave way to a different interpretation, which, however, never really wanted to and could not be satisfied. The original meaning had been completely lost over the centuries, as can also be seen on other occasions.

Die Fundgrube

Protection for German customs. In a circular the Reichsführer and Chief of the German Police asks the police authorities to effectively support all efforts aimed at preserving and reviving national customs. Many healthy and valuable German customs have been forgotten, and the remaining treasures of genuine old customs and traditions of the people therefore require special care. In the past, in order to maintain public safety and order, action was often taken without any consideration for the need to preserve valuable cultural assets. For example, the police have taken action against various customs, such as the The firing of firecrackers on New Year's Eve and the rolling of burning bicycles on the solstice. In future, action may only be taken if there is a serious risk to public safety or order.

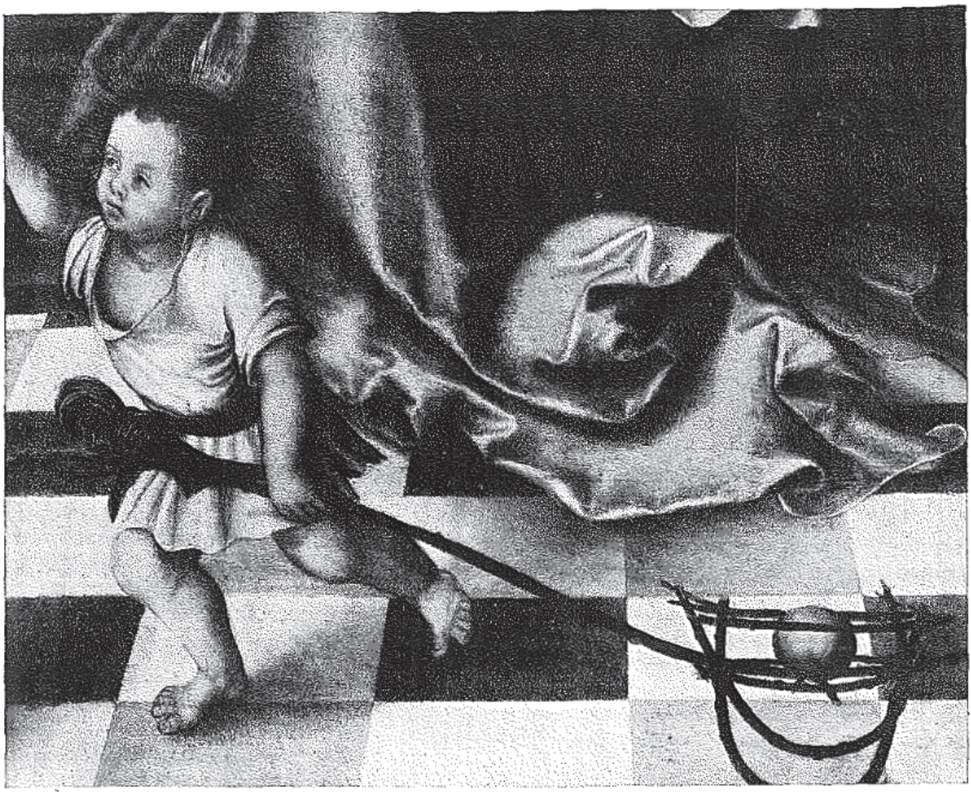
Sledges in customs (cf. Germa nien, p. 247, 1937). A clear example of the use of sledges in customs can be found in the painting by the older Bruegel "Kampf zwischen Fast nacht und Fasten" (1559); while here the skinny Fasten is pulled sitting on a board with wheels, the feisty representative of Shrove Tuesday is seen on a barrel pulled on a flat sledge. This contrast is without

Doubtless intended by the artist and, given Bruegel's well-known accuracy in folkloristic matters, based on his own observation. - A similar grinding of a barrel is the Köpefahren, "driving with a skid", in Lüneburg, which has been attested since 1273. (Zeitschr. f. dtsche. Mythologie II, 1855, 288 ff.) Even further back we are led rme news of the stone from Egqjum in Norway from around 700. Gün- tert writes about it (Oberdeutsche Zeitschrift f. Volksk. 8, 1934, 92): "At the beginning of the inscription it says in dark paraphrases, which are intentional, that the stone had been doused with sacrificial blood and driven to the burial site on the runners of a sledge." - In Silesia, the oat king and queen were pulled into the village from a cart or harrow sledge after the harvest (Peuckert, Schles. Volkskunde 1928, 73). In the Rhineland, the maypole is set in Schleckheim on Trinitatis; the boys fetch the community sleigh from the fire station and ride through the village in it (Weber, Rhein. May customs 1936, 43). In the Saar region, the "trough was dragged" on the day before the fiefdom was proclaimed: boys dragged a trough or sledge through the village, making a lot of noise. The girls of marriageable age were taken out of the houses, placed on the drag and pulled through the village. (Fox, Saarl. Volks kunde, 341). The children's toys of the "Ha

I can now still prove the existence of the "bow cart" in a picture by Cranach in the Städel Museum in Frankfurt from 1509 (Torgau Altarpiece) (see illustration). At that time, this buffalo carriage was already being used by children in much the same way as it is today.

- In the Odenwald, the two figures on the circling, dragged wheel were also once common in the parish fair procession of Brandau and Gronau, proof of how much evidence of ancient customs can still be found on closer examination of an area. Friedrich Mößinger.

Echoes of Germanic horse worship? In 1923, in the Odenwald, I was able to record a legend reported by Ellenbach, which - this must be emphasized here



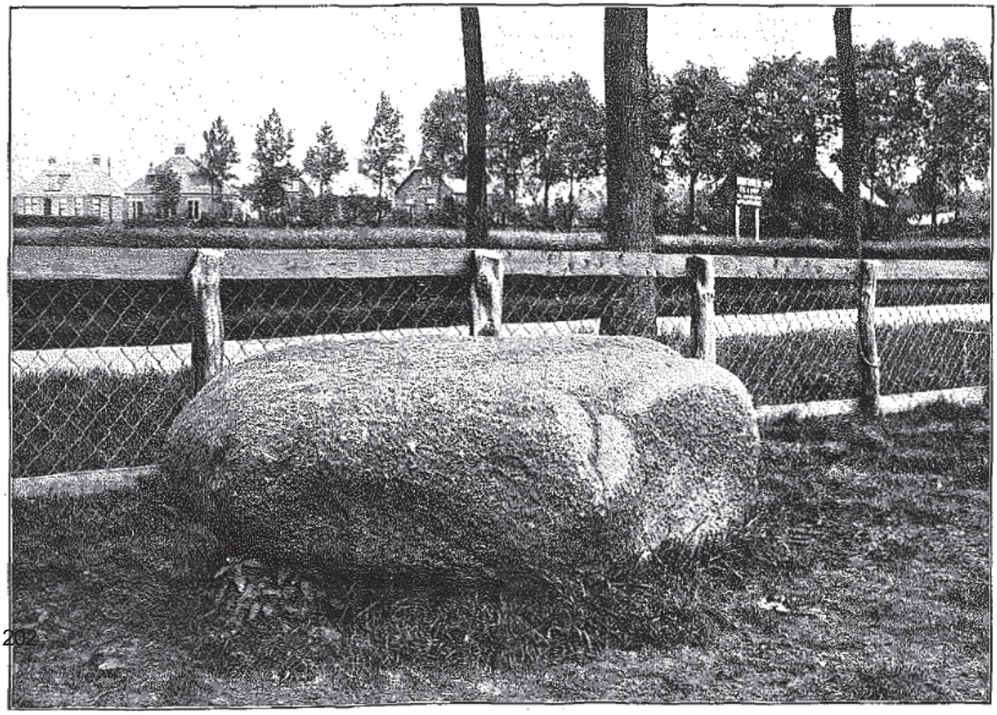
I was also told the truth a few years later by other people.

"A man had a horse skull lying on his floor. He didn't know where it came from. One day he took it and buried it. And there was a rumbling in his pile at night. He dug it up like that, put it back on the ground and the noise stopped. The farmer still has it on his ground today." Although the latter has not been verified, it is not important for the assessment of the matter, because the legend clearly shows the significance of the skull, which, like other "sacred" things (stone crosses, wayside shrines), haunts and rumbles when it is removed from a fine place.

Friedrich Mößinger.

The "Poppestein" near Bergum in Lower Friesland. In a fine essay entitled "Drei Steinzeitgräber Schleswig-Holsteins" (in H. 12, 1937, of this journal, pp. 363-66), Hamkens attempts to interpret the strange name " Poppostein" (near Hilligbeck between Schleswig and Flensburg). The following reference may shed some light on this name issue and point the solution in one of the directions indicated by Hamkens.

Approximately in the middle of the Dutch province of Friesland, close to the southern edge (1.5 m) of the road leading westwards from Bergum on the Suameer, just outside the city gates, lies the fog. "Poppe stein", an elongated granite block of reddish rock, which in all probability is the capstone of a destroyed megalithic tomb, as indicated by its overall shape, the flattening of the lower face and its size (2.15x1.80x0.80 in). The investigation carried out on behalf of the "Ancestral Heritage" (Pros. Dr. Wirth) in the summer of 1935 with the support of the Dutch gentlemen Popping (Osterwoulde), S. A. v. d. Meulen (Appelscha), W. I. Bellen (As sen), I. B. Fries and Joh. Warners (Bakkeveen) confirmed the two-location of the block during road construction at the beginning of the last century. Originally, the megalithic tomb must have stood to the north of the present road, at a place where a medieval castle complex (cf. engraving of this castle in the local history museum in Leen- warden) and a farm were subsequently and successively built. About 200 m northeast of the Poppe stone, I was able to peel two erratic blocks from the embankment. According to local witnesses, they were found in front of



owner, the farmer de Kroll, from the original neighborhood of the Poppe stone. These stones (measuring 0 .90 x 0.50 x 0.45 and 0 .90 x 0.45 x 0.40 m) appear to be the supporting stones of the covered passageway of a megalithic passage grave. The pedestal finding in the south-west corner of the church tower at Bergum is of the same size (0.95 x 0.85 x 0.35 m), so that it may also have belonged to the megalithic grave. Due to the complete disturbance of the site, it was unfortunately no longer possible to prove the original location of the megalithic tomb by means of sherds or skeletal remains. Comparisons with the extensive material on the 'megalithic question in the Gromnger Provincial Museum and measurements of a dozen megalithic tombs in the Drenthe area leave little doubt that we are looking at the remains of a megalithic tomb in the "Poppestein" near Bergum. This giant stone tomb must have been one of the north-western outposts of the well-known megalithic tomb area of the Drenthe Geest.

And now to the core of the question: This
In northern Dutch folklore, "Poppestein" is the place where children come from, just like springs and fences elsewhere. In the wider area, the " Poppestein" is regarded as the place where curious children are told the answer to the question of where small children come from. "In my childhood the answer was: of de doktor heeft klein Lroertse gebracht, of de broertses en zusjes körnen van onder den Blauwe Steen, in Bergum speciaal Poppestien genoemd .... door al de eeuwen heen die achter ons liggen, is die meening met ernst aanvaard", writes S. A. v. d. Meulen in the "Leeuwar- der Njeuwsblad" of 18. 7. 1935.

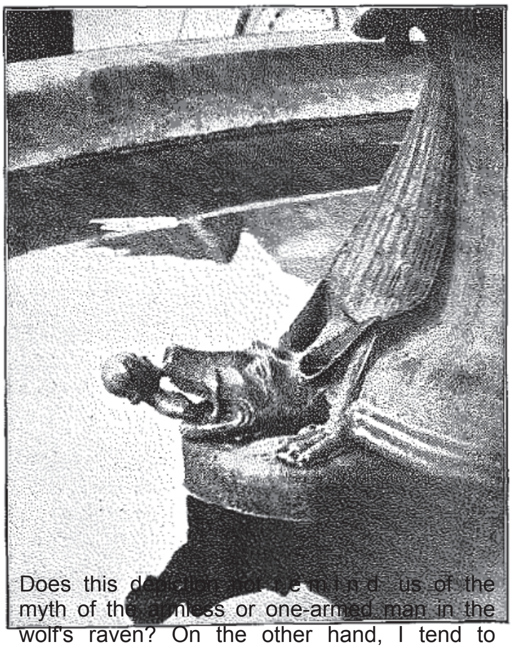
This finding and its comparative application points the interpretation of the name "Poppesteine", the North Dutch and the Schleswig-Holstein, emphatically to the context of meaning of " Poppe" emphasized by Hamkens
--- " girl", " child" or " pop"
"give birth", but the story of the Bi schof Poppe belongs to the realm of known conversion-period reinterpretation practices. There are also "children's stones" in France (Brittany) and other regions of the megalithic burial circle, which cannot be discussed in detail in this supplementary article.

August Meier-Böke.

Monster at the market fountain in Goslar.
The Goslar market fountain, whose proud Eagle still reminds us today of the once free imperial city, its basin is adorned with a depiction of a man in the jaws of a dog, wolf or even a legendary animal or beast ending in a lily.

This depiction is reminiscent of so many similar depictions known in folklore, in which children are eaten by a fiend or a person is devoured by a snake. This is a mythical creature which, as a "monster" per se, is not of zoological but of mythical origin. It was probably believed that this monster represented a "pagan" creature and showed the devouring of a human under the spell of "paganism". But this is a very retrospective interpretation of a much older mythical motif.

It is particularly curious that the man in the animal's mouth is depicted without arms. Should this



Does this depiction not remind us of the myth of the armless or one-armed man in the wolf's raven? On the other hand, I tend to suspect that this depiction of the beast is also symbolically reminiscent of the Fenris wolf devouring the sun. If the devoured man is thought to be a girl, this could well correspond to this myth. Then, on the other hand, perhaps the armless

The position is reminiscent of the myth of the winter sun (both arms lowered).

Wolfs Gudenberg, Leipzig.

Remark. Depictions of this kind can be found in many places, for example on the Freising pillar and also on Longobard coats of arms, on some of which the serpent is coiled around a pillar (illustrations in the picture atlas by H. Wirth, Die heilige Urschrift der Menschheit). There are also depictions of a child with raised arms in the serpent's mouth. This raises the question as to whether these depictions are originally an entanglement at all, or rather an emergence from the serpent's mouth, i.e. a symbolic representation of birth or rebirth. It is significant that this idea of the human being in the dragon's throat has passed into legend as a visual image. In the Thiorek saga, for example, it is said that Sintram of Venice was swallowed up under the arms by a dragon, from which Dietrich von Bern freed him. Since the legends of the liberation from the entanglement or entanglement by the dragon are connected with the myth of the year and rebirth, in which armless figures also appear, the Goslar legend is probably also connected with the myth of the year.
"Untier" belong in this series.

Plaßmann.

Unconditional. It is written to us: In the January issue of this journal (page 29), Th. Bieder defends himself against the one-sided exploitation of the term "Voraussetzungslosigkeit der Wissenschaft", coined by my grandfather Theodor Mommsen, and rightly remarks that the certainly unfortunate word formation can only be understood in the sense of "truthfulness". Th. Bieder says: "It will be difficult to determine today what thoughts were flowing through Mommsen's mind **when** he created this expression."

In fact, the genesis of this term is completely clear. It originated in 1901 in the disputes surrounding the creation of a history professorship, which was to be linked to the Catholic Church. Dg's word
"presuppositionless science" was coined in an essay entitled
"Universitätsunterricht und Konfession" ("University teaching and confession") fought against this confessionally-bound historical profile. Th. Mommsen explicitly interpreted the word "no preconditions" in the sense of "truthfulness" and pointed out that every researcher had religious, political and social convictions. He opposed the creation of professorships for which the first condition was Catholicism and only the second was ability. This would endanger truthfulness and science in the most serious way.
"Confessionalism" is "the mortal enemy of the university system".

This history shows that in
Bieder's remark that "one thing is not suitable for all" is indeed true, and that precisely those against whom it was directed should not invoke the word "without prejudice".

Wilhelm Mommsen, Marburg (Lahn).

Lurpfeife. In the area around Bad Phr- mont, according to a report by former postmaster R. König, a Low German children's rhyme is spoken when knocking on willow pipes, one variant of which reads: "Lurpuipen wutt diu ruipen, Sloh dui Kopp un Beune aff, Ollens wall er anne satt, ‚Kätken läup en Berg rup, Well en bieten Zäppken langen, Os et wier ruuner kämm, Heer et Witte Büxen an." The occurrence of the word "lur", which is believed to be of Danish origin, is striking. Should it also have been native to Germany and at least in common use among the ancient Saxons? Who can provide further evidence?

Edmund Weber.

Belief in mortality. Modern thinking is poor in such faith, it is rather plagued by that bleak devaluation of all life circumstances/ which has been set in motion by the mortification sense of the monks' cells. Ever since all economic life has been regarded as a mere illusory existence/the whole rich world as a mocking illusion of the senses and man in it as a shadowy, "slack- gendered gate/this cowardly selfdeception stillcreeps through our tired school memory in all kinds of doctrinal patter.

. L. Lochholz. 1867

Die Bücherwaage

Joseph Strzygowski, **Dawn and Paganism in Christian Art.** 122 S.,
59 illus. cart. 4,50 RM., hardcover 5,40 RM. Widu- kind-Berlag, Berlin-Lichterfelde. Publication series
"German ancestral heritage".

Strzygowfki's new work follows the traces of the oldest ancestral heritage in his own homeland and discovers the long distances that this old Nordic ancestral heritage has traveled to eastern countries, only to finally experience a second and almost even higher flowering in the original homeland on the same racial basis. This explains the elementary phenomenon that old Nordic ideas, cultivated in Iranian tradition, unfold their unbroken old vitality on their return to the North. The Gothic and Romanesque styles are thus recognized and proven to be an indissoluble experience of the original Norse homeland, with all its concomitant phenomena. This is the conclusion reached by examining the Morgen red in the visual arts, in glass art and in painting. Under the name
The term "pagan work" is used to describe the large number of ideas that survived as a kind of underclass in the visual arts after the victory of Christianity. The most important result of Strzygowfki's work is this: the creative source of all art is the experience bound up in folklore, not the claim to power of a single epoch. Plaßmann.

MatthesZiegler, **The woman in the fairy tale.** 289 S. Softcover. RM 5.80, full cloth RM 8.50.
Published by Koehler <L Amelang, Leipzig. Publication series "Deutsches Ahnenerbe".

The work is a scientific investigation carried out with expertise on the basis of a wealth of material, the result of which goes beyond the scope of a mere study of motifs. It differs from most previous works on fairy tales in that it does not take the subject matter and the "fable" as its starting point in a one-sided manner, but rather elaborates the fairy tale as a direct testimony of life that is inseparable from the people and the race. The distinction from the related areas of legend and myth is clearly drawn without, as is almost always the case, breaking the inner connection that links these different expressions of the Nordic soul. The spiritual and mental attitude, i.e. the innately religious nature of the German-Nordic People is expressed by the fact that the fairy tale stock of the German-Nordic peoples is made the central starting point and is not, as is usually the case, incorporated into a preconceived
"ethnographic" scheme is drawn.

Plaßmann.

Otto Huth, **The Tree of Lights.** Deutsches Ahnenerbe, 2nd section: Fachwissenschaftliche Untersuchungen Volume 9, Berlin 1938, Widu- kind-Verlag Alexander Boß. 60 pp., 36 illustrations, price RM 3.20, clothbound RM 4.

Self-disclosure: The book contains the following sections: Introduction; The state of research; Germanic and Christian elements in the customs of the Twelfth; The cult tree of the midwinter festival; Tree and candlestick in the ecclesiastical cult of the Middle Ages; The tree of lights in the customs of Indo-European peoples; The world tree in Indo-European and Germanic myths. Until now it was almost universally believed that lights were added to the Christmas tree at a late date. This treatise uses a wealth of material, some of it new, to show that the decoration of lights has in fact been characteristic of the cult tree since the earliest times. In addition to the Christmas tree, it was also used on the maypole and the wedding tree. As soon as the traditions of the other Indo-European peoples are taken into account (the Slavic wedding tree is particularly important), it becomes clear that the cult tree of lights already belongs to the Germanic period and goes back to the Urindo-Germanic period. The author is convinced that his work disproves the view of the history of the Lichterbaum, as it was mainly represented by Otto Lauffer. His view has since been substantially confirmed by the work of Friedrich Mössinger. See his essay in the May issue of this journal.

Heinrich Harmjanz, **People, Man and thing.** Critical studies on the formation of concepts in folklore. Königsberg (Prussia), Ost-Europa-Verlag. Cart. 5,80RM.

Harmjanz provides a critical overview of the most important basic ideas, main concepts and methods of folklore studies to date. In doing so, he demonstrates an astonishing literacy and attempts to show the connections between the various folkloristic theories and philosophical, psychological and sociological thought. This results in some useful criticism, but this study moves at a level that not everyone will be able to follow. The positive part is very brief in relation to the critical part. Huth.

HeinrichHarmjanz, **Folklore and Settlement History of Old Prussia.** Berlin 1936, Junker L Dünnhaupt Verlag. Neue deutsche Forschungen, edited by Günther Ib sen. Vol.II 2,80 RM.

The ethnological study of Old Prussia presupposes the clarification of the settlement history. As Harmjanz shows, six layers can be distinguished: East Germans, Old Prussians (members of the Baltic group of Jndo-Germans), Middle and Low Germans, as well as later immigrated Lithuanians and Masovians. This settlement history explains the complex picture of the Prussian ethnicity. The after-effects of the different settlement strata can be seen above all in the vernacular language, village form, farmstead layout and house construction. The East Germanic heritage is the prehistory of the house. The old Prussian language died in the 17th century, but numerous place names of Old Prussian origin have been preserved. The Old Prussian house was supplanted by the West German house; only the Old Prussian village (Haufendorf) can still be traced. Some Old Prussian remnants have also been preserved in customs. In Part 2, Harmjanz deals with the Old Prussian lands, whose location and borders he defines in more detail than has previously been done. An appended map explains his findings. The Harmjanz's work is an important contribution to the folklore of the German East.

Huth.

Erich Mindt, " **Play and sport as a völkisches Erbe".** Deutscher Schriften-Verlag G. m. b. H., Berlin SW 11. 1938.

In a series of sections that provide a nice overview of the types of games and sports that are to be regarded as a national heritage, the author deals with racing and riding, wrestling, bowling, slinging and shooting games. His explanations are effectively enlivened by numerous excellent illustrations. Unfortunately, however, the author has not investigated the historical roots of the individual games as thoroughly as would be possible today. It would also be desirable for the author to address the question of how far the gymnastics and sports movements of our time have been able to build directly on the old heritage or revitalize it. It would be welcome if the author were to take these points into greater consideration in a new edition, which is to be hoped for. Gilbert Trathnigg.

Jsabella Papmehl-Rüttenauer, **Das Wort heilig in der deutschen Dichter sprache von Phra zum jungen Herder.** Published by Hermann Böhlaus Nächst, Weimar 1937. VII, 102 pp. 2.80 RM.

This fine study suffers above all from the fact that the author has made the foundation too simple for herself, and in the too brief history of the use and sense of the word before Phra completely ignores the Germanic. Certainly, holy has undergone a great change in meaning during Christianization, but the extent to which old values live on here should have been investigated. This would have avoided a number of uncertainties and inconsistencies.

Gilbert Trathnigg.

Zeitſchriftenſchau

Forschungen und Fortschritte, 14th ed., No. 10, April 1, 1938. Paul Kreisch- mer, **Das Rätsel des Namens Neustria.** The Merovingian Frankish land in northern Gaul was divided into two halves, Auftria and Neustria. Austria means Ostland; the word belongs to aaster - nhd. east. So far, attempts to explain the other name have been in vain. One expects as counterpart to Austria a " West land" and Zeuß has also tried to derive Neustria from Vstrm, but without finding agreement. The solution to the dictionary puzzle is obvious if you look at the older form of the name Neustria: it is K^eLustrm. The forms ülluninrw and bliustria. can also be found. Neustria therefore means New-Au-

Westria

strien (cf.Glotta 1938, p.207ff.). - **Nachrichtenblätt für Deutsche Vorzeit,** 14. Jahrg., Heftl, 1938. Schwankes, Kersten, Rothmann, Rüst, Jankuhu and others report on the progress of prehistoric research in Schleswig-Holstein - **Die Kunde, 6.** Jahrg., Nr. 2, February 1938. Wolfgang Krause, **Zur Frage der Echtheit der Weserrunen.** Krause gives three reasons against the authenticity of the Weser runes, of which only the third is new, while the other two, as he states, have already been put forward by other researchers. 1. the u-rune in the word Kannr is shredded twice, contrary to the general spelling rule. The rune monuments in the older Fnthark consistently show the single spelling in this case; Krause compiles 8 examples of this. 2. the ll-nune is written with a cross-stroke, i.e. in the Gothic-Norse form, whereas the Anglo-Saxon and German runic monuments all show the form with a double cross-stroke. 3. if the unusual name form ickiüiÄri is found from a bone i.e. Wulfhari. Förftemann now brings together the evidence for the following two forms of this name: ^oliwri and bll- kmi. "The orthographic peculiarity of the first of these two attestations consists in the middle - n - for - k -, that of the second in the omission of the initial ^7 -. If these peculiarities of Förstemann's two documents, which are directly below each other, are corrected, we arrive at the form iilickiÄii of the we ser bone. Is this a coincidence? Is it not rather the suspicion that the forger used the Förftemann? It should be noted that the spelling — ii-for-k - is probably not conspicuous in a medieval manuscript, but cannot be expected in a genuine runic inscription. In any case, the older runic tradition is without precedent" (p. 28 f.). It was already known that Krause considers the Weser runes to be spurious; now the reason is finally available. — **Die Kunde,** 6th year, No. 3/4, 'April 1938. This issue is dedicated to the sKönigspfalZ Werla and contains, among other things, a longer essay by H. Schroller. - **Mannus,** 30. Jahrg.^ Heft 1, 1938. G. Müller, **S Webische Gürtel,** The excavations have brought to light a wealth of material for a history of Germanic clothing, among which, of course, the metal devices and among them the belts occupy a large place. Müller summarizes what we know so far about Swabian belts and supports a fine treatment of the The illustrations are accompanied by a series of excellent illustrations. The decorations show sensual pictorial forms (cf. especially p. 59 ff.). The belts were mainly worn by women; there is much to suggest that the belts! of Northwest Germany were not worn by everyone, but were reserved for priestesses (p. 61 f.). Müller draws on Strabo's well-known account of the Cimbrian priests who wore a "brazen belt". - Frederick Copei, **Early historical roads of the Senne.** On the basis of detailed investigations, Copei comes to the conclusion "that the major roads of the Senne, which can be traced back to the Middle Ages, correspond to pre- and protohistoric roads". The same evidence has already been provided for the Wetterau and the Hessian depression. - **Mitteldeutsche Volk-, heit,** vol. 1937, **1st** issue. Karl Schir - Witz, **Vorgeschichtliche Wege im Gebiet des Harzes und seines Vorlandes.** Schirwitz provides a map of the prehistoric paths in the Harz and Harz foreland and describes the development of the network of paths since the early Stone Age. By the end of the Stone Age, a state had been reached which remained essentially unchanged until the early Middle Ages. - Paul Grimm, **Status and task of castle research in Central Germany. There** is no evidence of castles in Central Germany for the later Stone Age, "but their discovery is to be expected". The later Bronze Age is a heyday of the larger folk castles. Grimm traces the development of castle building up to the Middle Ages. -Hans von Chorus, **Die Beleuchtung im Wohnbau der Vorzeit**. The new methods of borhistorical research make it possible to show a picture of the lighting system in prehistoric Germanic times. The new results force us to finally break with many prejudices. Here too, the level of Germanic culture has been greatly underestimated. The treatment of this topic is particularly informative because it reveals the closest relationships to the cult and some examples of the persistence of Germanic customs up to the present day can be shown. It is to be hoped that the author will soon be able to present his diligent work in book form. - **Rasse,** 5th year, issue 3, 1938 EickurS. Kvaran, **The racial characteristics of the Icelandic people.** Based on the measurements of Hannesson in Iceland and Halvdan Bryn in Norway, it is possible to determine the racial composition of the Icelandic people.

The comparison of Iceland's population with that of Trendelagen - a region of western Norway where, according to the Land Acquisition Book, most Icelandic settlers originated. The comparison is very instructive, above all it shows that there are stronger western influences from Iceland, which are the result of immigration fromJrland and Scotland. **-Ger manisch-Romanische Monatsschrift, 26th year**, issue 1/2, January/February 1938 Georg Keferstein, **Forerunner Ju-** stus **Moser.** The previous picture of Moser did not do justice to his true greatness and significance; new studies have brought about a change here. We know "that Moser's world view, which also foreshadows the High Classical period, is mixed with pagan-antu-Germanic elements, and that the conservative image of Moser, which sees in Moser the petty state politician of the bourgeois Christian faith and small-state ideologue, will also have to undergo a sensitive correction from here". Möser's historical philosophy of honor is to be seen as a Germanic-Nordic counterpart to Hegel's Christian philosophy of history (p. 47). Keferftein's detailed essay contributes significantly to a deeper understanding of Möfer, who is regarded as one of the founders of the science of folklore. - **Niederdeutsche Zeitschrift für Volks kunde, 15.** Jcchrg., **3/4, 1937.** Hermann Kügler, **Volkskundliches von der 700- Jahrfeier der Reichshauptstadt Berlin.** Kügler mentions that, according to research by Adalbert Theel, "the name Berlin occurs particularly frequently as a place and field name as well as a personal name in the areas occupied by the Swabians and Burgundians...In the new seats of the Burgundians on Lake Geneva and north of there, as well as in the part of Switzerland on the Jura that is now French-speaking, the name exists as a place and personal name in forms that exclude any doubt about its Germanic origin". Charles Emperor, **The Osterwolf.** The Osterwolf is an ancient Easter pastry that is only known in Pomerania, namely on Rügen and in the Stralsund and Greifswald regions. Kaiser devotes a detailed study to this cult pastry. The observation that "the pre-Pomeranian Easter wolf area lies in the area where the traditions of the wolf in the context of the harvest custom were spread" is important for the interpretation of the meaning. There is no doubt that we are dealing with a cult pastry that goes back to old mythical ideas. If none of the previous attempts at an explanation are satisfactory, it is because the "overall problem of German festive cakes" has not yet been sufficiently clarified. Every thorough individual investigation, such as the present one, is to be welcomed as a building block. - R. Beltz, **On the "Golden Chariot" from Peckatel.** A bronze cauldron wagon was found in a barrow near the village of Peckatel near Schwerin in the last century. In more recent times, there has been repeated talk of a legend attached to this mound, according to which it held one of these wagons. However, this legend is a fable, not a folk tale, as Beltz shows. - **NS.-Monatshefte,** Heft **95,** Fe bruar 1938. Karl Kaifer, **Die kirch liche Überfremdung deutscher Vornamen.** "Our first names are one of the most The most striking and impressive examples of how the appearance of the church in Germany has had an impact and what this means for the living conditions of the indigenous German folk heritage." Kaiser uses a wealth of material with precise references to show the gradual displacement of Germanic names by names of foreign origin and the decline of the wealth of Germanic names in the Middle Ages. Even if it is not possible to translate each individual Germanic name literally, it is unmistakable that these names had a deep meaning. The decline of the original naming means an impoverishment of the people's soul. The importance of naming, its permanence and its change has been pointed out again in "Germania". O. Huth.

If wise men were not mistaken, the carts would despair" Goethe

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Monatshefte für Germanenkunde zur Erkenntnis deutſchen Weſens

1938 Juli Heft 7

The Detmold conference

The "Association of Friends of Germanic Prehistory" held this year's genealogical conference in Detmold from June 7 to 10. It was opened in the festively decorated Lippe State Theater. The celebration was combined with the opening of the Richard Wagner Festival Week of the Gau Westfalen-Nord. The conference was marked by a series of lectures which were intended to provide an insight into the scientific endeavors of the "ancestral heritage", their scientific methods and the state of research. The speakers were exclusively scientists who are either involved in the " Ahnenerbe" or who carry out their research in close connection with it. The highlights of the conference were the presentations by Dr. I. O. Plaßmann-Berlin and Dr. Herbert Iankuhn-Kiel.

Dr. Plaßmann, who stood in for the unfortunately unavailable President of the " Ahnenerbe", U-Sturmbannführer Pros. vr. Wüst, who was unfortunately unable to attend, spoke at the sacred site of the Externsteine. His remarks took us a significant step closer to resolving the most important issues surrounding this important cult site.

Dr. Plaßmann outlined his extraordinarily significant findings from many years of legendary research. He started from the oldest documented form of the name, the word "Agisterstein", which he interpreted scientifically as "stone with the dragon's lair". In connection with this, he pointed out that the Agisterstein can be traced in the Thidrek saga, which has been honored in Norway and through which the sagas about Dietrich von Bern and the Nibelungs in Westphalia are localized. The speaker explained in detail:

> At Drekanfelis Castle (Drachenfels), which lies on the eastern slope of the Osning, dwells the giant Ecke (Agjo), a dragon demon who is defeated by Dietrich. His name not only refers to the oldest name for the dragon, which is also found in the word Agisterstein, but also in the mythological context to the closest relationship with the Nordic Aegir, whose name is the same. From here, the correspondence of the entire locality can now also be proven in other dragon fighting sagas, especially in the Wolfdietrich saga, in which the

The comparison of the population of Iceland with that of Trändelagen - a landscape of western Norway where, according to the Landnahmebuch, most Icelandic settlers originated. The comparison is very instructive, above all it shows that there are stronger western influences from Iceland, which can be explained by immigration from Ireland and Scotland." - **Germanisch-Romanische Monatsschrift, 26.** Jahrgang, issue 1/2, January/February 1938 Georg Keferstein, **preclasicist Justus Möser.** The previous picture of Möser did not do justice to his true greatness and importance; new investigations have brought about a change here. We know "that Möser's view of the world, which also points to the High Classical period, has pagan-antique-Germanic elements mixed in, and that the conservative image of Möser, which in Möser sees the Bieder-Christian small-state politician and small-state ideologue, will also have to undergo a sensitive correction from here". Möser's Geschick)tsphilosophie der Ehre is to be seen as a Germanic-Nordic counterpart HU of Hegel's Christian philosophy of history (p. 47). The detailed treatise Keferstein contributes significantly to a deeper understanding of Möser, who is regarded as one of the founders of the science of folklore. - **Niederdeutsche Zeitschrift für Volkskunde, 15.** Jcchra., **3/4, 1937.** Hermann Kugler, **Volkskundliches von der 700- Jahrfeier of the imperial capital Berlin.** Kügler mentions that, according to research by Adalbert Theel, " the name Berlin occurs particularly frequently as a place and field name as well as a personal name in the areas occupied by the Swabians and Burgundians...In the new seats of the Burgundians on Lake Geneva and north of there, as well as in the part of Switzerland on the Jura that is now French-speaking, the name exists as a place and personal name in forms that exclude any doubt about its origin from the Germanic". Charles Kaiser, **The Osterwolf.** The Osterwolf is an ancient Easter cookie that only exists in Pomerania, namely on Rügen and in the Stralsund and Greifswald regions. Kaiser devotes a detailed study to this cult pastry. It is important to note that "the pre-Pomeranian Easter wolf area lies in the area where the wolf was passed down as part of the harvest custom". There is no doubt that we are dealing with a cult pastry that goes back to old mythical ideas. If none of the explanations offered so far have been satisfactory, it is because the "overall problem of German festive cakes" has not yet been sufficiently clarified. Every thorough individual investigation, such as the present one, is to be welcomed as a building block. - R. Beltz, **Zum "In** a barrow near the village of Peckatel near Schwerin, a bronze cauldron wagon was found in the last century. In more recent times, there has been repeated talk of a legend attached to this mound, according to which it contained one of these wagons. But this legend is a fable, not a folk tale, as Beltz shows. -- **NS.--Monatshefte,** Heft **95,** Februar 1938. Karl Kaiser, **Die kirchliche Überfremdung deutscher Vornamen.** "Our first names are one of the most vivid and impressive examples of how the appearance of the church in Germany has had an impact and what this means for the living conditions of the indigenous German folk heritage." Kaiser uses a wealth of material with precise references to show the gradual displacement of Germanic names by names of foreign origin and the decline of the wealth of Germanic names in the Middle Ages. Even if it is not possible to translate each individual Germanic name literally, it is unmistakable that these names had a deep meaning. The decline of the original naming means an impoverishment of the people's soul. The importance of naming, its permanence and its change has been pointed out again in "Germania". O. Huth.

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Kite picture at the Externstem with all the details of the description of the kite.

The dragon stone, which is described as a "high stone wall" with a cave in the lower part, windows and a tower chamber in the upper part, recurs in all the dragon fighting legends of the region, for example in the legend of Emperor Otnit and above all in the song of the "hürnen Siegfried", which is a late addition but goes back to the oldest tradition.

Close examination reveals that the pictorial decoration applied to the stone in Christian times was influenced by the Germanic tradition that clung to this site, but that on the other hand these images were incorporated into the living legend.

These investigations, which shed a whole new light on the entire Externstein question, will soon be presented by Plaßmann in an extensive study with all the evidence and details. His findings not only lead back to the Germanic cult customs attached to this rock, they also introduce a completely new, hitherto hardly suspected element into our saga research: "What was previously regarded at most as mythical fiction now takes on a tangible form and establishes a closed connection with the permanent Germanic transmission (continuity)." -

Dr. Jankuhn-Kiel spoke about: "Thorsberg, cult site, thing place and market of the Angles". In a lively presentation, this outstanding prehistoric researcher strung together a brilliant chain of his research, which revolved around the finds in the Thorsberg moor and the historical monuments associated with them. The following is a brief summary of these extraordinarily important remarks:

"North of the small village of Süderbrarup, in the heart of the Angeln landscape, lies a site whose very name seems to indicate a greater age and a higher significance, the Thorsberg, a burial mound, and at its foot a small moor, the Thorsberger Moor. There are a relatively large number of place names in Angeln that include Thor, and they undoubtedly date back to the Bor period." The hills surrounding the moor were once home to numerous burial mounds. The largest of these, which towers over the entire moor, was the Thorsberg, which is unique not only because of its name but also because of its entire structure. For around 100 years, a wealth of diverse finds have been recovered from this moor. The main finds are large pieces of jewelry. The most recent and most precious part of the find are golden arms and finger rings, some of which are fragmented, there has been much speculation about these finds. Jankuhn's new interpretations are based on an exact examination of the individual find pits, which initially relate to determining their age. It could be shown that this find contains objects of quite different ages and that their deposition in the bog cannot be reconciled with a single deposit. From his detailed discussion of this problem, Jankuhn drew the conclusion that the bog was connected with a sanctuary that had existed for many hundreds of years.

The site lies in the middle of the tribal territory of the Angles. This suggests that the sanctuary is the tribal sanctuary of the Angles, who lived between the Flensburg Fjord and Eckernsdorf Bay in the first four centuries of our era.

The most obvious way of interpreting the bog finds is to tie in with the name of the site, which undoubtedly points to a relationship with a Germanic deity. Jankuhn assumes that this mound was dedicated to the worship of a god in the Stone or Bronze Age, who was later to become the Germanic god of thunder.

Thor had lived on. What characterizes this burial mound is the stone pillar and the name Thor. The connection between these two peculiarities provides the clue to solving the problem. Thor is the protector of things throughout the north. In Jutland, most of the thing assemblies were placed under his protection - the Icelandic Oldthing was opened on Thor's Day. The second peculiarity of the grave, the stone pillar, also points to a special relationship between the burial mound and the Thing. Referring to Herbert Meyer, the lecturer explained that the thing symbols of the late Middle Ages had a very old Germanic root, that they ultimately originated from the stake or pillar of the ancestor's grave. This expresses a symbolic link between the living and the dead ancestors, just as in the medieval thing-calls not only the living but also the dead are commanded to the thing.

Dr. Jankuhn sees the Thorsberg as the site of the old Anglo-Saxon mainland kingdom and the associated sacrificial site in the moor. He suggests that the world-historical decision of the Angles to move to the British Isles was made here. This place was the great cultural center of the Anglo-Flemish mainland empire, so this is where the roots of the English empire lay. The third meaning of the place as a market, as Jankuhn explained in a complete presentation of evidence, did not arise in more recent times, but is a legacy from ancient Germanic times.

An important addition to Dr. Jankuhn's presentation was the lecture by Or. Kersten - Kiel, who spoke about "Prehistoric Land Survey". Kerften, who has been entrusted with the prehistoric survey of Schleswig-Holstein, gave an insight into the scientific methods of prehistoric research in general. The prehistoric survey has two aims. The first aim is to determine the prehistoric monuments and finds of certain areas in general. The new legislation endeavors to remove the prehistoric monuments from any personal arbitrariness. It is to be expected that the Monument Protection Act, which is currently in preparation, will further extend the protection of prehistoric monuments. The second aim of the prehistoric land survey is to make the inventory of prehistoric monuments that can still be recorded today accessible for systematic prehistoric and land research. Whereas research into the individual prehistoric periods or landscapes had hitherto been completely dependent on the state of exploration of the areas concerned and on finds brought to light by chance, the prehistoric survey would give prehistoric research a completeness of material that had never before been available to research, apart from the large-scale excavations that have been carried out in various places in Schleswig-Holstein in recent years, above all in Haithabu.

However, the special value of the prehistoric land survey lies not only in the determination of the actual monument and find inventory, but also in the determination of all the facts that bring us closer to the so brittle prehistoric find material.

Also a step forward in the knowledge of Germanic antiquity was the lecture by Dr. Werner Müller - Berlin, who spoke about "Germanic sun location". He proved that the worship of the divine in the Germanic culture was closely linked to the cardinal points. Even today, farmhouses in Friesland etc. are still aligned according to the compass. The Swedish-Danish land laws of the Middle Ages were also based on the location of the village. In England, too, this "sunburst rule" was to be applied. In addition to the house and the village, the village was also aligned with the main points of the sky. The old Frisian law stipulated that the main gau church had to be located on a way-cross, with its arm pointing north, south, east and west, which then ran through the Gau to its border and divided it into four parts. These border locations were not mathematically accurate reflections of the directional image. Rather, the position according to the cardinal points was only approximate, it was only indicated. The location was therefore a symbol in the life of the Germanic tribes, not an astronomical-mathematical fixation.

The most important place is always the center of the cross. In Friesland, the main place of worship and the main churchyard were located here. In Friesland, isolated remains of stone blocks can still be found at these wayside cross (?) cemeteries. So the churches were built during the Christianization period. The only monument in Germany in which an original stone ring has been transformed into a Christian sanctuary almost without change is the "heathen church" on the Odilienberg in Alsace.

The speaker reports that these stone rings were essentially located in such a way that they were aligned with the most important points on the course of the year. This positioning can still be found in some architectural monuments from the early Romanesque period. The chapel of Drüggelte near Soest and the little church of Besten near Reutlingen are particularly noteworthy. Drüggelte was aligned with the end of the summer solstice, Besten with the spring or autumn equinox. This sun location has no basis in the Christian cult, so its origin is to be sought in pre-Christian times.

The head of the research center for house marks and clan signs in the " Ahnenerbe", K. K. Nuppel, spoke about "The Hausmark, as the symbol of the Germanic clan". In view of the novelty and significance of these remarks, we reserve the right to return to them in context.

Finally, the lecture by the head of the " Ahnenerbe" department, Dr. Bruno Schweizer, on the subject of Germanic studies would provide fundamental explanations:
"The Germanic enduring tradition in space and time". He explained:

> "To really push and advance Germanic studies was reserved as the last effect of the great upheaval of our days and as a consequence of the national reorganization. Science had once again become a sacred service to the people and the truth. It was necessary to overcome the merely material and to unravel the forfeiting image of individual traditions through the idea of a timelessly effective and formative force of Germanic character. One must dare to break through to 'overall Germanic thinking', as Otto Höfler convincingly demonstrated at the last historians' conference in Erfurt. We must imagine the survival of the Germanic essence as a hereditary stream that divides and ramifies like the genetic material of a single clan. The goal is to develop a Germanic essence research of the 'Germanic attitude'."

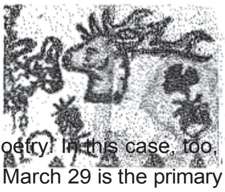
The series of lectures was interrupted by excursions to various monuments of ancient Germanic beliefs, such as those so richly preserved in the Lippe region. The historical explanations at these memorable sites were given by Professor Wilhelm Teudt, who presented his views on "Cultural upheaval around 800" in a summarizing lecture. This turning point was not a change in "real culture". The rupture had an impact on the world view, concepts of honor and intellectual property and only stopped at the innermost, the heritage of blood and soil. The National Socialism of our day is basically nothing other than the first major successful counter-effect against the cultural upheaval around 800 .

In front of pagan sxmbol to the saint attribute

From Alfred Pfaff/Kolln

The essay "Der Hirsch im germanischen Volksglauben der Vorzeit" by Volkmar Kellermann, which appeared in the January 1938 issue of "Germanien", gives reason to anticipate here a partial result from a larger study currently in progress. Just as Kellermann succeeds in proving that the stag was firmly anchored in Germanic belief throughout three millennia, from the rock paintings in Bohuslän to the Viking Age, Professor A. Becker showed in the May 1936 issue of "Germanien" how the stag was transferred from myth to legend in the Middle Ages, while the memory of its ancient cultic significance has remained alive in many folk customs right up to the present day.

The wordless pictorial representations in the farmers' calendars of the 14th to 17th centuries are in good agreement with this. There, the deer symbol appears on March 29 in a changing form. In 1548^ we find the head of a stag (Fig. 1), in 1567^ ^a saint with a stag (Fig. 2) and finally the consecration of the stag with the Christian cross in 1567^ (Fig. 3), 1586^ and 1598^. Now March 29 is consecrated to St. Eustace, of whom the legend tells that a stag pursued by him on the hunt turned in extreme distress and showed the shining crucifix in its horns. But a legend is not a factual report but it is freely invented poetry. In this case, too, it can be assumed that the deer symbol handed down from Germanic times for March 29 is the primary one and gave the inspiration for the legendary poetry.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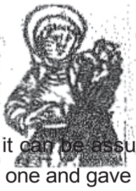
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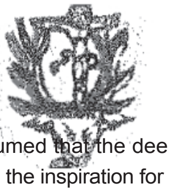
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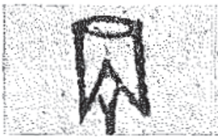
In this way, the pictorial material of the medieval peasant calendars offers the delightful opportunity to follow prehistoric symbols on their way into the Christian calendar, which in its early days still seemed quite pagan, and there to observe their gradual transformation into Christian attributes of saints. If we look in the peasant calendars, for example, at the pictorial offerings for February 9, in 1500 we find the object shown in Fig. 4, which bears no resemblance to any Christian attribute of any saint, nor can it be easily identified as a pre-Christian symbol. In the calendar of 1542, on February 9, a saint appears holding an object that unmistakably shows the shape of the angular odal rune, as we are familiar with from the Anglo-Saxon rune series (Fig. 5). The year 1548 also brings the odal rune on February 9, but now in a round shape, which now bears a three-pointed crown (fig. 6). This crown is here, and even more so in the following illustrations, almost identical to our fig. 4 from the year 1500, if one reverses it.

In other, contemporaneous peasant calendars, which were more subject to ecclesiastical influence, we find a saint on February 9 with a powerful, probably from

5

derived from the odal rune, in which the three-pronged crown is clamped. Fig. 7 shows the depiction from the farmers' calendar of 1544

At the same time, however, the old pagan odal rune has become a Christian attribute.
of a saint. February 9 is the day of St. Apollonia,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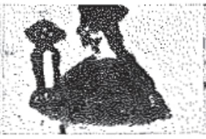
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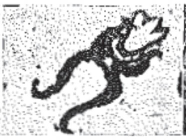
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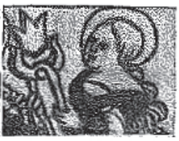
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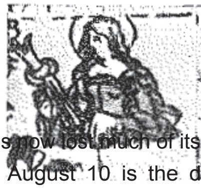
She is depicted in our picture with a pair of pliers in which she is supposedly holding a tooth, because she is the saint who should be invoked in case of toothache.

However, this is by no means the end of the development, but rather we see how the Christian attribute gradually loses its remaining similarity to the pagan symbol. Thus we find that in the calendars of 1548" (fig. 8), 1567" (fig. 9) and 1567? (fig. 10) the pincers as well as the crown or the tooth lose more and more of their size, so that in the calendar of 1586 (fig. 11) they are hardly recognizable as such. In this peasant calendar, the saint now wears a palm branch in addition to the barely recognizable pincers with the crown. And in the calendar of 1867 (Fig. 12) the pincers and crown have disappeared completely, and St. Appolonia holds only a palm branch in her prayerfully folded hands. Thus all memories of the former birth from pagan times and pagan symbols are finally erased.

August 10 offers a similarly instructive picture in many respects. Fig. 13 shows the accompanying image of this day from the farmers' calendar of 1398. It is the characteristic symbol of "Mother Earth", as it has been documented many times from the earliest times and also recurs in the old runic staff calendars: a horizontally or vertically striped or netted rectangular field in which a (female?) figure stands. This symbol is still clearly recognizable in the calendar of 1500, even though the corners are now more accentuated and a meaningless handle has been added to the field (Fig. 14). In the "Peasant Calendar of 1548", a saint appears carrying a similar object, now perhaps recognizable as rust, leaning over his shoulder (Fig. 15). We also see this grate in the calendar of 1567",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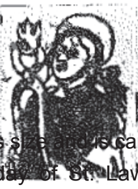
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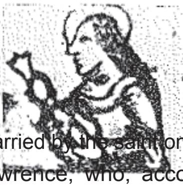
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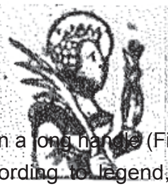
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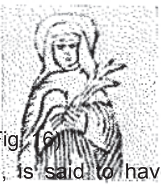
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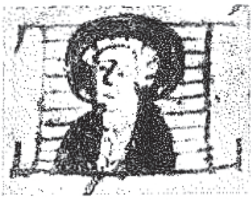
but it has now lost much of its size and is carried by the saint on a long handle (Fig. 16).

Now August 10 is the day of St. Lawrence, who, according to legend, is said to have died a martyr's death on a grate over glowing coals, which is why the fire grate is attributed to him as an attribute. In this case, the pagan symbol of "Mother Earth" may have been transformed into the burning grate of the martyr.

However, this attribute of the saint also loses significance in the later peasant calendars and is probably no longer recognizable as a rust in the calendar of the year 1867", all the less so as in this case, too, the saint carries a palm branch in addition to the rust, but much more strongly emphasized than the latter (Fig. 17).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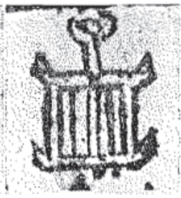
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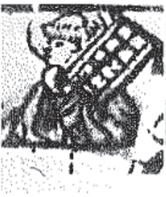
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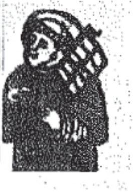
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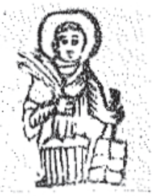
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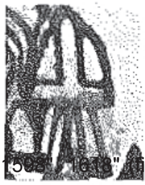
February 3 in the medieval peasant calendars differs somewhat from these examples. Pros. HermanWirthin his "Holy Original Scripture of Mankind" and says of it in relation to the tradition of the runic staff calendar on page 551 of his work: "On February 3rd there is still the two-mountain sign." This "two-mountain sign" has been proven by Herman Wirth at a number of prehistoric sites, and is described by him in round form: M or in square form: Lü. It would therefore be the pagan characteristic of February 3, so to speak. On this day, the Catholic Church celebrates the feast of St. Blaise, who is invoked as an emergency helper mainly for sore throats. His attributes are described by Dr. Joh. Stadler in " Vollständiges Heiligen-Lexikon, Augs burg, 1858 to 1883" as follows:

> "Finally, as far as the representation is concerned, he is depicted as a bishop with an island, a crozier in his right hand, two burning candles in his left; often an iron hack beside him, frequently drawn like a rake. Sometimes he is also depicted as a hermit, with a pig's head and all kinds of animals and poultry next to him; or in a dungeon with a half-dead child next to him - depictions that are explained in the previous section."

In our farmers' calendars there is virtually none of these attributes to be found; on the contrary, only a bishop's mitre* is depicted there with great regularity, and in two different forms. In the calendars of 1500? (fig. 18), 1548^ (fig. 19), 1567", 1567" (fig. 20) and 1586" in the round, and in the calendars of 1567^, 1598", 1618" (fig. 21) and 1867" (fig. 22) in the pointed form. It is known that the Jnful, which originated at the end of the eleventh century, underwent a large number of changes in form in the following period, but it is still possible that either the pronounced round or the pronounced pointed form always appears in the farmers' calendars. It is therefore at least reasonable to think that the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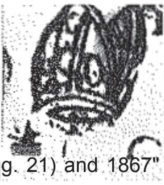
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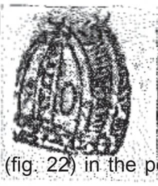
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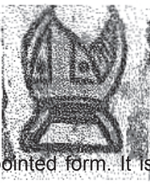
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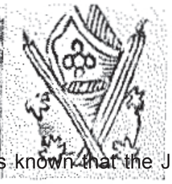
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* Bishop's mitre or island or Jnful.

pagan "two-mountain sign" reappears in the Christian calendar as a bishop's mitre with only very slight changes. Only in the calendars of 1542^, 1544' and 15679 does the saint appear as a bishop with a burning candle and with or without a crosier, but even in these depictions the bishop's mitre is usually particularly emphasized.

Another example: Professor Herman Wirth, in the pictorial atlas to his "Hei lige Urschrift der Menschheit" (Sacred Original Scripture of Mankind), reproduces on plate 384, no. 3, a Scandinavian rock drawing, belonging to the Bronze Age at the latest, in which, as in many others, a ship is depicted. What is remarkable about this ship drawing is that both of the ship's prows each end in a five-fingered hand and that both of the forward-facing palms each bear a circular disk. A number of depictions of the same motif, i.e. raised hands bearing circular disks, are documented by Herman Wirth on plates 381 to 384 of his Bilderatlas and he writes about them on page 733 of his work:

> "The raised two hands or the raised pair of God's arms, symbol of the resurrected, reborn Son of God and Savior, who as the summer sun, midsummer, the high sun of the year, sending growth and harvest blessing, in the palms - - - -"

The depictions that we find in the various farmers' calendars on October 4 seem almost like an illustration of this description, i.e. at a time when we have always celebrated Thanksgiving and still do today. Here, too, it is important to give thanks to the power above us that "gives growth and harvest blessings". The calendar from 1398 shows us a saint with raised, exaggeratedly large hands, an image that is vividly reminiscent of the many corresponding rock paintings in Bohuslän (Fig. 23). Although the drawing in this calendar is very faded, the sun discs at the base of the thumbs are clearly recognizable. The hands are the most faintly recognizable, reaching up above the halo and alone larger than the rest of the half-figure.

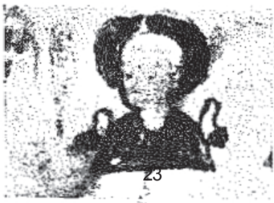
In the calendar of 1548^ (Fig. 24) the hands are already of normal size, the Sun images considerably smaller, the arms stretched out far to the side. In the calendars of 1567'° (fig. 25), 1567' (fig. 26),1596^ (fig. 27) and 1631'- (fig. 28), the actual character of the depiction becomes increasingly lost, the arms sink together and the sun images are barely recognizable or no longer recognizable at all. Finally, in the calendar of 186,7'6 the arms are crossed over the chest and the closed hands hold a cross (fig. 29).

Now October 4 is the day of St. Francis, of whom it says in the "Heiligen-Lexicon from Stadler":

> "Now as far as the image of the saint is concerned, it happens in many different ways. Sometimes the moment in which he receives the stigmata is chosen for this purpose. The seraphim with the image of the Crucified appears above in the air. Rays from the wounds of the Lord meet St. Francis, who is in holy contemplation after this miraculous apparition. Sometimes, however, the saint is also depicted in solitary contemplation, and he is then accompanied by a cross, nails, scourge, rosary and skull as objects at which he gazes with particular earnestness. However, he is always wearing his religious habit and the stigmata."

It cannot exactly be said that the image sketched here is recognizably reflected in the depictions of the peasant calendars; hardly any of the attributes listed here can be found there. However, we can see that the thoroughly pagan, overly large hands, as we see them in a whole series of Bronze Age rock paintings, are not to be found there.

The images of the sun, the symbol of "growth and harvest", still appear in the peasant calendar of 1398, only to disappear again without having been sung about by a poet in a legend of a saint. The sun images carried in the hands, the symbol of "growth and harvest blessing", become a reflection of the stigmata of Christ in the Christian calendar, but later also fade to the point of complete unrecognizability. And the sweeping, light-giving figure of the deity with arms outstretched to the sky eventually becomes the slumped monk with the Christian cross in his hands folded across his chest.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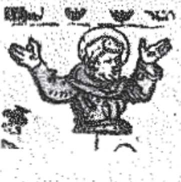
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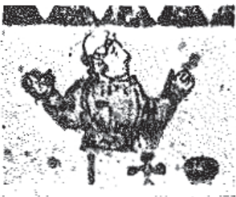
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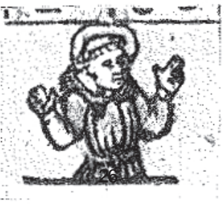
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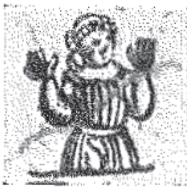
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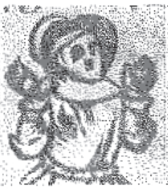
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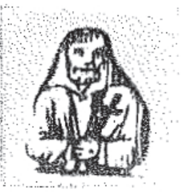
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Here too, as in all other examples, it is quite possible to find peasant calendars from early times which were already subject to strong ecclesiastical influence and which therefore already bore a more Christian imprint at that time, while other calendars of different origins retained their pagan overtones even in later times. But that is not the point, only the starting point and final result are important and decisive, and they are symbols of two different worlds, between which it has not to build a reconciliatory bridge in the course of two millennia. (Conclusionfollows.)

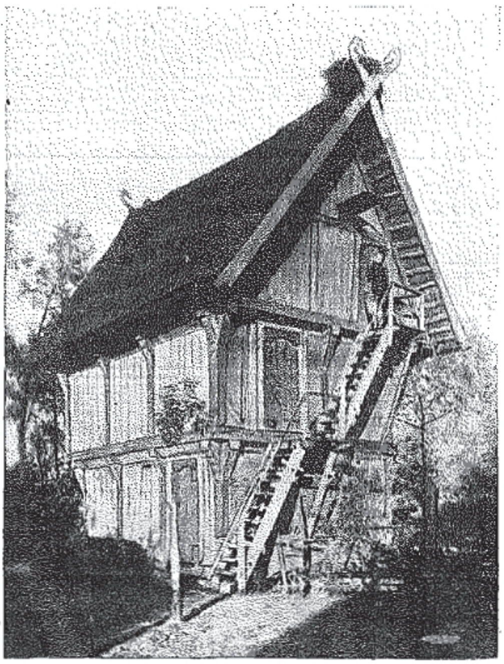
The demise of the old culture on the heath farms of the Lüneburg Heath (S4UO

By Paul Albevs, Vamburg-Marmstorf

With the addition of the parlors, the old one-room house, which was great in its basic idea, finally ~~came to an end, but the unified idea of the Old Saxon house of combining people, animals~~ and farm management in a single building was initially retained. It was even enhanced by the fact that in some areas and cases the Dönzenanbau was placed in front of the longhouse as a special two-storey transverse building projecting beyond the longhouse, so that a pronounced T-shape of the overall house was created. The uniform building structure of the old Saxon house was, of course, completely eliminated. On the other hand, this innovation indicates an increase in the consolidation of the economic management in the

Farmhouse, in that the upper floor of the Dönzenquerbau was now used solely for storage purposes, primarily for the storage of grain, weaving and spinning equipment and other items that had previously been stored in special storage buildings, the "Spätern", as the farmer called them, were housed. This extension, which is aptly called the "Dönzenspeicher", is, as the picture shows, a distinctly special building that has nothing in common with the nature of the Langbau. It resembles the outstanding and most beautiful of all granaries, that of Wriedel, in its fine design. As peculiar and impressive as this Dönzenspeicherhaus is in its overall form, it is already a departure from the basic architectural idea of the old Saxon house, it is the beginning of dissolution.

The old sacred hearth with the "Kefselhaken", which has always been of great importance in the life of the farmer and symbolized his ownership of the farmstead, and often formed a marker of the boundaries of the farm and the boundaries of the farm woodland, initially remained, and in many places it has been used until recent times.



ALb. 7. staircase store, formerly in Wriedel, Ärs. Uelzen, year of construction 1536, old form around 1906

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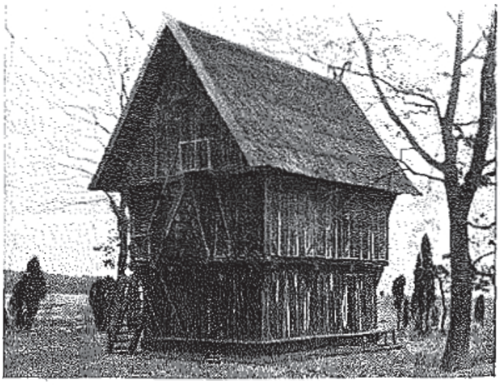

Fig. 8: Wriedel granary from 1536 now on the single farm Günne, district of Uelzen

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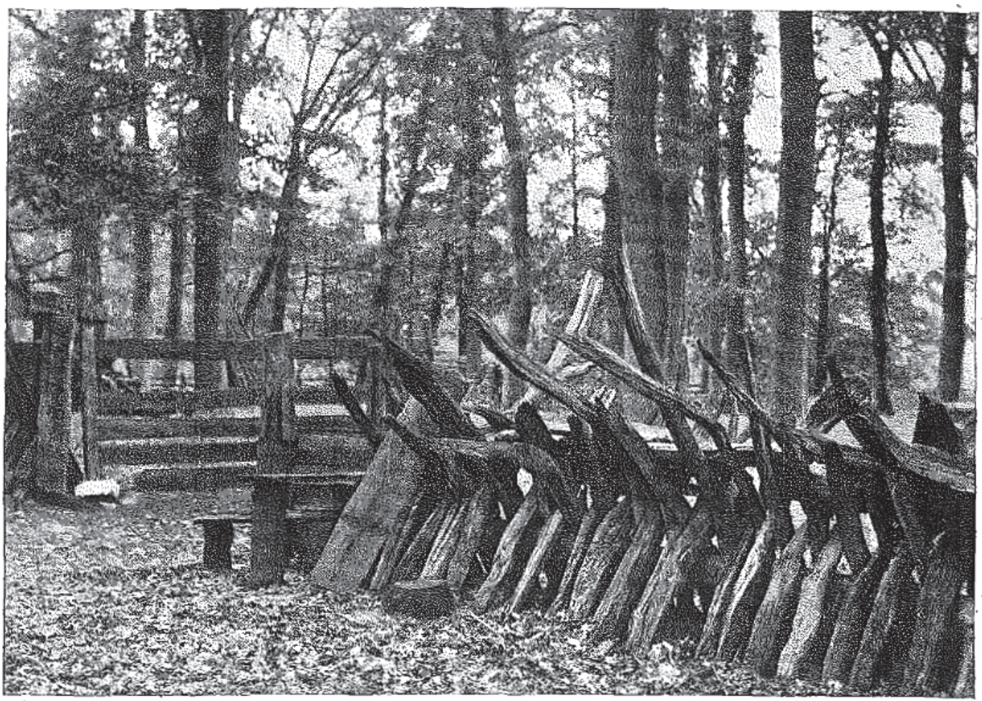


Fig. 9 Ekenboltentun in Schmarbeck on Bollhof Tewes, old form

Aufn. Verfaſſer

The addition of the Dönzen probably went hand in hand with the installation of side doors in the Flett early on. Perhaps they were initially content with an exit to the side, where later the well, the sod and the granary were always located. However, it is also quite possible that these doors were installed before the Dönzen extension.

When the cattle sheds, which had previously been open to the hallway, were finally closed off on one or even both sides by projecting walls, there was little left of the old state of the house, especially where parts of the stables at the upper end in front of the flett had already been removed by the installation of small chambers. It cannot be discussed here whether these multiple changes to the original house meant a significant improvement in all individual cases, also in terms of use. One thing is certain, the sense and essence of the old design, its clear structure, its unity and uniformity were on the verge of destruction. A new equivalent creation was neither in the making, much less was it attempted or sought.

The house, called "dat Hus" for short by the farmer from time immemorial, was accompanied by other buildings on the large farmyard as indispensable accessories. Each structure had its appropriate place, i.e. it stood where it best fulfilled its task and was most appropriate to the unified concept of the farm.

The granary was an exquisite building. In the Heath, it has a special character due to the staircase attached to the outside of the gable or both gables, a feature that is nowhere as common as in the Heath, and hence the name "Trippenspiker" has led. Next to the house, the carpenter has shown the masterpiece of his high craftsmanship most impressively in this structure. Made from selected, oldest oak wood from top to bottom, including the wooden nails and the

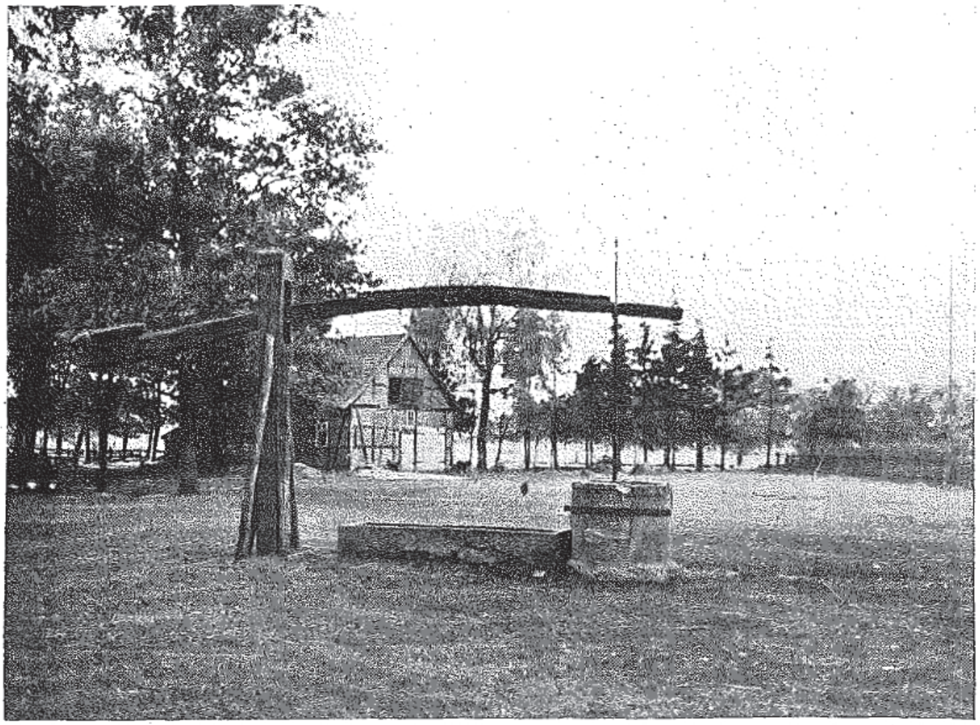


Fig. 10: Jsernhagen-Hannover 16ö1 (inscription). Oldest sod with sandstone fountain wreath established to date

Aufn. Verfaſſer

Built with a door lock, they can last for centuries if treated with care. This is demonstrated by the magnificent granary in Wriedel, which still stands in its original form and was saved from destruction 30 years ago when it was purchased by retired district administrator Albrecht-Mzen. Then as now, this was an exemplary act of respect for high-quality ancestral heritage.

Here and there the granaries even have double plank walls, making them ideal for use as a storehouse in summer and winter. The granaries were used for a wide variety of storage purposes, originally primarily for grain (spica means ear of corn), then for smoked meat, also for storing the festive clothes of the peasant clan in the oak cupboard and for linen in the drawer, for hemp, wool and their processing equipment, spinning wheel and loom. In other words, this small building was used in many different ways, sometimes it had one storey, sometimes two storeys and sometimes two, three or even four storage rooms. The granary was in the sole' care of the farmer's wife. She had the keys, i.e. the power of the keys. On the largest farms there were up to five granaries, as is still the case in Nodehorst today. Right next to the flett, close to the granary, on every farm was the sod with a barge or, if the water was particularly deep, with a chain winch. Originally made of square oak planks according to SchachtarL, then circular from rock and built from sandstone from around 1650, it has been preserved in modern times in cement and is still often used today for emergencies.

No farm was without a baking oven, once just a roofed pear-shaped, later spherical clay oven, which was later replaced by a small house for mixing dough.

The sheepfolds for the heather sheep, called "Schap- kaben", were of no small importance. One stood on the Hose, one on the open heath, made of large pants two for two flocks of 300 to 500 in earlier times. Since the 1970s, when farmers began to get rid of the sheep due to a lack of income - sheep farming has fallen from around half a million sheep in 100 years to around 60,000 at present - they have fallen into disrepair, been demolished or used as barns to store carts, all kinds of farming equipment, straw and other things on farms, where they were often used as walls centuries ago, doomed to destruction in the absence of sheep.

Finally, there is the barn, which, like the granary and sheepfold, stood on almost all farms and was very similar to the wall shed, so that the two are often difficult to distinguish. Even in early times, a full-length wagon shed was often attached to it. Both resemble the house in shape with their elongated structure, low-pitched roof and large gates. The gable is usually hipped.

This is the overall picture of the Heidehof, i.e. the buildings it contains. The Jmmentun still stood almost everywhere in its immediate vicinity.

The entire complex of the farm is permeated by the will to
This is, however, never an end in itself, but allows the purpose of the structure to be the basic law, thus combining with it to form an inner unity. We find the decoration in the flett on the headbands, i.e. the diagonal timbers that anchor the courtyard stand at all points with the breeding and at the transition to the floorboard with the crossbeam. In earlier times, i.e. up to around 1650, the two headbands on the firewall were always richly decorated, and the eye must always fall on them when entering the flett from the floorboard. This decoration in the design of the headband on

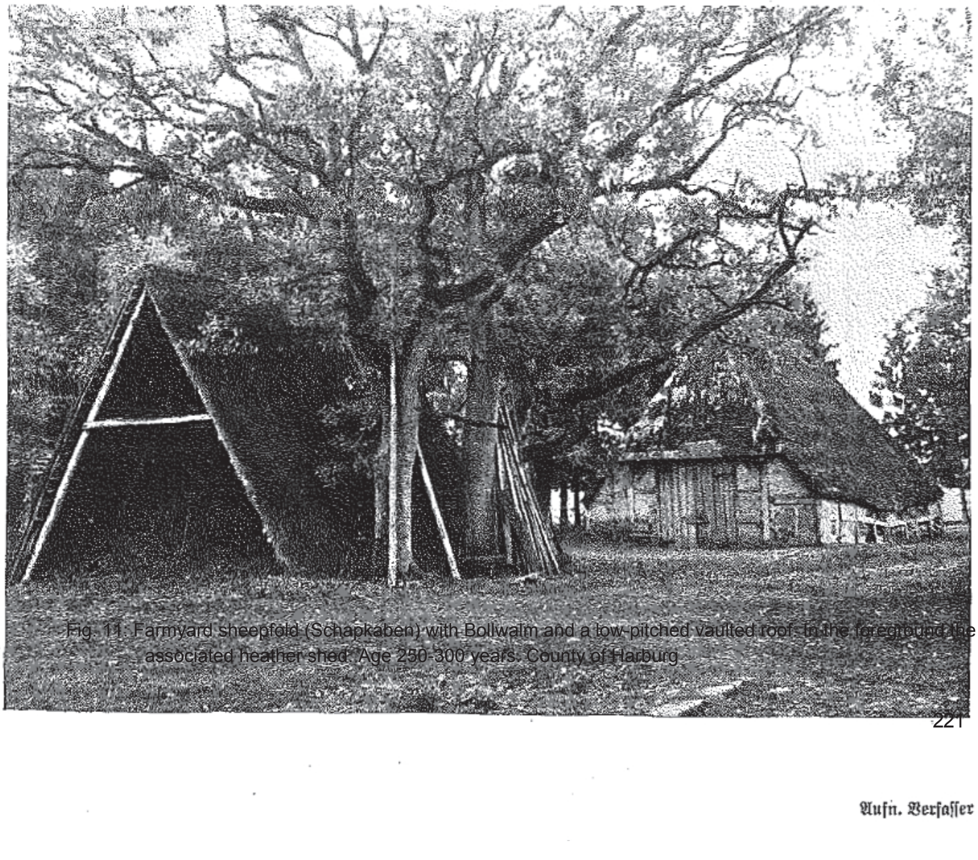
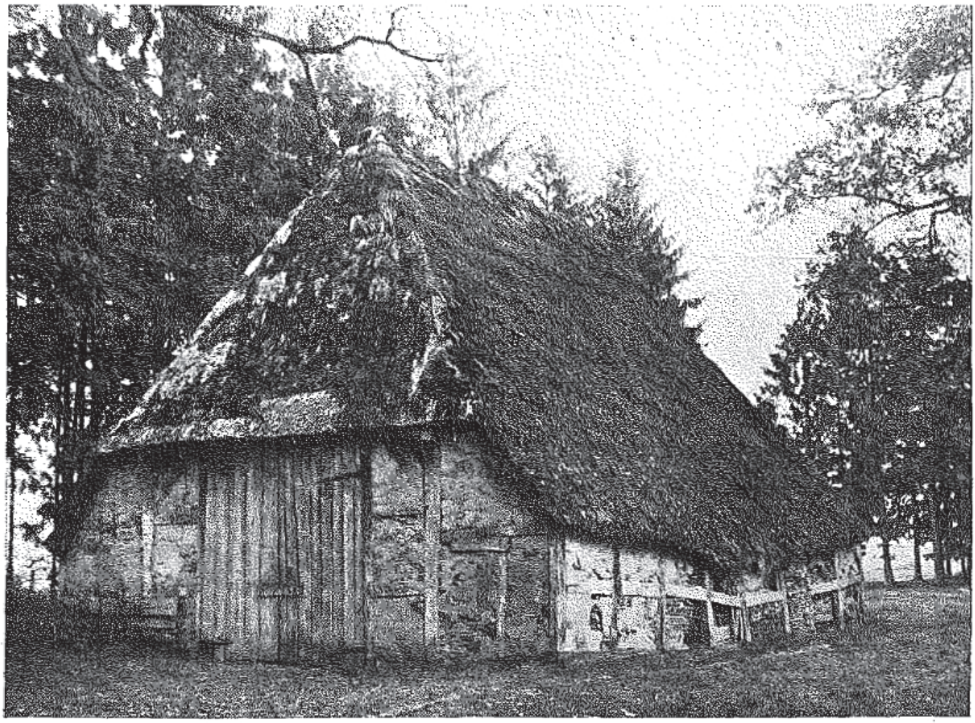


Fig. 11: Farmyard sheepfold (Schapkaben) with Bollwalm and a low-pitched vaulted roof. In the foreground the associated heather shed. Age 250-300 years. County of Harburg

Aufn. Verfaſſer



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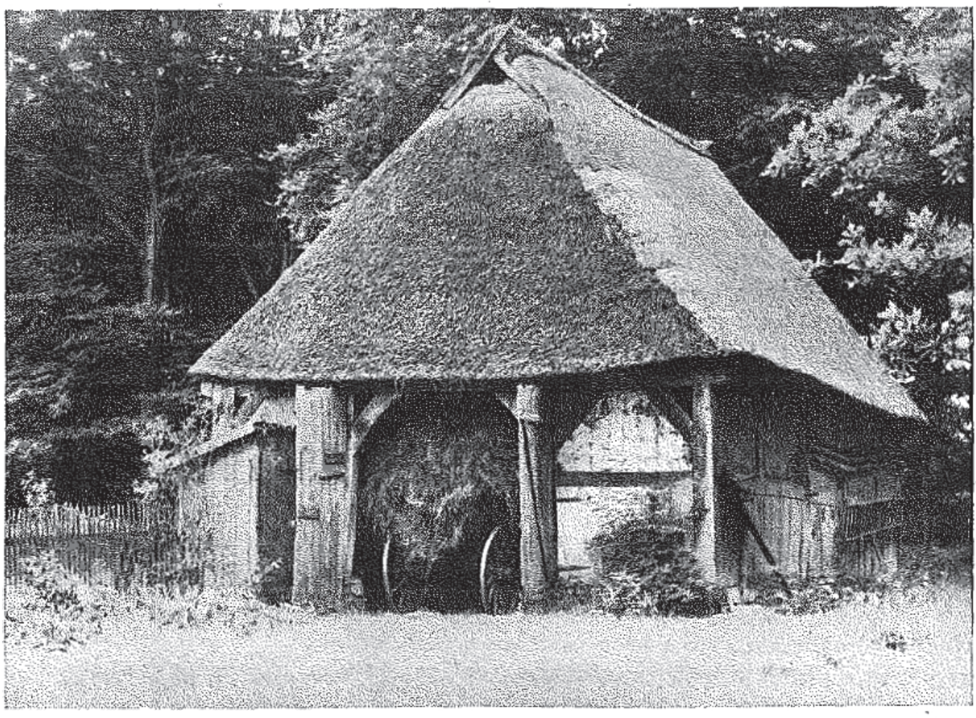


Fig. 13: The tithe barn on a Köthnerhof farm in Undeloh. Old state. Year of construction around^1700^ f

ufn. er aſſer

The few remnants I found from around 1600 bear witness to this.

The decorative design of the other two headbands is simpler, and all of the headbands that were placed on the entire floor were similar to them. The headbands shown in the picture are on the fire wall. The Leiden headbands on the fire wall also differ from each other.

The gable walls of the house were also richly decorated, both in different designs, here of course only the foot bands anchoring the base of the posts to the large crossbeam. The image of the ear of corn or the fish bone on the triangular piece is eloquent enough. In such cases, no two footbands were ever the same. The threshold beams of the attic floor of the house and granary were also decorated with ornamental shapes. On the Wriedel attic we find the wickerwork band in a beautiful, peculiar shape, the origin of which, according to Kossina, is a creation of of the Lombards in Italy around 600. He calls it a symbol of the wandering imagination. Shouldn't the Lombards have brought this decorative figure with them from their homeland to the North German moors? No less decorative were the bows on the outer walls, the small pieces that support the front beams protruding from the wall. They can be found on all four sides of houses, as well as on barns, sheepfolds and even bakehouses, and show the most varied changes in shape.

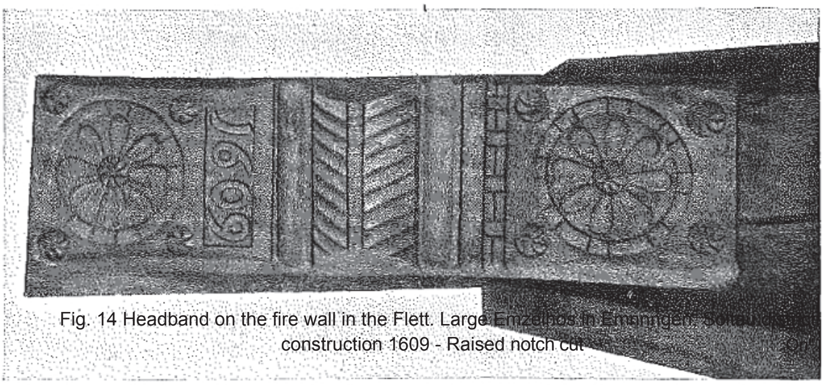


Fig. 14 Headband on the fire wall in the Flett. Large Emzelhos in Emnnngen, Soltau district Year of construction 1609 - Raised notch cut Orig. Founder

After all, all the door frames were richly decorated, especially the flett and granary doors, but even the bakehouses were decorated in early times.

All these forms of decoration were joined early on by the custom of inscriptions, be it the name of the farmer and the farmer's wife, the carpenter, alone or next to the farmer, or the year of construction. The use of mottoes does not appear to have emerged until around 1600. The chisel work on the sandstone fountain in Jfernhagen-Hannover with the inscription Anno 1651 is the earliest example.

Despite the sense of decoration as an expression of God's will to create, there is a high degree of mastery of content, design and scale. This too is a greatness of the heath farm, the mastery of the will to beauty and the austerity of design, which preserves the freedom of the imagination. All this high ancestral heritage slowly and steadily declined towards 1600, it became less meaningful, blurred, empty or disappeared completely.

What we still find today of the remains on the farmsteads from the period from 1508 to around 1700 is of high quality. However, all conversions dating from around 1880 onwards can be found the horror. They will soon completely dominate the court scene unless there is a rapid, thorough change that will benefit the whole nation.

Up to the present day, Heidehof has often been understood to mean a farm in the Lüneburg Heath. This labeling is incorrect and misleading and must be removed as soon as possible for clarification. The Heidehos is the farm in the overall cultural area of the Heidschnucken and Jmmenwirtschaft. This description applies to it, so it extends far beyond the Lüneburg Heath.

The excavations of the Schutzstaffeln

By --^Obersturmführer Dr. N. Kühne

Following on from the summary of the excavations begun by the Reichsführer for the preservation, conservation and organization of our oldest ancestral heritage published in the same place in January of this year, here is a report on the further excavations. ᛋᛋ

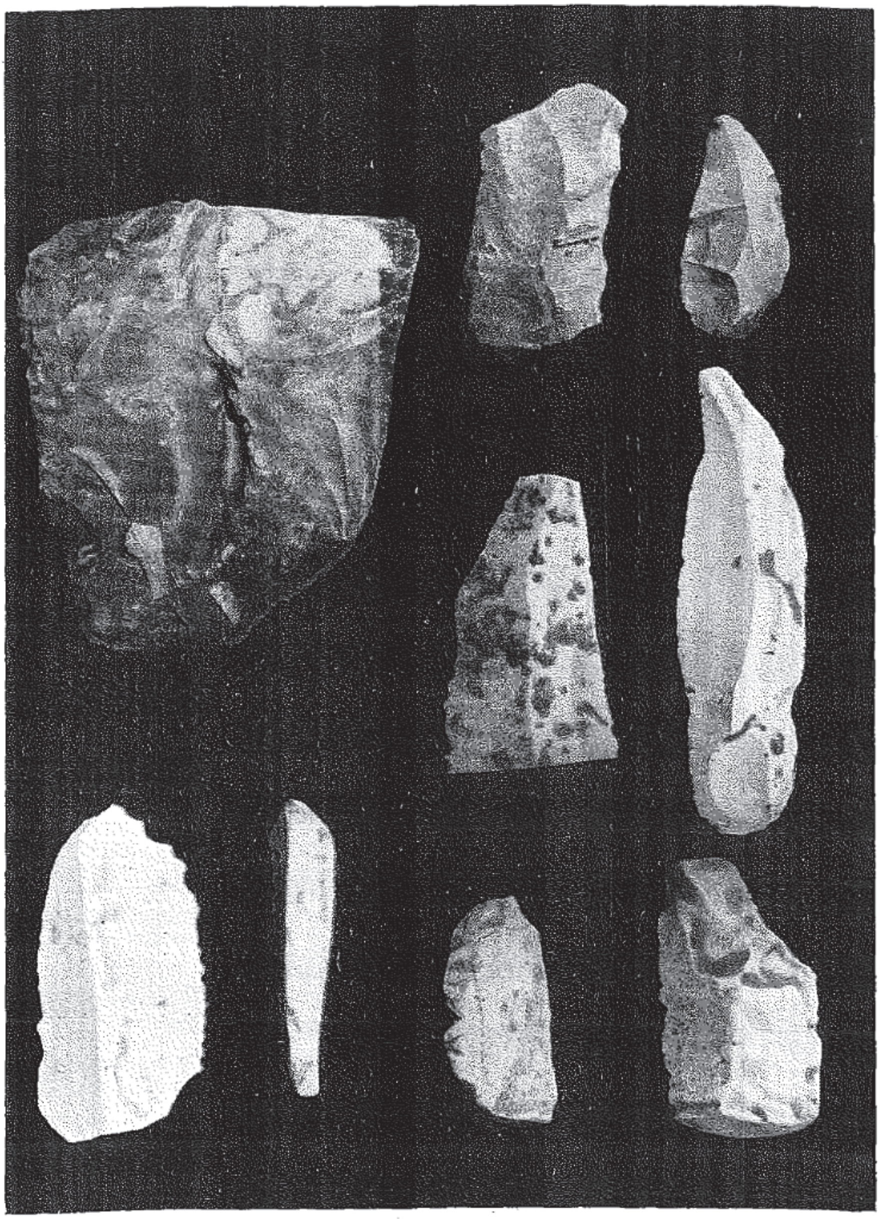
-excavations.

ᛋᛋ On the south-western edge of the Harz Mountains near Bad Lauterberg lies the stone church in Scharzfeld, carved into the mighty dolomite cliffs of the Harz region. The highest point of the mountain has an early medieval rampart, and it is here that the village youth celebrate Easter every year by burning the traditional fire. On the basis of a study by Pros. Jakob-Friesen, Hanover, the protection team, under the excavation supervision of museum director Karl Schirwitz and A . Bohmers, excavated the stone church, a natural cave in the rock, which was carved out at a later date, with the result that a settlement site of our ancestors could be uncovered here, the oldest traces of which date back to the time of the reindeer hunters (about fifteen thousand years ago). A wealth of flint tools from the last phase of the Paleolithic period was recovered, as well as thousands of bones of cold-loving animals from a steppe fauna: reindeer, mountain lemming, rock ptarmigan, whistling hare and around twenty other different species.

On the forecourt of this cave, above these layers, there is one which proves that Our ancestors must have lived here in the early Germanic Iron Age, as they left us the remains of their dwellings and household utensils. Above this cultural layer lies another burial ground of around one hundred and twenty skeletons, the oldest of which date to the 8th-9th century, the youngest to the 12th-13th century. The older skeletons are peculiarly mutilated and, as the fragments prove, belong to the Saxons. For example, the hands, pelvis and legs of one of the deceased were cut off, as scientific research has shown. As this deceased was placed in a stone coffin carved into the rock - in contrast to the other skeletons - it can be assumed that this was a guide. The cemetery gives the impression that this was an early battlefield. Perhaps the legend known in the Bolksmunde gives a clue, which speaks of the Franks having attacked and massacred the Saxons living here with their leader Dinghardt, their wives and children. - Since that time, a fire must have burned on the Steinberg at certain times of the year, and if the Easter fires burn today, one can safely assume that this custom is probably around a thousand years old, as there are a series of regular successive layers of fire.

As the excavation has not yet been completed, it has not yet been possible to reach the oldest layers.

Another ^-excavation was carried out on the Hohe-Birg near Kochel am See in Obb.



Mb. 1. sieve church Scharzfeld. Blades and flakes from the younger Palaeolithic period

was carried out. Based on previous investigations, this hilltop settlement was thought to be a Late Bronze Age (Urnfield) settlement. By chance, a bronze dagger was found in a settlement layer, thus confirming that the castle site at Alt-Joch dates to the Early Bronze Age (Period II). The sketch below shows the various sections in which the site was investigated. In the lower main rampart, a four-row palisade wall with a stone and clay packing revealed the former defensive rampart.

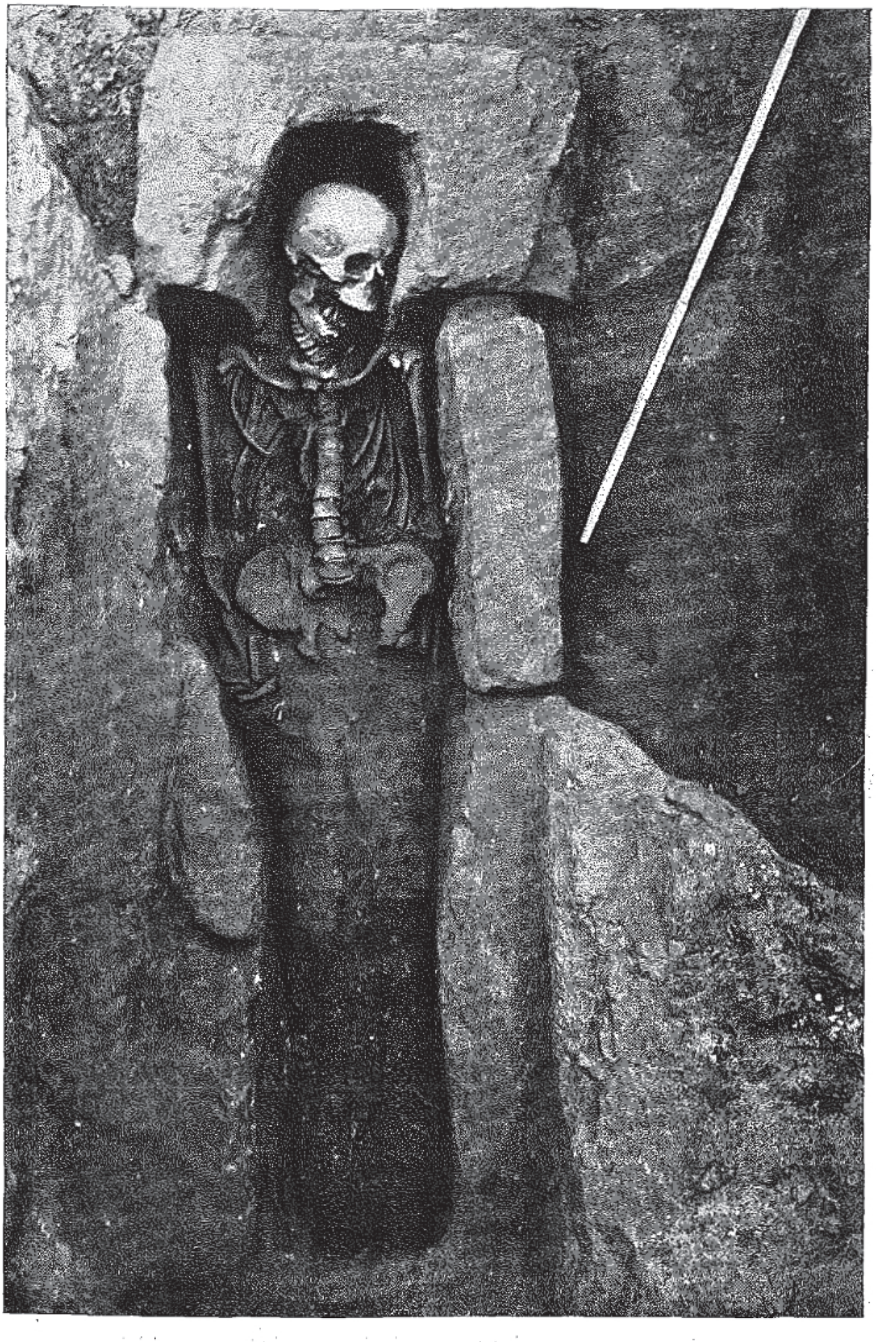


Fig. 2: Scharzseld stone church. Skeleton with severed forearms, pelvis and legs in a carved stone coffin

Another excavation was carried out on the castle hill in Tilsit. This castle, called Kaustritten, lies close to the Memel and is one of the oldest and most easterly castles of the Teutonic Order. This spring, an Adolf Hitler School is to be built on the castle hill. The foundation work had to be followed by a

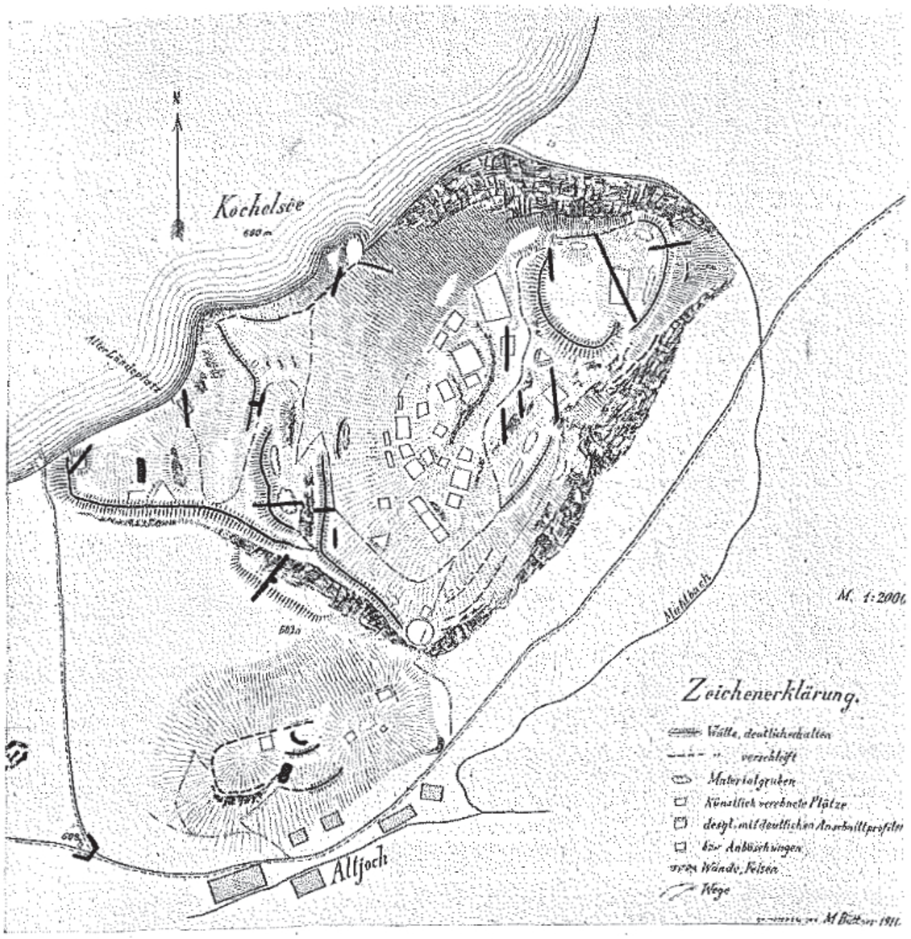

N
Kochelsee
600 m
Alter Ländeplatz
602 m
605
Altjoch
Mühlbach
M. 1:200
Zeichenerklärung.
Wälle, deutlich erhalten
" verschleift
Materialgruben
Künstlich verebnete Plätze
desgl. mit deutlichen Anschnittprofilen
bzw. Anböschungen
Wände, Felsen
Wege
M. Büttner 1911.

Fig. 3: Hohe-Birg near Kachel.
Site plan of the Early Bronze Age hilltop settlement Hohe-Birg near Alt-Joch/Kochelsee. The black lines indicate the investigated sections

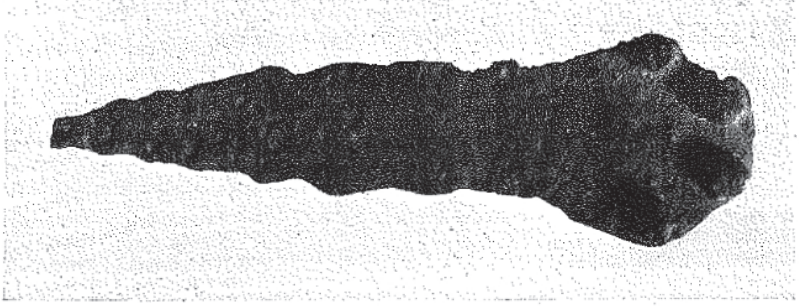


Fig. 4: Hohe-Birg at Kochelsee. Early Bronze Age dagger with 4 rivets from the high-altitude settlement of Hohe-Birg near Alt-Joch on Lake Kochel. The dagger handle was made of perishable material and has not survived

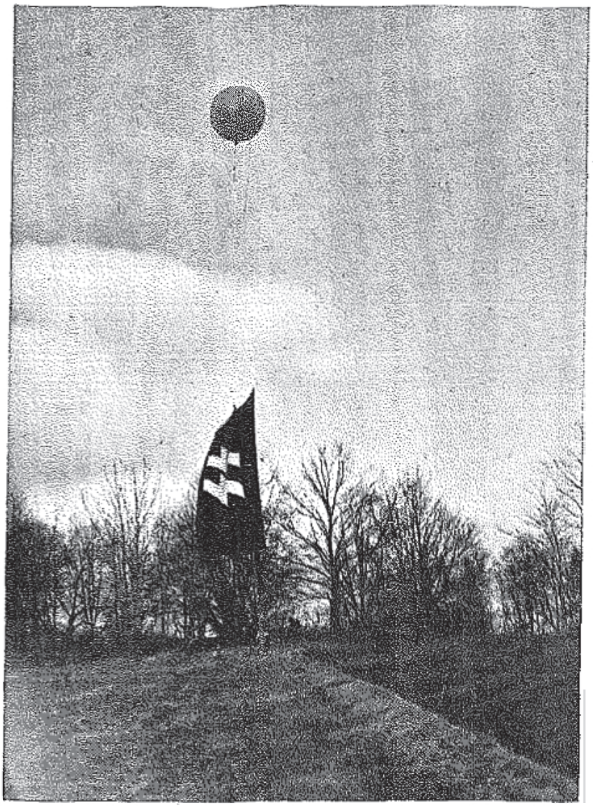
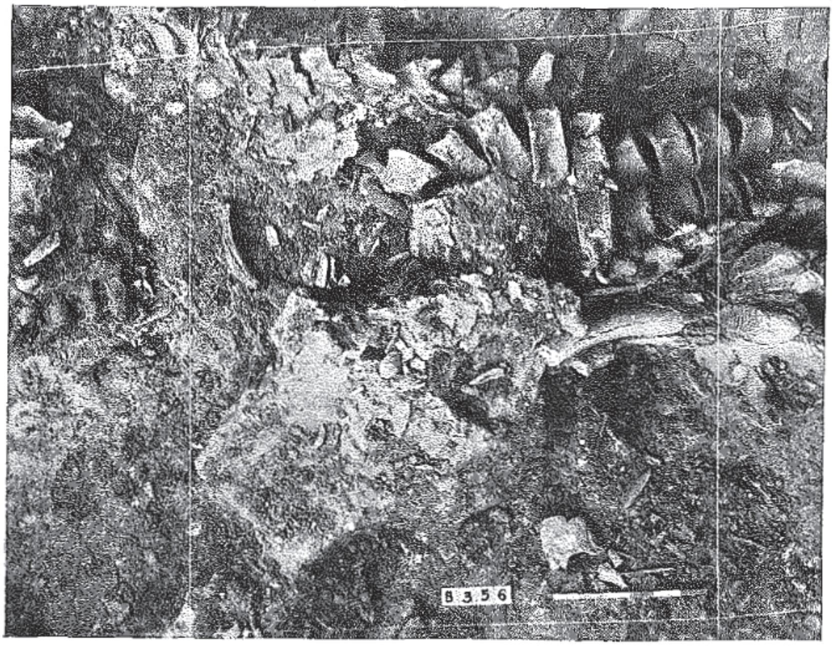
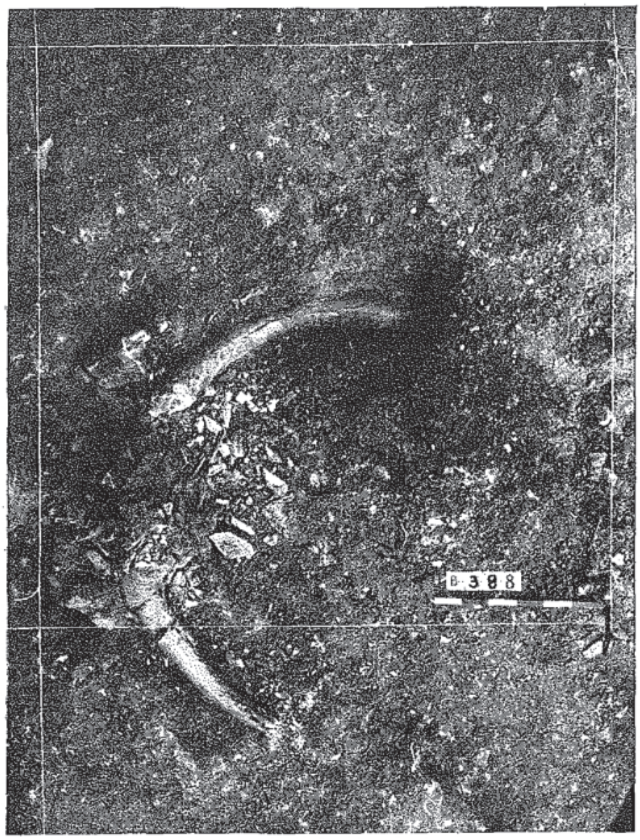


Fig. 5 Schlvßberg - Tilsit. View from the balloon excavation of the excavation site of the Tilsit castle hill



Mb.0.RtauerHRueu. Mainum I I-chlachichah of the al IßemzeO liehen Rlensthen. Uiechi" .11:1 Marginal skull of theMmmnnt with grinding teeth and tusk. At the bottom right and in the center are scattered fenestone blades, scrapers and points, the scale is 30 onr

Mb. 7. caves of Mauern. IPair of ivory tusks of a Mammut juvenile. The skull has not survived. Comparative dimension stab : 30 on the L.



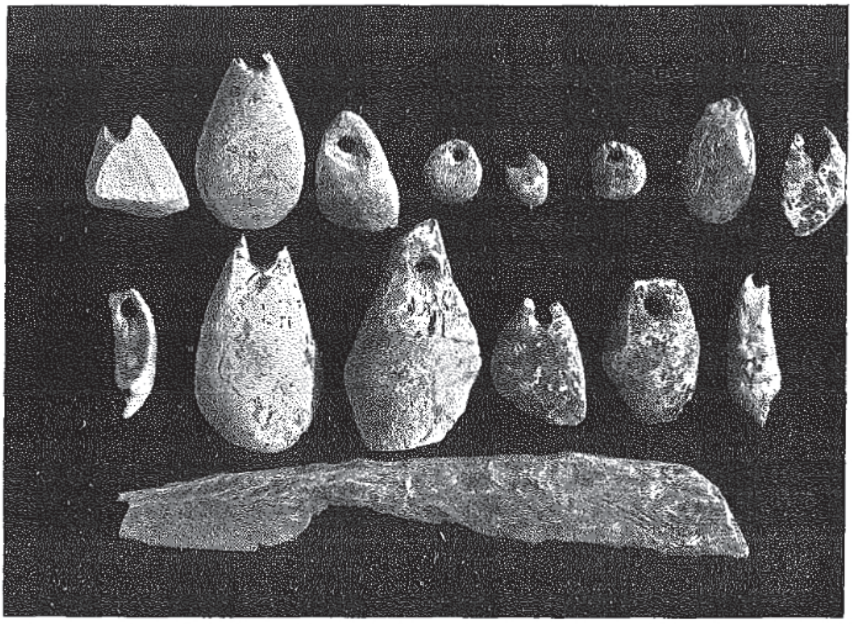


Fig. 8: Walls of caves. Pendants carved from ivory, ivory sticks and perforated teeth as jewelry of ancient man

clarification of the historical circumstances. The still very well preserved ring wall and an outer bailey in the southeast would have revealed that this castle, which only existed for a short time, fell victim to a fire. The chance discovery of a silver coin of the Grand Master Winrich von Knip- rode with the Grand Master's shield and the inscription:

MONETA DOMINORUM PRUSSIE

(1351-1382) agrees with the documentary record of the castle's destruction after 1350. However, the core of the castle was built at the time of the old Prussians. Similar to the excavation of the castle hill in Alt--Christburg, the lack of Slavic settlement is also important here in terms of cultural history. As the excavation has only just been completed, the results of the scientific processing of the finds must be awaited. For the first time in Germany, the method of recording the excavation site with an unmanned tethered balloon was used here. The photographs, which were taken with a camera and a self-timer, have shown that this method would considerably simplify the previous plan recordings, which are not even surpassed by the photographs taken from an airplane - due to the excessive speed at low altitude and the associated short exposure time.

A Late Bronze Age - Early Iron Age settlement was uncovered in the Mark Brandenburg in Schöneiche by museum director F. Havenstein. The excavations, which are still ongoing, show house sites similar to those found in Buch near Berlin. Of the rich settlement finds, the evidence of linseed oil from a vessel from the Late Bronze Age kitchen by Dr. Stokar is worth mentioning.

The excavation of the Mauern Caves in the district of Rennertshofen on the Danube revealed a previously unsuspected sequence of eighteen different periods of human settlement. The best layer found so far was even a hand tip culture (Moustier), above which the younger layers of the Old Stone Age could be found up to the Middle Stone Age. Although not as rich in terms of type and number, several types of pottery from the Neolithic period - the time of the beginnings of farming - and the subsequent Bronze and Iron Ages were uncovered. As this excavation has not yet been completed, it would be premature to make a comprehensive judgment. Mention should be made of the finds of two young mammoth animals, some with well-preserved skeletons, tusks and grinding teeth, which were dismembered there by Palaeolithic people. The associated human remains such as blades, scrapers, scrapers, harpoons and pieces of jewelry made of ivory and bone are as rare as they are rich. At the same time as the prehistoric typological investigation, a detailed mineralogical, petrographic and botanical differentiation of the features was applied.

Gin remarkable Steinssrg

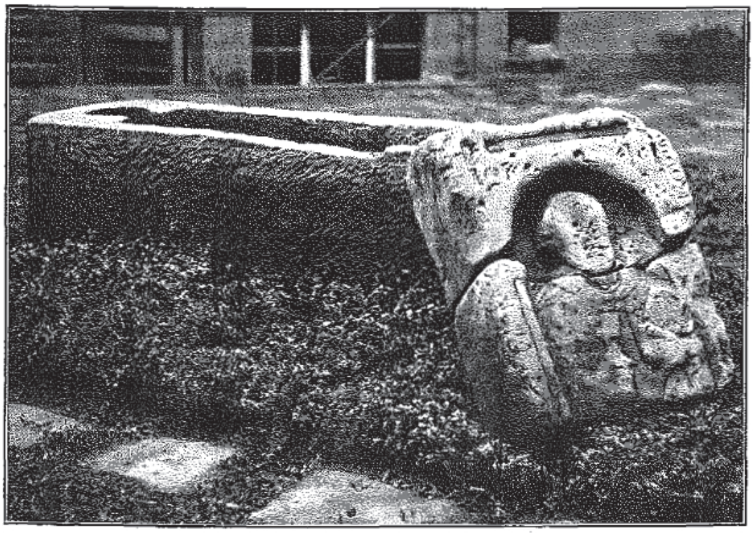
By Heinrich Aarfiens, Goslar

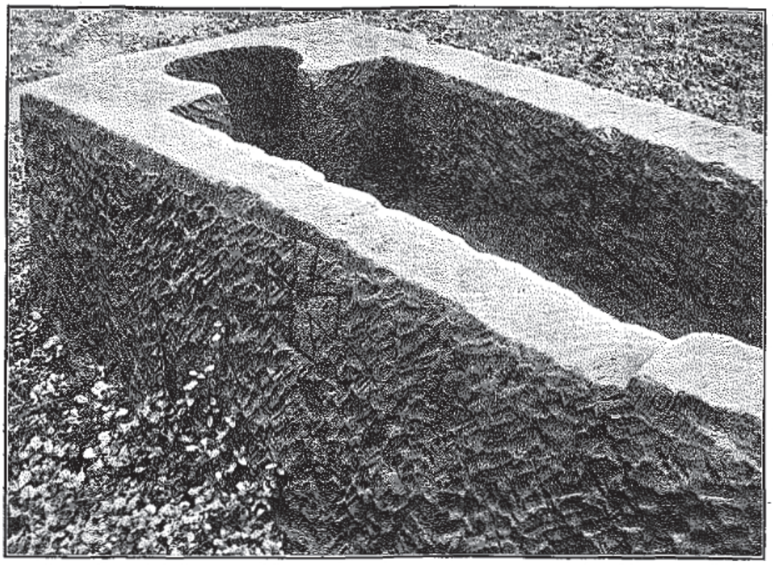
This essay follows on from the comments by Karl Schirwitz: "Zur Frage der mittelalterlichen Bestattungen", in the previous issue (Germanien 1938, H. 6, p. 188 ff.). Cf. also the illustration from p. 226 of this issue. Schriftleitung.

In the extensive collection of stone architectural elements, grave slabs and other pieces in the Goslar Museum, a stone coffin that was recently placed in the museum courtyard deserves special attention. It belongs to the type of stone coffin that has a design corresponding to the shape of the body, as is also found in the rock tomb at the foot of the Externsteine, which is how it became most widely known.

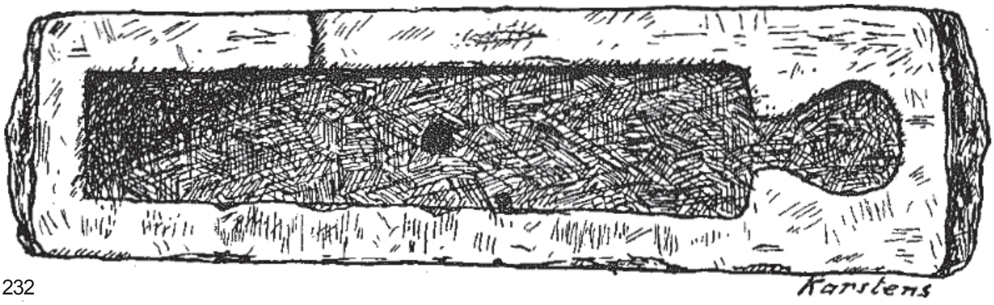
should be. The coffin was rescued years ago by Senator Borchers, who was highly deserving of the Goslar museum system, and transferred to the "Great Holy Cross" monastery, which still houses several old ecclesiastical objects that are frequently visited. The supposed lid is only half intact and broken into two parts; it is a stone slab with stone carving like old gravestones. A male figure with a chalice and book can be seen, with what appears to be an ecclesiastical building above it; traces of inscriptions can also be seen. Whether the coffin and lid originally belonged together is a moot point, although a comparison of the dimensions of the lid, which slightly exceed those of the coffin (the full length is not possible due to the lack of stone parts), suggests that they did; the lid is flat and has no hollow at the bottom. - As there are older reports about this coffin, the information should be examined here in order to provide a certain basis or addition in the event of parallels.

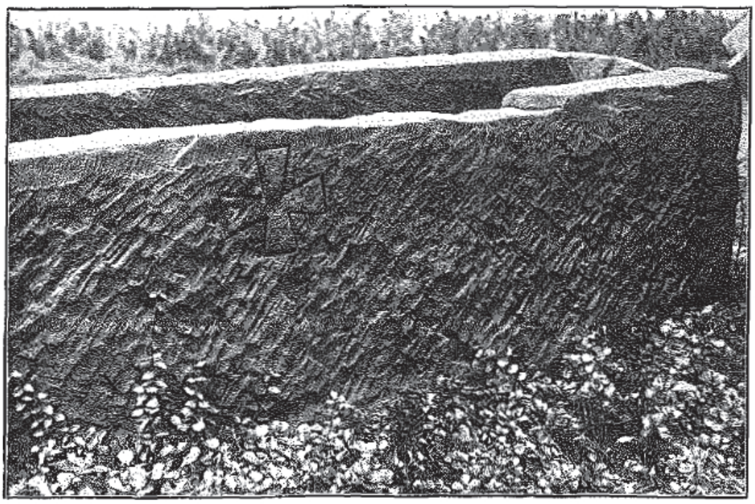
"On April 4, 1698," reports Professor Hölscher (Wolff-Hölscher-Behr, Die Kunstdenkmäler der Stadt Goslar, 1901), an unspecified chronicler, "the procurator Balthasar Keller came across a large stone while plowing the field at the Stollen (foothills of the Rammelsberg. D. Vers.), which turned out to be a corpse stone, carved on a man who carried a book in one hand and a chalice in the other. After this was dug up, a large slate stone of the same size was found, but underneath it was a coffin in which a sheridon or bone from a deceased person was still present. This coffin is carved out like a so-called "Wertstein", which can still be found in local breweries, so that a dead body can be placed in it, but otherwise there is no space left. There is a mortise hole in the bottom, but crosses are hewn at the feet on the outside. After the thirty-centner coffin had been lifted out, the hole looked no different than if it had been walled up, and more bones of the dead were found in it. However, the owner of the meadow was unable to reach an agreement with the Communion Mining Office about ownership, so the coffin and lid were sunk again." Another reports: "The head was round, the body square, just carved out enough for a miner to lie in it." "Coffins of similar design" were also found in the cathedral, it is noted. - The cathedral was lamentably destroyed in 1819.





and the extremely valuable furnishings were scattered to the four winds, so that nothing of the aforementioned coffins from the cathedral is likely to remain. However, the above report undoubtedly applies to the piece that has just been placed in the museum. A few remarks should be made about the information in Hölfcher's chronicle. The expressions "Scheridon" and "Wertstein" have not yet found an explanation. The coffin was probably uncovered with the help of miners; apparently the mining administration also laid claim to the find, as the site was old mining property. According to the report, a burial chamber covered with slate was discovered at the time, which, among other things, contained the stone coffin, while the supposed lid covered the whole thing as a grave slab. Given the frequency of slate in Goslar, slate slabs were used in various graves, as finds have shown. It cannot be proven that the coffin was used here for the first time; nor has it yet been verified whether the crosses are original. Incidentally, the chronicle or the reproduction is not accurate, as there is a right cross carved into each wall. Two of them, on the head wall and the somewhat damaged side wall, are particularly reminiscent of the well-known form of the "Iron Cross".





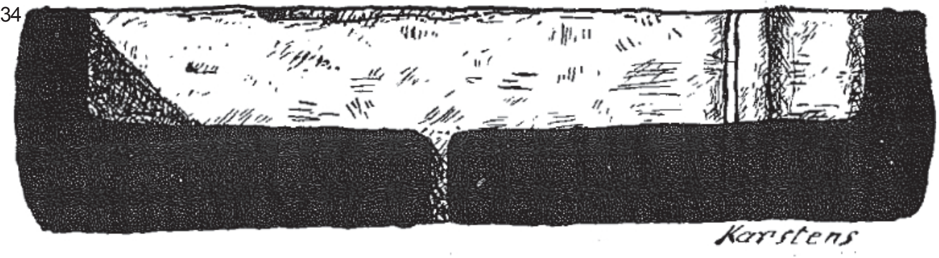
The reproduction of the chronicle excerpts by Professor Hölscher may be regarded as rather free-flowing and thus not completely reliable; it is regrettable that Hölscher does not give any fixed source references in the "Kunstdenkmäler der Stadt Goslar", e.g. at the beginning of the section " Die Johanniskirche im Bargedorp" as
"Literature" and "Sources" only mentions the name "v. d. Hcrrdt" apart from a few words of general references, without exactly mentioning the handwritten records used. It would appear that Hölscher used some information other than the known chronicles, which should and would now be known in the Goslar town archives. It is therefore necessary to reproduce here verbatim the relevant records from the chronicles in the Goslar archives. The authors of these records made their entries in the first decades after 1700. Such chronicles have no historical value, and von der Hardt in particular has proven unreliable in various ways, but they are significant in the records of recent events of the time. - In von der Hardt's "Chronik" it says: "1699. in Bargedorpe, a stone mint sarck is discovered by plowing and reburied." The same writes in the "Goslarisch gesamleten Antiquitäten": "1698... April a stone coffin was discovered behind the adit by plowing, on which a figure of a coin was hewn out under this stone is still a strong slate finally the coffin in which 9 brain shells and several ribs are found. Everything was left inside and reburied. dM. Here stood St. John in Bargdorpe which tempore Henrici Junoris Berstohre." In the margin to the left: "Coffin, stone is dug out behind the tunnels by plowing." - The Brandes chronicle contains the following entry: " In 1698, on April 4, a citizen and brewer / above the tunnel towards the Duhm, allwo vor diesen das Dörffgen oder Clösterlein St. Jo hannes in Bergdorfs, over which the bishop had to command / This citizen wanted to have his meadows plowed, as they were now at work, they came to a corpse stone with the plow, from which they hewed a monk, who held a book in one hand and a chalice in the other. When this stone was lifted out, there was a stone coffin underneath, with bones and the remains of a man lying in it, and in the middle was a tap hole.

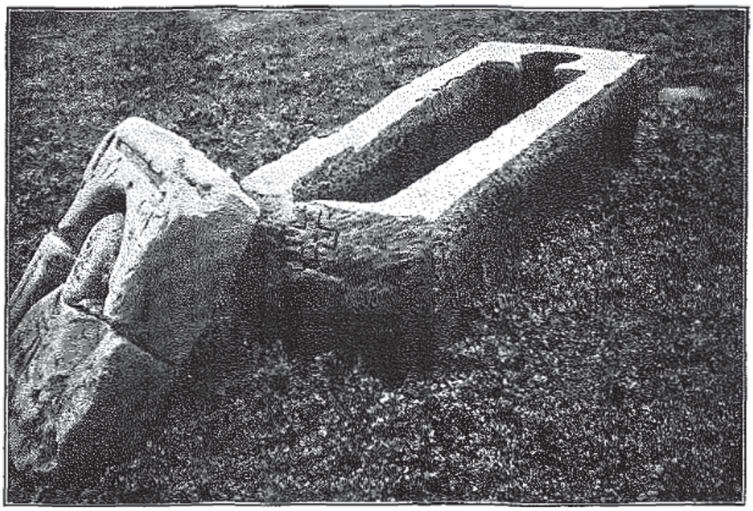
The stone was lifted out with great difficulty and examined, and at its foot was an old hewn stone, around the edge of which was a very old clock with Latin letters, which were only a few centimeters long, and weighed about 30 centners. More such graves have been found here, one in the middle of the Marck church, which was a sandstone that had been broken, and two of them had gone, and one in the middle of Duhm when they wanted to bury Mr. Bergraht Meuten in 1703, this is a solid stone, and is placed next to the lid in memory of the side in the church in Creutzgang, where it can still be seen." It is worth noting that an inscription is mentioned; could the chroniclers have made a mistake with the inscription on the "lid"?

Hölscher also mentions "Notes from a written chronicle". These are excerpts by Baurat A. Mithoff from a written Goslar chronicle, which is not specified, in the Zeitschrift des Historischen Vereins für Niedersachsen 1859, pages 197 to 200. Paragraph 3 reads: " In 1710 July the Opperhautz am Marckte was partly rebuilt. Two stone pillars were found in the foundation, wider at the top than at the feet, the place in which the head was located was hewn out in a round shape, and the whole pillar was carved out with characters such as sun, moon and stars, flowers." Unfortunately, it will never be possible to find out more about these signs. What a pity! "Peacefully smiling sun faces were also carved out of the (sun) disk in distant prehistoric times... We are still unable to distinguish the symbols for the sun, moon and morrow stars today." (Pros. Fr. Langewiesche in "Symbols of Germanic faith in the Wittekindsland").

The coffin was buried for more than 200 years until it was found again at the turn of the last century in a meadow. In Hölfcher-Wolff's "Kunftdenkmälern" speak of the "associated lid lying next to it"; from the above it should be clear that the lid is not necessarily to be regarded as original, even if it was probably used for the last burial, if the coffin was used several times, which is not unlikely. The proportions resulting from the stone remains correspond approximately to those of the coffin (200:70 or 60 am), even if the figures are somewhat higher. However, there is also a match with other Goslar grave slabs, which have a tapered shape at the bottom but never served as a lid. There is no cavity corresponding to the shape of the body in the lid remains. The contents of the coffin are uncertain and no conclusions can be drawn; if von der Hardt is to be believed, the last burial was a collective burial of bones.

The hole in the middle of the floor is explained in various ways: it was there to drain the water from the decomposing body (interpretation by Geheimer Baurat Klemm), or it was a sacrificial coffin from early times, and the opening drained off the blood; it was a "soul hole", etc.





The stone carving technique may be important for determining the age of the coffin, so that a clear conclusion can perhaps be reached by comparison. - The coffin and lid are made of sandstone.

For the time being, the coffin was placed alone, while the remaining parts of the so-called lid were placed with the rest of the general collection, which is still awaiting scientific classification and arrangement, and were no longer known to be related to the coffin; however, they have been re-determined by the author of these lines as the ones in question and have now been placed next to the coffin, with which they are historically connected. - The coffin is well preserved; minor damage to the edges compared to the findings from around 1900 is due to natural cracking and crumbling during difficult transportation.

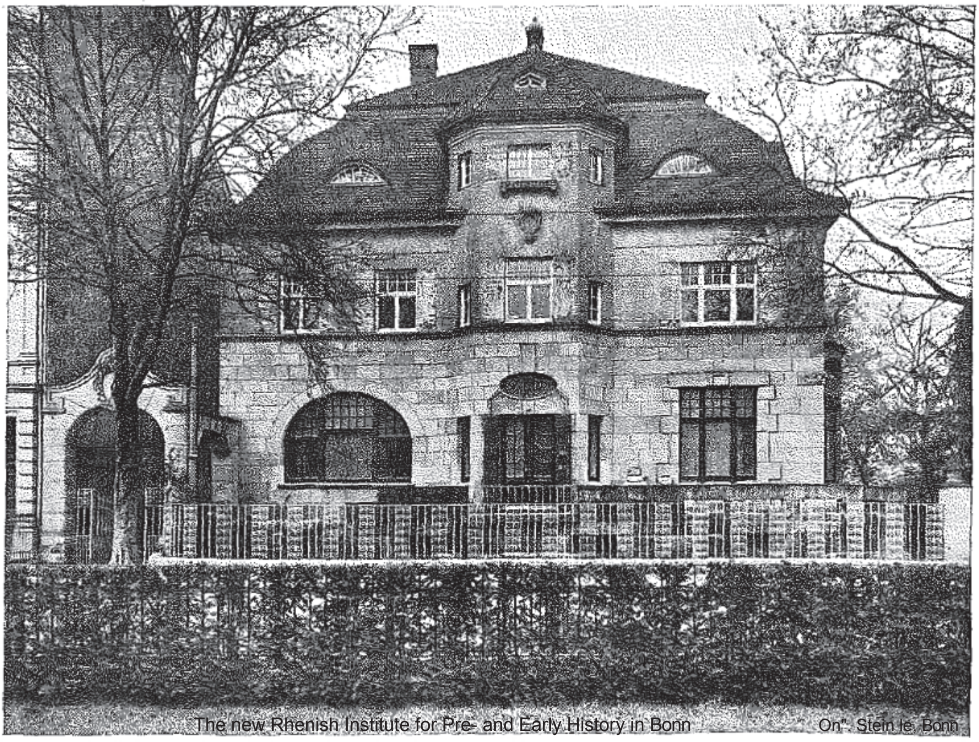
Hölscher states: "At the time when the interesting find was made in 1698, the memory of the old mountain village and its location had so completely faded that the scholars in Goslar agreed that the corpse stone belonged to an excommunicated person who had been buried in the field according to old custom", without providing further evidence. In any case, it is remarkable that the new discovery around 1900 allowed important conclusions to be drawn about the location of the former mountain village, whose church, destroyed in 1527, was precisely determined in 1925 by uncovering the foundation walls. The placement of the stone coffin in the museum courtyard draws attention to the old Goslar settlement of Bergedorf at the foot of the Rammelsberg and perhaps also deserves special attention in various branches of research at present.

Alan could form man into half a god/ if one tried to remove all fear from him through education, nothing else in the world can make man unhappy/ but fear alone. The evil/ that strikes us/ is rarely or never as bad as that/ which we fear. Pain

Aus der Landſchaft

Opening of the Institute for Rhenish Pre- and Early History in Bonn. On On May 21, the new Institute for Rhenish Pre- and Early History was ceremonially opened in Bonn by Governor Haake in the presence of the university rector and a large number of invited guests. In his ceremonial address, Governor Haake explained that the establishment of the institute represented a further step towards the complete reorganization of the state and local history museums; the reorganization of the state museum with its numerous valuable Germanic antiquities was the first step. Three ethnological questions were posed to historical research in the Rhineland: 1. clarification of the problem of the Rhine ramparts on the Rhine, on the Hochwalo-Hunsrück and in the Eifel, 2. the problem of the Germanic land occupation through extended settlement graves and 3. the problem of Frankish land occupation after the collapse of the "Roman interplay". - He was able to provide important information about what had already been achieved. The achievements to date were crowned by the establishment of the institute in conjunction with the creation of a chair for pre- and early history at the University of Bonn. Governor Haake welcomed the new director of the institute, Professor Dr. Tackenberg, and presented him with the institute as a place of free and responsible research, bound solely by our world view and our responsibility to science.

The Provincial Governor then thanked the planner and lively executor of this and future work, the provincial



The new Rhenish Institute for Pre- and Early History in Bonn On". Stein le, Bonn of the Council Dr. Apffelstaedt, for his loyal cooperation and continued: "You have recently presented me with a major new plan, which has met with my fundamental approval, namely to close the last gap in the ring of cultural institutes at the University of Bonn by founding a large folklore institute, which, in a sensible and appropriate way, is to cover everything that folklore, the natural sister of prehistory, has to offer, This institute is to cover everything that concerns folklore, the natural sister of prehistory - storytelling, the world of fairy tales and legends, living and extinct customs in the course of the year, the study of field names, meaning, and so on. In announcing my intention here, I am also pleased to welcome the President of the "Ancestral Heritage" under the protectorate of Reichsfuehrer U, U-Sturm bannführer Professor Or. Wüst and his staff, as it is my intention that, after the self-evident presentation of corresponding scientific achievements in the closest possible cooperation, I should be able to welcome him here. In agreement, of course, with the responsible Reich Minister and the local faculty, the responsible management of this new institute and its supervision in the various departments was assigned to personalities from the working group of the

"ancestral heritage", whose profound and commendable work I have followed with great interest for years." The in-depth tour of the new institute and the state museum convinced all visitors, including the deserving Silesian pioneer of German Bor- historical research, Professor Seger, of the great wealth of Germanic monuments in the Rhineland and the new national spirit in the country where Ernst Moritz Arndt once lived and taught Germanic culture. The screening of the film "The Battle for the Rhine" brought to life the two-thousand-year history of this Germanic river of destiny; a striking testimony to the truth that its loyal sons also live here in the marks of nationality. Pl.

Die Bücherwaage

Werner Müller, Kreis und Kreuz, Untersuchungen zur sakralen Siedlung bei Jtalikern und Germanen. German ancestors erbe, 2nd section Fachwissenschristliche Untersuchungen, vol. 10, Widukind-Verlag, Alexan der Boß, Berlin 1938.

In his excellent study, Or Werner Müller assumes that the Indo-European Jtalians and Germanic tribes were originally related. In the first part of his study, he describes the ancient Roman planned settlement and the art of limitation, whose roots in the cultic have long been recognized. The second part then shows that the cultic planned settlement was also known in ancient Greece, i.e. that here too the settlement was seen as a world in miniature: the east of the house corresponds to the east of the house.
"Just as the house is a small image of the universe, the order of the great world is also reflected in the layout of the entire settlement. From the material he has been collecting for years on the prehistory of the German city, the publisher In the second part of his book, the author presents his findings on the cultic site of the town of Soest in Westphalia, which we know to have been founded by the Greeks. This part of his investigation is likely to attract particular interest *.

There is not enough space to report in detail on the large number of important individual findings to which the author comes in the course of his investigation. There will be an opportunity to refer to one or the other in

"Germania" to come back to. It is a thorough work that is of particular interest today. There is no shortage of studies on settlement forms and urban history; here, however, the foundation of the settlement as a cultic act is shown with the help of comparative Germanic research, the great age of this cultic act and its meaning. This is another example of the important results that comparative Indo-European cultural and religious studies, which have been neglected for so long, can lead to. O. Huth.

"The Sudeten Germans." Its nature and development through the centuries. Festschrift for the 76th anniversary of the Association for the History of the Germans in Bohemia. Edited by Gustav Pirchcm, Wilhelm Weiz säcker, Heinz Zatschek. Published by R. M. Rohrer, Brunn.

In a series of consistently brilliant contributions, the commemorative publication provides a longitudinal section through the history of Sudeten-Germanism from the first Germanic conquest to the present day, paying particular tribute to the great achievements in all areas of morality. L. Franz's contribution on the Celts and Germanic tribes in Bohemia is far-reaching, providing fine observations and fundamental references. The German settlement in the Sudetenland in the light of linguistic folk research is examined with great success by E. Schwarz. E. Gie rach and H. Chsarz subtly demonstrate the great value of German poetry in the Sudetenlands for German poetry as a whole. The rich contribution by G. Jung-Bauer describes in broad strokes the peculiarity of the folklore and the customs and traditions. Special mention should be made of the informative contribution by Josef Pfitzner: "Nationales Erwachen und Reisen der Sudetend mischen". It would be going too far to even briefly mention all the other contributions. All contributions are of extraordinary importance for the study of the radiance of German nationality and German culture. I would just like to mention W. Weizsäcker "Das Recht", which also shows the informative distribution of German medieval town laws in a map.

Gilbert Trathnigg.

F. E. Farwerck, **Lebend Verleben.** Published by "Der Vaderen Erfdeel", Amsterdam, Hoofd- weg 4. 3.90 guilders in cloth.

Lebend Verleben (Living Past) is the first significant publication in the field of allegorical research outside the German Empire. Following on from the research into symbols founded by Hermcm Wirth and so successfully developed in Germany in recent years, Far werck presents here a rich collection of ornaments, pediments and building elements of all kinds, from farmhouses to magnificent Gothic church windows, in which the old symbols are brought to life. The rich wealth of old intellectual property preserved in the Netherlands is astonishing. The author begins with a very appealing introduction to allegorical imagery and describes the The very rich pictorial material is accompanied by explanations which, despite all caution in the interpretation, know how to exploit the symbolic content in a convincing way. This book, which is also beautifully illustrated on the outside, represents a hopeful beginning for Dutch allegorical research. It provides scholars with new and important insights, but also knows how to captivate the reader who approaches things with mind and heart. Hopefully this fine publication will soon be followed by others of the same kind.

Plaßmann.

Leaflet on the shooting of ground age tumors. Published by the Reich and Prussian Ministry of Science, Education and National Education. Words and compilation of the pictures by Dr. Werner Bnttler, Berlin. Design by Johannes Boeh- land, Berlin.

This booklet briefly describes the tasks involved in the care of archaeological monuments and explains their importance, which was particularly great in the Third Reich. Following the question: "How should I behave when an ancient find is made?", the individual types of archaeological monuments are briefly described, with the words supported by excellently selected pictures. This provides a nice overview of the different types of prehistoric and early historical finds and shows what can be gained from the most inconspicuous remains with proper research.

We wish this excellent booklet a wide distribution, but we must emphasize that it should not be an incentive for unauthorized excavations. The beautiful descriptions of how the finds are professionally recovered are not a guiding thread, but only want to point out the meticulous care and scientific accuracy with which the work must be done if the value of the find is not to be destroyed forever.

The soil finds are a sacred heritage that has come down to us. It belongs to the whole people, on whose behalf it must be recovered by experts with all the tools of scientific research, and is never a playground for enthusiasts who dig without adequate training and with inadequate tools just for the sake of their hobby, and in this way all too often destroy irreplaceable values, arbitrarily diminishing the ancestral heritage of the whole people.

Gilbert Trathnigg.

Review

Forschungen und Fortschritte, 14th year, No. 15, May 20, 1938. Ernst Petermann, **Germanic Influences on the East Elbe region in the 6th to 8th century.** After the emigration of the The advancing western Slavic tribes were under strong Germanic influence for a long time. On the basis of the finds, this influence can also be proven in the 6th to 8th centuries. Three areas of influence can be distinguished: a North Germanic, a Gothic-Aepidic and a Frankish-Merovingian. According to the finds, the ban imposed by Charlemagne in 805 on the import of weapons was of limited effect. Charles' ban on the import of weapons had a drastic effect. The result was that the Vikings conquered the eastern market for goods. / **Research and progress,** Volume 14, No. 16, June 1 , 1938. **R. v. Uslar, West Germanic archaeological finds and traditions in the first centuries of our era.** The archaeological finds have now been processed to such an extent that, although they are still incomplete in some respects, they can no longer be overlooked alongside the written sources. On the basis of the findings it is already possible to work out clearly defined cultural provinces, which are tribal. Although not the numerous small, short-lived and small-scale and The numerous small, short-lived and insignificant tribes mentioned in ancient literature cannot be distinguished on the basis of archaeological finds, but those large tribes whose ties to their homeland are persistent and which rested on a cultic-religious foundation can. "After all, there is nothing to suggest that the similarities and changes in form of the archaeological finds as a whole - the situation can of course be different for individual objects - are merely the effects of a style, a fashion trend or the like without any geographical or ethnic connection. The statements of the written sources raise this probability to certainty and fill us with confidence in investigations that can only make use of the finds on the ground. / **Erhard Riemann, The East Prussian farmhouse.** The German settlers in East Prussia adopted the arbors from the Old Prussians, which they added to their house form. They themselves brought two house forms with, the Middle German and the Low German house. Proof is provided "that the roots of East Prussian house building lie in Germanic-German folklore". / **Words and Things.** Neue Folge, Band 1, Heft 1, 1938. F. Alt - heim and E . Trautmann, **Neue Felsbilder aus der Val Camonica. The sun in cult and myth. The** authors first report on the location, date and carvers of the rock paintings. The rock carvings date back to the end of the Middle Ages, but most of them are pre-Roman. Etruscan, Greek **and** Celtic influences can be recognized, but the basic stock is "Malian and shows the strongest similarities with the Scandinavian rock paintings of Bohuslän and ÖstergöL- land. The carvers of these rock paintings belonged to the Camunni tribe, after whom the Val Camonica is named, and they are known as a sub-tribe of the Euganeans. As the authors can show, it is not a preindogerma- It is not a so-called "primitive people", but a tribe of the Jtalians, and indeed the Jtalians of the Faliscan-Latin group. The close relationship between the ancient Italic rock paintings with the Nordic ones makes a direct connection between the two. rock art occurrences seems irrefutable. The result is therefore: "that an early wave of Indo-European immigration from northern and central Europe can be found in the Val Camonica". On the basis of 56 illustrations, which make the authors' new finds from the summer of 1937 known for the first time, the sun images are examined more closely. As on the Swedish rock paintings, there are single sun circles, wheel circles and suns with two or three sticks. Very often the stag appears at the side of the sun sign, furthermore the sun chariot is depicted in the rock paintings of the Val Camonica and a sun house, i.e. a house that belongs to the type of the Nordic megalithic house and must be understood as a temple building. It is particularly noteworthy that the ship types of the Italian rock carvings correspond completely with the Swedish ones. Further details of this unusually important work cannot be discussed here. The synopsis of the Italic and Swedish rock paintings provides an equally important contribution to Germanic and ancient Roman religious history. religious history. / **Klio,** Vol. 31, No. 1 , 1938

Franz Alt heim, **Runes as shield signs.** Until now, little attention has been paid to the fact that various late Roman shield signs belong to Germanic groups and thus preserve Germanic symbols. In addition to a coat of arms with horns, shield signs containing runes are of the greatest importance. The Salti and Vin- dices have the Odal rune in their shields, the Ascarii, i.e . the spearmen, the year rune in the form of two half-arches placed against each other. On a shield of the Cornuti there is a double animal and in the middle a circle in which two semicircles are placed one inside the other, i.e. the Jng rune. Until now, the round shape of the Jng- rune was considered more ancient, but now it seems that the shape of the two overlapping semicircles was also common, at least from ancient times. / **Volk und Heimat,** 14. Jahrgang, Heft 5, Mai 1938.

Hans Moser, **Neue Quellenforschungen zur Volkskunde.** The evaluation of archival sources for folklore has long been neglected. Moser, who has been working with great success in this field for years, shares his experiences and emphasizes the importance of archival sources, which complement the other literary sources in the most valuable way. New archive extracts by the author will be included in the next issues. / **Volk und Scholle,** 16th year, issue 5,May 1938.

Heinrich Geißler, **Thunderstones and popular belief.** Thunderbolts, which are still used today in some areas, such as the Odenwald and Ried, in the same way as centuries ago (to ward off lightning and as amulets), can be traced back to the 9th century on the basis of excavations. "Among the remains of a house, Gropengießer also found a small pointed naked stone quarry amidst the weights, iron bowls, knives, bronze hairpins and other objects from the Carolingian period, which to him - in this environment - is proof of the great age of the belief in the lightning-defending power of thunderbolts. Elsewhere, too, thunderbolts have been found together with other grave goods up to the Frankish period. This is a time when the stones were hardly ever used as weapons or tools." /

Friedrich Mössinger, **Egg crowns and egg chains. Egg** crowns can be found at Pentecost in many places in the Rhineland and also in Westphalia. They are also found as St. John's crowns and on fairground trees. The egg wreaths and festive crowns are seen as symbols of blessing and fertility. / **Zeit schrift für Deutsche Bildung,** Volume 14, Issue 4, April 1938.

Gustav Hagemann, **On the life form of the German folk tale.** After the author has reported on the more recent works on the folk tale, in which he believes the consideration of the classification of the individual tale in the narrative process of the village community is all too much neglected, he gives the description of a storytelling evening in the Weichfeld village of Pieckel. On the basis of this valuable and revealing account, he shows that folk storytelling is based on a popular belief and a deep experience of the homeland. People do not tell each other stories to entertain themselves with fantasies, but to assure themselves of a common religious experience in a close community circle, which is "religious in the sense of popular religiosity". / **Fränkische Heimat,** 17th year, April issue 1938.

Wilhelm Niederlöhner, **The Collecting German Tales and the Research Center for Folk Tales, Fairy Tales and Legends.** The central archive of German folk tales in Berlin, which has existed for over two years, was transferred from its previous custodian, the German Research Foundation, to the research community "Das Ahnenerbe e. V." and is now known as the "Forschungsstätte für Bolkserzählung, Märchen- und Sagenkunde im Ahnenerbe e. V.". Niederlöhner reports on the work to date and the tasks of the research center. He then gives guidelines for the collection of folk tales. Particular emphasis is placed on literal reproduction in the oral form. The remarks on the folk storytelling communities are very communities of storytellers and the position of the creative storyteller in the community. Dr. Otto Huth.

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Germanien

Monatshefte für Germanenkunde
zur Erkenntnis deutſchen Weſens

1938 Auguſt Heft 8

Lur realization of the German essence:

The worship of sacred fire among Germanic and Dndo-Germanic peoples

"I am in a German house, I am in a sanctuary," Ernst Moritz Arndt once said. Nowhere can the original sanctity of the home be experienced more strongly than in the old Low German farmhouse, in the middle of which burns the sacred hearth fire. The hearth fire is the real sanctuary of the house. 8In Old Norse the word ^rsun means both hearth and mtar. 8In the hearth fire the ancestral souls were known to be present and they were placed in the fire at the beginning of the meal. Careful attention was paid to the fire. It was not allowed to go out, but was kept burning constantly. The eternal hearth fire was the symbol of the eternity of the clan; it was so closely connected with the life of the clan that its extinction was seen not only as a bad omen, but as a direct threat to the life of the clan. In turn, it was most closely symbolically linked to the life of the head of the household, who, as the representative of the divine ancestor, was the responsible head of the clan in Germanic and Indo-Germanic antiquity. When the head of the household died, the hearth fire was extinguished and only relit when the heir took over the property. It has long been known to researchers that this profound and ancient cult of the eternal hearth fire is common Indo-European. We can find consistent evidence of it among the most diverse Indo-European peoples and this hearth-fire cult is therefore rightly considered to be primeval Indo-European. That it was also Germanic is therefore not to be doubted, for the attempts to ascribe to the Germanic peoples any special position within Indo-Europeanism in the sense that they were not genuine Indo-Germanic peoples are to be regarded as misguided. If such a special position is also to be seen in the fact that the Germanic tribes did not know the characteristic Indo-Germanic hearth-fire cult because it has not been clearly handed down from Germanic times, then such a conclusion must also be described as thoroughly mistaken. The old Indo-Germanic hearth-fire cult is well preserved in the later folk tradition of all Germanic countries. This is all the more a sure indication of a once distinct Germanic hearth-fire cult, as the Christian spirit was by no means more favorable to the continued existence of this pagan cult than, for example, to the preservation of the old bamboo cult or the worship of the house serpent.

Just a few decades ago, Westphalian farmers still called the hearth fire sacred. Who could fail to recognize the religious sentiment in the following story by Rosegger: "The hearth is the heart of the home. My grandmother looked into the flame of the hearth from day to day for seventy years and in her last hour before she closed her eyes as a very old woman, the reflection still glowed in it: 'Take care that the fire does not go out - that was her last word." In her stories, Selma Lagerlöf has described the sacredness of the hearth fire and its power over people's souls in an unsurpassable way*. Selma Lagerlöf's stories are based as much on her own thorough knowledge of Swedish folk life (especially Wärmland) as Rosegger's knowledge of his native Styria. From the Nordic countries to Körnten we find the same customs linked to the hearth fire and can therefore infer from the later folk tradition that it was a Germanic cult.

Paganism does not know eternity in the sense of infinite duration, but only in the sense of eternal renewal. This becomes particularly clear when you look at the fire renewal customs. The sacred fire, which was already called "eternal fire" in ancient times, is extinguished once a year and originally, as can be seen, at the winter solstice and ceremonially rekindled. The Yule log custom still refers to this annual renewal of the hearth. A large rootstock of an oak or beech or another tree is brought to the hearth at Christmas time, where it is only pushed closer into the fire on special occasions and is, as it were, the visible image of the annual duration of the hearth fire. It is only on the next Christmas Eve that the last charred remains of this tree are taken away and, after the ashes have been taken to the field, the new log can be ceremoniously introduced into the house. This custom is attested in Sweden and England as well as in Germany and can therefore be regarded as a common manic custom. It migrated from the Germanic countries to the Baltic and Slavic tribes as well as to the Celtic tribes. Even if the more precise descriptions of this custom that have only survived from later times no longer tell of the extinguishing and relighting of the hearth fire in connection with the introduction of the Yule log, it does not in itself allow for any other interpretation than the one given above, which, incidentally, is supported by some details that cannot be discussed here.

The eternal hearth fire was therefore extinguished and rekindled in midwinter. This rekindling of the eternal fire was a cult affair. The timing alone leaves no doubt about this, as the old winter solstice-New Year festival, which lasted several days, fell in midwinter. The link between this ritual act and the solstice also indicates that the eternal hearth fire was symbolically linked to the sacred fire of the sun. We can assume that the myth told of the death and rebirth of the sun in midwinter? The question arises as to whether we can make out anything about how the new fire was created in midwinter. The folk customs of the Germanic circle as well as the cult traditions of the other Jndo-Germanic peoples leave no doubt that the new fire had to be produced with the wood lighter. The German folk tradition of the last century even allows - if not everything is deceptive - to say more about the way this new fire was produced at the Germanic winter solstice festival. I am thinking of the tradition of the emergency fire which, according to reports from various German regions, had to be produced by two brothers or twins? In the emergency fire we see nothing other than the winter solstice renewal repeated on a special occasion. In some areas it was subsequently set at a specific time of year, namely the summer solstice; in general, however, it was only organized for a special reason - usually on the occasion of a cattle plague. Among the peculiarities

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* See e.g. e.g. Selma Lagerlöf, The General's Ring, 1925, p. 77 ff.

2 Leopold von Schroeder, Arische Religion II, 1916, p. 81 ff. and p. 573 ff. has already pointed out the close connection between sun and fire worship among the Bndogermanic peoples; cf. Berf., "Janus" 1932, p. 70 ff.

? Verf., Sonnenwendfest und Zwillingskult, Germanien, 1933, Heft 6 u. 7.

One of the rules of the bonfire was that it could only be lit if every fire and light in the entire village had been extinguished beforehand. Every household had to donate wood for the pyre, which was piled up near the village, usually in a hollow. The new fire, which was used to light the pyre, was created with the old-fashioned wood lighter, by whirling a stake in the hub of a wagon wheel or by twisting a stick between two oak stakes driven into the ground. Once it had burned down, the cattle were driven through it to cure them of the plague. Later, everyone took a burning log from the fire and used it to relight the hearth.

This emergency fire custom therefore indicates that the sacred hearth fire, which was extinguished in midwinter and set alight again with a new fire, must have been created by rubbing wood. It also gives us a clue that the emergency fire must have been made by twins. If this form of custom is really old, there must be evidence for it in the ancient Germanic tradition itself. In a depiction of the Bronze Age tomb of Kivik, it was believed that the drilling of the new fire by the twins could be recognized. Furthermore, the names of Germanic kings have certainly been rightly interpreted from this cult custom. There is frequent evidence of brother or twin kingship among Germanic tribes, and these fraternal kings sometimes bear names that mean wood and stake or something similar. In fact, it can be assumed that the sacred fire that was ceremonially produced at the cult festival, if it had to be prepared by twins, was prepared by twins of royal blood who also had priestly functions.

The highly ancient use of emergency fires can also give us valuable pointers in other respects. First of all, the pyre, to which every household had to supply wood, was lit with the new fire. This burning pyre is therefore a communal fire for the whole village. When this fire is then brought into the individual houses, it is transformed back into the symbolic clan fire on the hearth of the farmhouse, so to speak, but it draws its special power and sacredness from the fact that it is also the fire of a wider community. The custom has been handed down to us from Iran of taking the hearth fire to a village or clan fire - a fire of a higher order - after certain times, uniting it with the village or clan fire and then rekindling one's own hearth with a fire from this village or clan fire. The question arises as to whether the Germanic tribes also once knew of communal fires for the whole village and beyond that for a whole district and tribe. We find evidence of eternal tribal or state fires among many Indo-European peoples. Although they are not attested for the Germanic peoples, it can be assumed that they too once knew these eternal tribal fires.

From the pagan symbol to the saint's altar "SchKP

By Alfred Psaff, Soll"

Otto Huth

And once again, the works of Herman Wirth are chosen as the starting point for a brief consideration. His "Heilige Urschrift der Menschheit" and his "Ausgang der Menschheit" both culminate in the mysterious myth of the winter solstice. It is not appropriate to use his own words here, only the meaning of his words should be briefly considered. Winter solstice time is that shorter or longer period of time in which, in the far north, our primeval homeland, all life on this earth goes to rest in silence, that time in which the sun's course in the sky dwindles in order to merge in the smallest
to open the "primal" arch. For then, when the sun's strength fails and only its dammer glow wanders around the sky, extinguishing and yet flaring up again every day in the golden dawn, giving the grieving nature the hope of a new dawn.

heralding new life in the future. It is that unfathomable "primeval", that "night of consecration" in which all life finally flows into destiny, that "mother's night" which receives us all and also the "Son of God" when his cycle is complete, in which the transformation, the great mystery, takes place, out of which the Son of God, the leaving "mother earth", is born to new life as the "light of the land". And there, where he enters the Ur, and there, where he leaves the Ur, the footprints that remain as a symbol announce the "new walk of God".

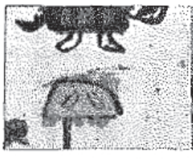
Is Herman Wirth really the first to give space to such thoughts? Do these words not rather remind us of the mystery that Goethe's genius beheld and conveyed to us in his Faust, when he shows his hero the path that is eternally closed to us in life, the "path into the untrodden, the untraversable", the path to the "mothers"? And when he then returns from the mothers from the primordial, he too has changed, and as if in a dream it passes by his soul:

"Your head is surrounded
by images of life, lively, without life.
What once was, in all its splendor and glow,
It stirs there; for it wants to be eternal.
And you distribute it, almighty powers,
To the tent of the day, To the vault of the nights."

Here, too, all life returns to the mothers from whom it originated, here, too, it stirs, "for it wants to be eternal"; and here, too, it changes and rises to a new course of life in the womb of the mothers.

But how did the Christian church come to terms with this pagan world of ideas, how was it able to merge the light faith of our ancestors, which lives on in ancient cult symbolism, with its own world view without breaking with its own nature? Here, too, the old farmers' calendars provide us with valuable points of reference. There can be no doubt that we have to look for the pagan return of all extinguishing life to the "primordial" in the time of year that ushers in the winter solstice, i.e. in the Christian Advent season. The reawakening of the Son of God to "new walking", to a new cycle and new life was materialized by the Church in the bodily ascension of its Son of God.

To begin with, on the day of Ascension we find depictions in the peasant calendars such as Fig. 30 in 1542^, Fig. 31 in 15444, Fig. 32 in 1567^, Fig. 33 in 1567", Fig. 34 in 1567
Fig. 35 in 1586", Fig. 36 in 1618" and Fig. 37 in 1867".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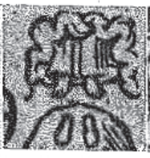
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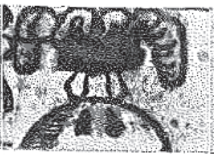
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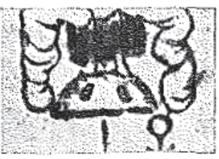
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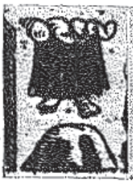
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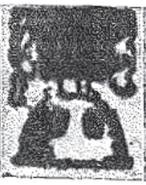
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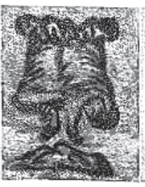
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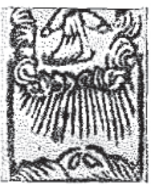
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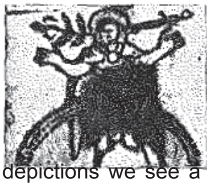
In all available depictions, from the oldest to the most recent, we always see the figure of the "Son of God" hovering half in the clouds above the "Ur" throughout the four centuries, leaving the symbol of his "new walking" in the footprints on the Ur. Thus the ancient symbolism would not only have survived two millennia of pagan times, but also one and a half millennia of Christian rule unchanged, without all the changes of the times being able to erase it.

The farmers' calendars also offer us some remarkable depictions for the Advent season, even if the first Advent is usually not emphasized at all. The depictions of the first Advent in the calendars of 1567Z Fig. 38; 1567^, Fig. 39; 1567", Fig. 40 and 1596^, Fig. 41 are very similar.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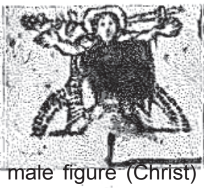
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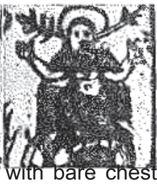
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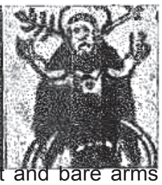
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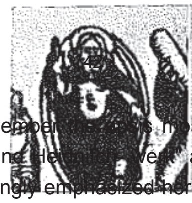
In all four depictions we see a male figure (Christ) with bare chest and bare arms sitting on the primordial arch, his arms stretched out to the sides, similar to St. Francis in the oldest paintings (fig. 42). Whether the Ur in the Christian sense is to be understood as a rainbow or as a globe is not easy to decide from the pictures. The sword and tree of life are crossed behind the figure's head, which according to Herman Wirth could symbolize the "Die and Become" that is fulfilled in the "Ur".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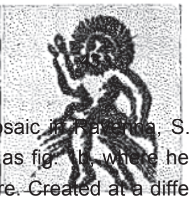
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In this context, we must remember the apsis mosaic in Ravenna, S. Vitale, which Josef Strzygowski reproduces in his " Morgenrot und Heidentum werk" as fig. 4b, where he speaks of "the colorful clouds of dawn", which are also very strikingly emphasized here. Created at a different time, in a different place and from a different impulse, our fig. 38 in particular shows so much inner affinity with this work of art that a similar inner feeling on the part of the two creators can be assumed all the more readily, as the high time of the great dawn (in Strzygowski's sense) was also to be captured in the unpretentious calendar drawing.

For the sake of completeness, the two other farmers' calendars in which the first Advent is emphasized by a picture insert should also be mentioned. These are the calendars from 1567 Fig. 42 and 1867^ Fig. 43.

These two Advent paintings show deviating depictions which, apart from the aureole in fig. 43 and the still bare breast in ALS. 42, especially because in them the characteristic features, namely the sword and the tree of life, have disappeared again.

Now Oskar von Zaborsky has published on page 307 of his " Urväter-Erbe in Deutscher Volkskunst" published parts of a recent farmers' calendar and wrote about it:

> "On the first Advent, two swords aim at the eyes of a child whose head is surrounded by sunshine."

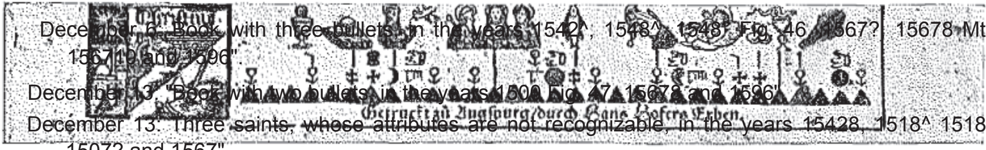
After various intermediate solutions, as we have seen in Fig. 42 and Fig. 43, a final solution has finally been found: the tree of life has disappeared and been replaced by a second sword, and both swords are aimed at the eyes of a "child", which seems to provide an excellent basis for a suitable legendary poem.

Finally, there is a tapestry in the Germanic Museum in Nuremberg, which is described as the "Last Judgement". Here, too, we see Christ sitting on the globe (the Ur), above him angels or the blessed with the various instruments of torture, below them the damned. The sword and tree of life are also depicted here, but they do not cross behind the head and they are not aimed at the eyes, but end in the corners of the mouth of the Christ figure, who is adorned with a full beard.

All of these images, be it this mosaic or this tapestry, be it a calendar that is now centuries old or one from more recent times, are born of the same spirit, and in their own way they are mediators of ancient pagan cultural heritage, albeit ultimately clothed in Christian ecclesiastical garb. The different artists may also have had completely different motifs in mind, as the tapestry does indeed depict the Last Judgement, but the calendars can hardly have placed the Last Judgement at a time four weeks before the appearance of the Judge. They therefore probably owe their origin to a different idea.

Finally, we would like to point out the fact, which is perhaps difficult to explain at first, that the same or only slightly different images often appear in the farmers' calendars on three different days of the month of December. Fig. 44 shows the month of December in the year 1567, in which each day is marked by a small triangle at the bottom of the picture.

If we count the days in this picture, we find a book with three balls on it on December 6. The same three balls, but without the book, can be found on December 26. In other calendars, the book also appears on December 13, usually with two balls. Overall, these three days are represented as follows in the calendars examined:


Getruckt zu Augspurg durch Hans Hofers Erben.

December 6: Book with three bullets, in the years 1542^, 1548^, 1548^ Fig. 46, 1567?, 15678 Mtz 156710 and 1596".

December 13: "Book with two bullets, in the years 1500 Fig. 47, 15678 and 1596".

December 13: Three saints, whose attributes are not recognizable, in the years 15428, 1518^ 1518^ 1507? and 1567".

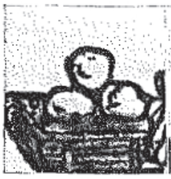
44

. 46,

2

December 26: Three bullets, in the years 1542 3, 1548^, 1548^, 1567? and 1567^.
December 26: Book with three bullets, in the years 1567^ and 1596^.
December 26: Saint with palm branch and with cloth in which seven balls are lying, in 1867^ Fig. 48.

The strange agreement in the attributes or symbols, despite the different days to which they belong, finds its simple and natural explanation in the explanations which Otto Huth gives in his "Der Lichterbaum, Germanischer Mythos und Deutscher Volksbrauch" about the midwinter period. He says there on page 13: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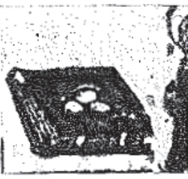
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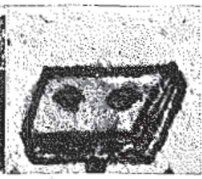
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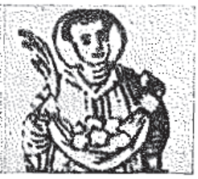
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> "When examining the customs of the midwinter period, it must always be borne in mind that the Germanic winter solstice customs were fixed on different days and moved back and forth between them. Only in more recent times have they gathered again around Christmas, whereas previously St. Nicholas Day and St. Lucy's Day played a greater role at times."

However, December 6 is St. Nicholas' Day, December 13 is St. Lucy's Day and December 26, i.e. Christmas, St. Stephen's Day. So all three are the days of "Germanic winter solstice customs", and they all show the same symbol in the farmers' calendars at the same time: a book with (three) balls.

It is interesting to see how the monastic calendar makers dealt with these unchanging symbols on different days - as they wanted to retain the symbols but continue to use them as attributes of saints, with a view to ancient folk customs, they felt compelled to compose three different legends of saints for the same symbol. The relevant literature generally agrees on how they accomplished this task. Karl Künstle, for example, says in his " Iconography of the Saints" about St. Nicholas:

> "He is usually depicted as a bishop in western pontifical garb with three golden balls on a book in his delicate hand or with three children in a runner at his feet. The first attribute goes back to the story that Nicholas procured a noble but impoverished man the bridal trousseau of his three daughters by throwing money through his window at night in order to remain unrecognized."

If it is not easy to understand why this secret donation of money should be represented by three golden spheres, this legend does not explain the significance of the recurring book. - With regard to St. Lucia, the same author says

> "Lucia is depicted with a sword and a wound on her neck; also with two eyes on a bowl or with a palm tree and an oil lamp in her hand. To give her 'eyes' as an attribute is prompted by her name (Lucia - the shining one, the bearer of light, patron saint of the light of the eyes). From the attribute of the eyes

> In the 14th century, the legend grew that Lucia had torn out her eyes for the reason given. However, the fact that the eyes on the bowl in her hand were not originally thought to be her own eyes is shown by the fact that in the oldest picture with this attribute, a painting by Angeletto da Gubio, Lucia is holding a bowl with six eyes in her right hand and another eye in her left."

Here, too, the depiction of the attribute and the legend do not harmonize well. The balls are the same as on the other two days and bear no resemblance to the eyes being torn out; the book is exactly the same as on December 6, as a comparison of figs. 45, 46 and 47 shows, and can hardly be confused with a bowl. - Finally, we read about St. Stephen, who is said to have been stoned to death, Lei Karl Künstle:

> "His special attribute is the stones he carries in his hands; sometimes he carries the stones on the beech in his hand or they lie on the ground next to him."

Apart from the fact that here, too, the balls are exactly the same as on December 6, as Fig. 44 teaches us, it is impossible to understand why the saint should be carrying the Marter stones from a book.

In this particularly difficult case, however, the poetry of legends did not do justice to its task, despite all the imagination that led to golden balls, torn out eyes and marble stones.

If we look back again, the depictions of the old farmers' calendars, which often seem childish at first glance, offer a wealth of stimulating ideas on closer inspection. Again and again, a special breeze blows over to us from days long past and brings us news of a world of belief and imagination to which we certainly don't want to return, but which still allows our German soul to resonate in harmonious unison today. And when we immerse ourselves in these often naïve milders, we soon feel how a deepest core of our own being shimmers out of each one and reminds us to redeem it from the foreign darkness that overshadows and threatens to suffocate it.

List of farmers' calendars used

In the following: M. - Munich State Library; N. - Nuremberg Germanic Museum. The illustrations are original photographs without any touching up or tracing. Increased beauty was deliberately dispensed with in favor of perfect natural fidelity. The photographs and enlargements were made: In the Munich State Library by the Photographische Kunstanstalt Arthur Schneider, Munich, Dachauer Straße 28; in the Germanisches Museum Nuremberg by the Photographische Kunstanstalt Christof Müller, Nuremberg, Frcmentormauer 42.

A total of 16 farmers' calendars were used, whereby the years 1548 and 1567 are represented by two and four different calendars respectively. For the calendars from 1500, 1586, 1596 and 1631, the year is not clearly stated, which is indicated in the following list by an added (?), but no longer noted in the text. Each calendar was provided with an index, which is repeated in the text at each mention of the calendar. This means that one and the same year can appear with different indices. In the following index, as far as known, the library signature is included in each case.

i 1398 N.
- 1500 (?) M. Xyl. 42a.
3 1542 M. Einbl.-Kal. 1542.
1544 M. Einbl.-Kal. 1544b.
° 1548 M. Xyl. 42b. o
1548 M. Xyl. 42a.
i 1567 M. Einbl.-Kal. 1567 n. s
1567 M. Einbl.-Kal. 1567a.

v 1567 M. Einbl.-Kal. 1567p and 1567q.
i" 1567 N. and M. Einbl.-Kal. 1567m.
n 1586 (?) M. Xt.
12 1596 (?) M. Xs.
1598 N.
1618 M. Einbl.-Kal. 1618.
1631 (?) M. Xra.
i" 1867 M. Einbl.-Kal. 1867. >

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14
15

Monuments of Lombard art in Lom

By GmerLch Schnffran/ Vienna

Anyone who wanders through those few Roman churches from the early Middle Ages that were not altered in the Baroque period and pays particular attention to the artistic monuments from the period before the year 1000 that are preserved in the vestibules, sacristies and attics will notice an astonishingly large number of relief panels, arches and the like, all of which more or less clearly bear the stylistic hallmarks of Lombard decorative art. And the critical observer will ask: Lombard art in Rome, in a city that was never occupied by the Lombards? He will ask this legitimate question with even greater astonishment when some of these monuments show Germanic symbols and characteristics in an even stronger way than is the case in northern Italy, which was under Lombard rule for two centuries.

In terms of style, those monuments of which the most important and at the same time unknown are These pieces will now be briefly described so that German art lovers can learn about them, in many cases for the first time, in an impeccably Lombard manner. But how they came to Rome, or why they were worked in Rome, cannot yet be said with sufficient historical certainty; this must be replaced by conjecture, even if some pieces, thanks to their inscriptions, allow a fairly certain dating.

The Lombards appeared to the Romans to be their most formidable enemy, at least this idea was nourished by the Curia, whose worldly possessions were under threat, and as long as the Lombards attacked the walls of Rome or attempted to damage the city in any way, there was of course no question of Lombard art penetrating Rome - but after the fall of Pavia, the Lombard capital, in 774, things changed. Many Lombard nobles and families arrived in Rome from Pavia and Spoleto and formed their own Lombard quarter there. They and wandering Lombard artists now brought to Rome knowledge of Lombard art, which was so unique and highly developed and, as is easy to understand from a human point of view, this art became "very fashionable" after the year 800 until around the year 1000.

Alle Abbildungen nach Aufnahmen des Verfaſſers

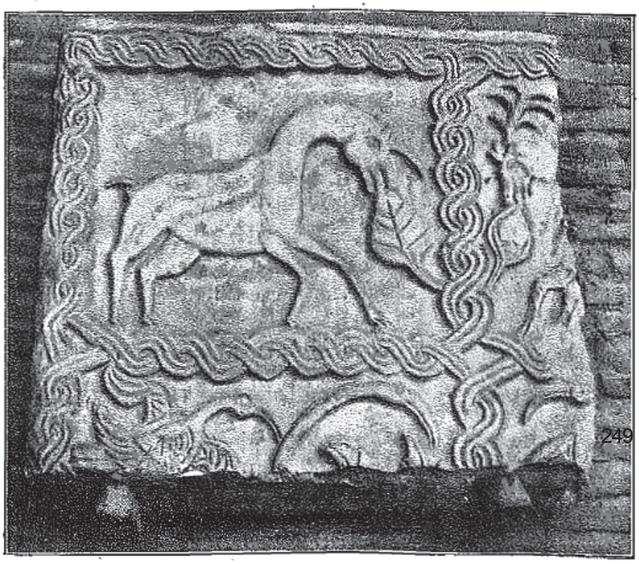


Fig. 1 Rome, S. Saba, vestibule

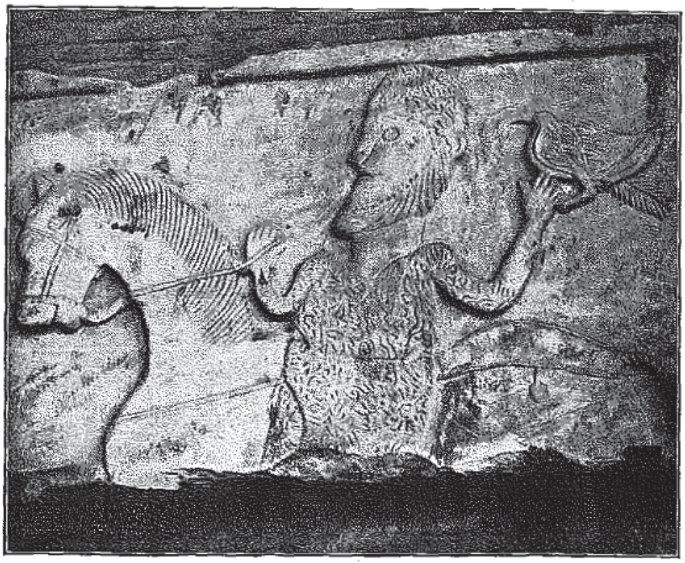
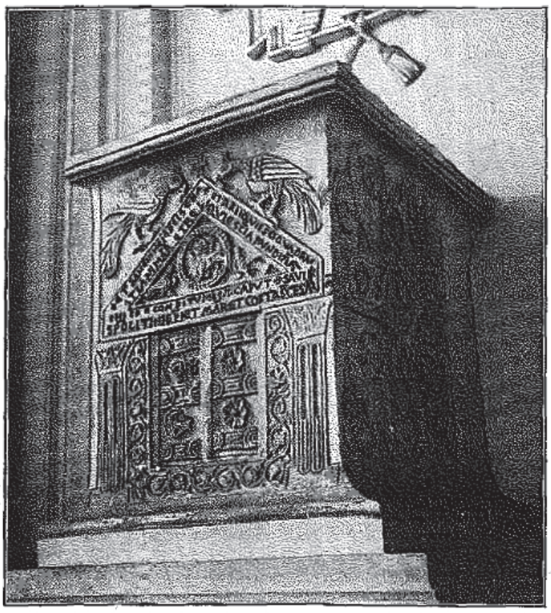


Fig. 2 Rome, S. Saba, vestibule

The monuments - to name just a few examples - in the churches of Santa Sabina, S. Giovanni in Laterano (cloister and museum), Santa Saba, S. Maria in Cosmedin, S. Maria in Trastevere, S. Maria in aventino (also known as "del priorato") and in a very young, small museum in the middle of the Forum romanum, are not only a wealth of beautiful Lombard monuments, but also, particularly surprisingly in Rome, in many cases northern art of the purest kind. It is impossible to confuse them with Byzantine art once you are familiar with Lombard art; at most they have a few details in common, but the whole, the technique and the ideological content, are just as long "bardic here as in the many reliefs from Northern Italy, Dalmatia, Carinthia and South Tyrol. In Rome, too, these are primarily flat relief panels, which were once used to decorate altar cabinets, altar tables, amboni (pulpits) and ciborium altars, as is typical of Lombard churches, inspired by Asia Minor. Leaving aside the many churches that once surrounded the Forum romanum like a wreath and whose Lombard furnishings fill the small museum mentioned above, at least fourteen churches were decorated in the Lombard style in the 9th and 10th centuries. For the sake of accuracy, however, it must be noted that this fashionable Lombard-Roman art was also vigorously imitated by Byzantine hands (from this one can see particularly clearly that it was fashionable!), and Santa Sabina on the Aventine, the church in which this type of furnishing was most completely reinstated, shows little that is Germanic in it. Alongside the impetuous, urgent northern style, the panels of the choir screen of Santa Sabina look like "cultivated death" (Picton).

Apart from the Museo laterano and the small lapidarium on the Forum romanum, perfect Lombard relief panels can be found in Rome, especially in the churches:
S. Apostoli, S. Giorgio in Velabro, S. Giovanni in porta latina, S. Quattro coronati,
S. Saba, S . Maria in Araeeli, S . Maria in Cosmedin, S . Maria in Trastevere,
S. Marco, S. Agata de'goti, S. Maria antiqua and S. Maria aventino (in priorato); Lombard art imitated by Byzantines or Romans in the Byzantine taste includes above all Santa Sabina, S. Agnese outside the walls, S. Ele mente, S. Prässede and S. Lorenzo in lucina. Late pieces can be found, among others

Fig. 3 Rome, Sta. Maria m priorato; Retiquiar, north face



especially in S. Lorenzo outside the walls. The stock of such monuments in Rome is by no means exhausted, although it appears to have been augmented by at least a few very important works.

At the top of the list of Lombard relief panels in Rome are those in S. Saba; today they can be found in the pretty vestibule of the little-known church. One relief (fig. 1) shows the upper left part of what was once a multi-part panel; framed by a three-striped braided band, a flat stag (?), as if punched out, stands and feeds on a strictly formed leaf. Only plant remains and a heraldic (!) looking pelican (?) are preserved in the other fields. The theme is the familiar early Christian one, and in form and technique this Roman relief is very similar to those on the church in Cisano (southern Lake Garda).

The fragment on the other panel is far more significant. A bear-headed, helmetless horseman (fig. 2) holds the reins in his right hand and a bird, quite clearly characterized as a dove, in his left. Alongside the certainly later Rambona diptych in Rome (Vatican collections), this relief is, in terms of technique alone, the most Germa nic that the whole of Rome possesses, indeed one of the most Nordic in all of Italy. Again, the relief is flat, wood-like; in the spirit of the beautiful contrasting effects on the dykes from the Osebergschiff, a favorable effect is also given here by richly decorated and adjoining smooth surfaces. The ornamentation, which differs completely from the Byzantine style, is achieved either by means of strict parallel stripes or by roughening the surface in the manner of dots. Furthermore, the dove's suggestive attempt at corporeality is again rendered without object by a "flowing" ornament that remains entirely within the surface. In terms of form, one is reminded here of Nordic equestrian depictions, e.g. the Hornhausen rider from the 7th-8th century. But in terms of content, too, we are led to Nordic examples. For the rider with the bird on his hand is not found in the early Christian typology. Furthermore, since there is no question of a genre or portrait-like depiction here, this plate can only have a symbolic meaning, and this is of Nordic origin. The rider is Wodan. But his concept no longer clearly adheres to the spirit of this

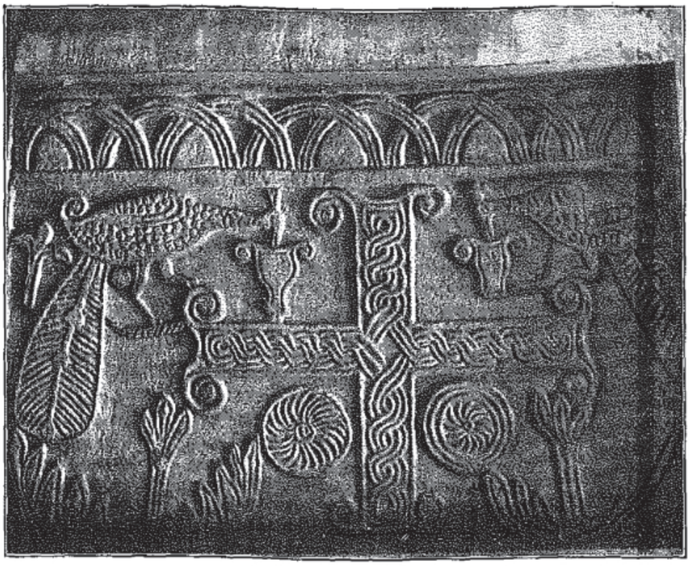
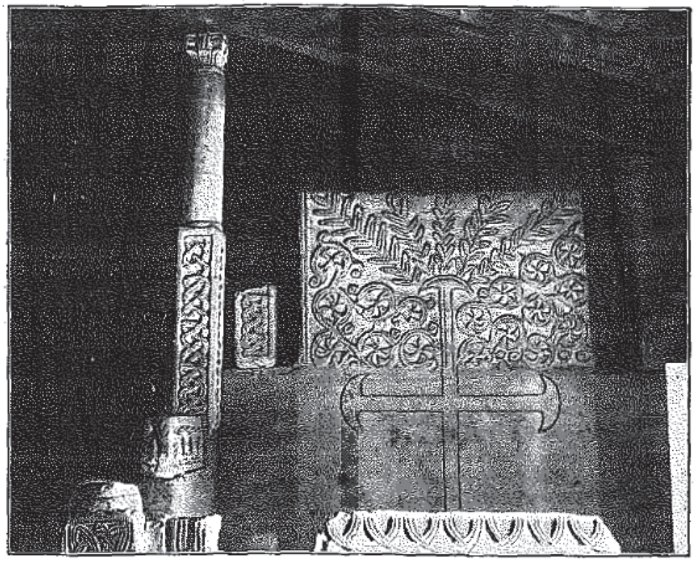


Fig. 4 Rome, Sta. Maria in Cosmedin, concealed choir screen, left.

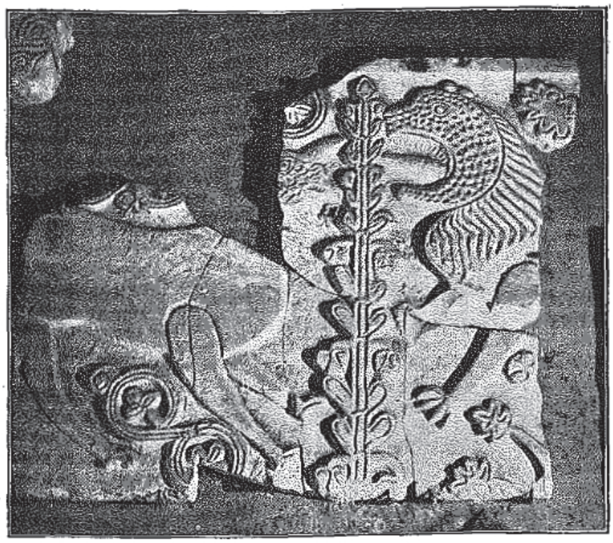
Fig. 5 Rome, Sta. Maria in Cosmedin, vestibule, 1st floor.



Lombard stonemason (who wanted to show a "hunter" here), because otherwise he would have better characterized the bird as a raven, the god's favourite animal. However, the fact that such "pagan" remnants of imagination were still alive in central Italy at the time is proven by the cult of the sacred serpent that can still be traced in the Longobard duchy of Beneveut around 750. If this assumption is correct, then this plate from the Roman
S. Saba is the only surviving depiction of a vodan in the whole of Italy. In terms of figures, it is comparable to the relief of Duke Hilderich Dagileopa in Ferentillo and the hunting scene from Civitä castellana.

On the left wall of the church of Santa Maria aventino (or del priorato), which is almost inaccessible inside, there is a limestone reliquary about 1 m high (Fig. 3). The hand that created this piece, which is also little known, was familiar with Byzantine

Fig. 6 Slab on the 1st floor of the vestibule of Sta. Maria in Cosmedin, Rome.



art, but it is not Byzantine, for such an art would never have developed in this way.

"barbarian" figures and heads, as they appear here on the two decorated sides. Seen from a southern point of view, the almost random composition of the front surface also seems less fortunate, unless there is a later composition there. Despite all the similarities with northern Italian art, the braided band is conspicuously absent here. However, since the Rambonadipthchon (c. 950) is also without a braided band and must nevertheless be described as a late Langobardic work, the reliquary in Santa Maria aventino also belongs to the same group of late Langobardic monuments from central Italy, which is also indicated by its written character. For friends of early medieval texts, the inscription is reproduced here in the correct order and with the most important abbreviations resolved: lckic reconckünm est snncti suvmi spolltmensl episoopi et wart, et eostn sanctne sor lü) tvl (ütt) et snngamem sancti sebostmw umrt. et religuie smieti obuncli msrt. et relrguie sancti gu^ckrae (i) .

The nests of the Lombard furnishings of Santa Maria in Cosmedin are extremely beautiful and significant. A wooden bench on the inside of the altar screen conceals the beautiful panel shown in Figure 4. Similar works are known from all over Lombard Italy, and although peacocks and vases are taken from Byzantine art, no one will doubt the Nordic originality of these (and similar) works.

The first floor of the vestibule of the beautiful church of S. Maria in Cosmedin is then a delicious lapidarium for Longobard and Longobardizing art of the 9th century. Some panels show an almost dreary, boring formal smoothness (fig. 5): It find Byzantines trying to imitate Lombard art. Other pieces, such as

z. For example, the bases of the columns filled with good three-striped wickerwork, of a small ciborium altar (fig. 5) that has unfortunately been dismantled, and many other things are again far more genuinely Lombard; and in the darkness of this junk room is hidden the panel that figure 6 shows for the first time, a relief that, if it were still possible, would appear almost more Nordic than the horseman from S. Saba. In the center a tree of life with stern leaves enlivened by inner parallels. From the right a beast approaches with open mouth and eats the tree of life, from the left another one comes with the same intention.

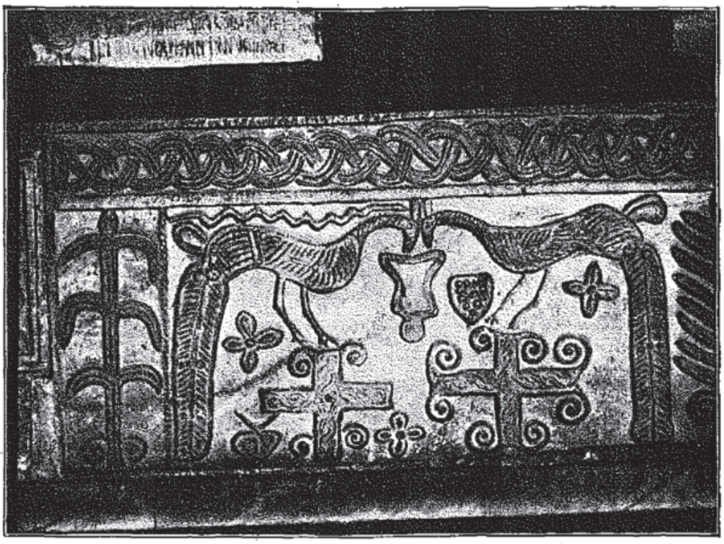
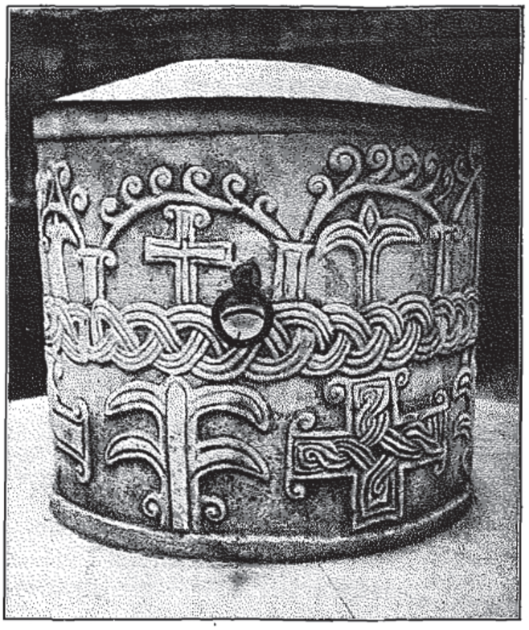


Fig. 7 Rome, Sta.
Maria m Trastevere.

AbL. 8th Rome, fountain in the cloister of
S. Giovanni in Laterans.



It is a quadruped, but the important parts, such as the head, are completely destroyed. The animal on the right is a late reminder of the Fenris wolf, which here wants to eat the tree of life instead of the sun; the other animal, on the other hand, is no longer interpretable due to its poor preservation.

The technique here is splendid Nordgut, especially the head and mane of the animal on the right. Compare this with the two bird heads from Oberflacht in the Eifel (illustrated in Wolfgang Schultz, Altgermanische Kultur in Wort und Bild, on plate 54) to notice the extensive similarity. However, the clear geometry of the German example is achieved here by roughening the surface with an instrument similar to a punch.

The notch-like effect, however, remains the same. The drawing of the thighs is also highly interesting; it is not only reminiscent of rare Germanic examples, but much more of more common Indo-European examples, which explains the "Mesopotamian" character of these body parts. In any case, this panel is also completely unique among the other Roman art of the early Middle Ages and shows the extent to which this Lombard art, as a foreign species not assimilated by the rest of Roman art, had only a Nordic ephemerality.

Figure 7 shows an example from the rich collection of similar works in the vestibules of St. Mary in Trastevere, Figure 8 then shows a beautiful, well-known and sufficiently typical Lombard fountain in the cloister of S. GiovanniinLaterano. The remains of slabs walled into the north wall of this cloister, then those in the Lateran Museum and the many fragments that were only found last autumn during canalization work in front of the west front of Rome's main church, prove with rare clarity that this church also had an interior with altar screens, ambonies and a ciborium altar in the then modern "Lombard style" in the 9th century. This is strange enough, because S. Giovanni in Laterano was one of the great main churches of papal Rome and therefore, one would think, the least suitable to house the art of the hated, albeit already neutralized, Lombards.

The Swedish stone crosses

From William Anderson, Lund

Not many of the old stone crosses, the often forgotten monuments that are spread from the Caucasus to the west coast of Ireland, from Norway and Sweden to the Alps and southwest ~~across Brittany to Spain, have survived in Scandinavia. In Denmark, hardly more than a few~~ have survived to the present day; in Norway, on the other hand, we find the crosses - probably fifty * - mainly along the west coast; in Sweden, too, only a few twenty have survived, mainly on the limestone-rich Baltic islands of Oland^ and Gotland^. There is no doubt that the stone crosses on the island of Oland used to be very numerous - limestone has been shipped from here to all shores of the Baltic Sea since the early Middle Ages, and many wayside crosses in northern Germany as well as baptismal fonts, workpieces, gravestones and floor stones in north German churches are made of Oland stone - and even today there are hundreds of erected stones from the Iron Age or earlier, so that the island can be described as a veritable land of stone monuments. Five crosses are still standing; one, at the church in Bredsätra, was damaged in 1634 and is no longer standing. The crosses have different shapes. Most of them stand along the highway that runs from north to south along the east coast.

The cross on Kapelludden^ (Fig. 1) on the east coast of the island, where in the lonely The cross is one of the greatest works of stone art of the late Romanesque period and must have been built around 1226. The cross was still decorated in 1634 with a

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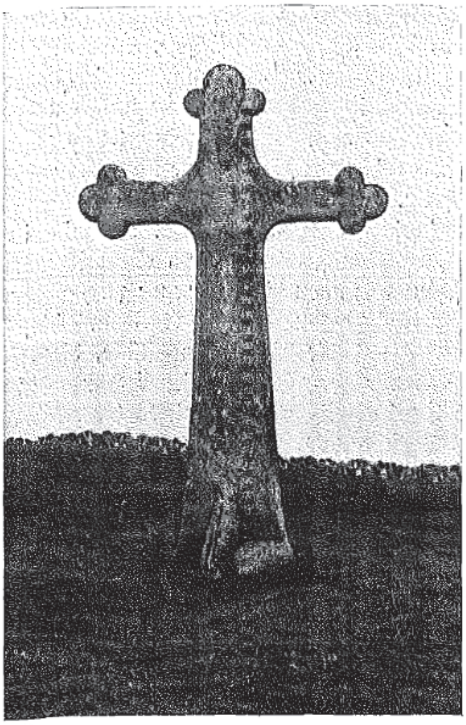
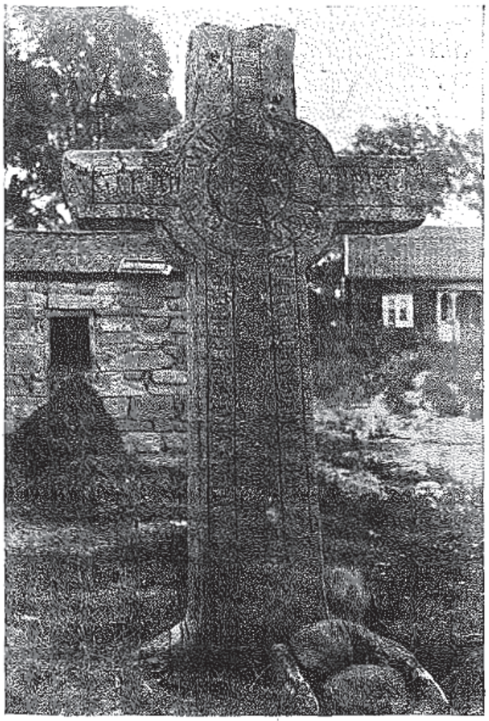
[1] B. E. Bendixen, Ltörücors 1 DorAsrtsamtorno. 11:2. Stavanger 1912, pp. 75-96.

[2] William Anderson, Liarrkors oab bapellruwer pa. Olamd. Loda. Oslaacklioa, IV, Stockholm 1931, S. 29-44.

[3] P. A. Säve, Lorg xL Ootlanck. gvonsLs. ILrnmwimsGrMwZMg liäskriL II, 1873-74. - Ola Bannbers, Niiiimslrorg xL Ootlanä. Dmer 1933, p. 365 ff.

William Anderson, Laxslwckämr 1 Lracksätra. Ölamäs LMrirmiruragkörewirgs 8brÄserio No. 2 . Borgholm 1936.





Ubb.1 Kapelludden, Bredsätra, island of Oland. Stone Fig. 2. fora, Oland. Stone cross with address
abovecross made of limestone. Height 3 m.Around 1225-50. The priest Martin, killed in 1431.

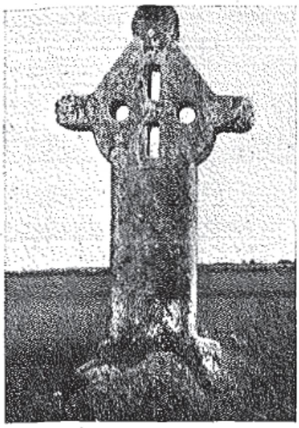
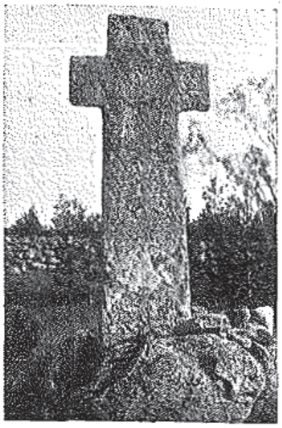


Fig. 3 Hallnäs, Persnäs, Oland. Stone cross, perhaps from the first half of the ISth century.



ASb. 4 Ofra Sandby, Bred sätra, Oland. Stone cross with address about the priest (Sune?). 15th century.

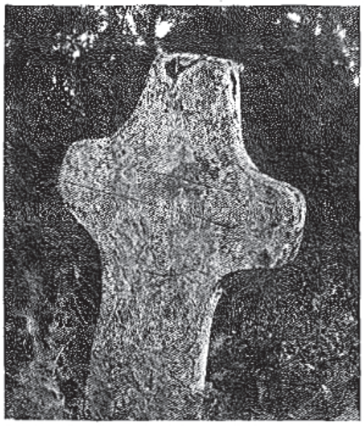


Fig. 5: Tjusby, GärdÄösä, Oland. Stone cross. Height 1.45 ni. Towards the east the cross shows a ring cross, towards the west a fox-rayed star.

round rampart or a stone wall with entrances to the north and south. According to legend, the Swedish seer and saint Birgitta (d. 1373) landed here on a journey from Palestine, but this does not correspond to reality. In fact, this is an ancient shrine, later dedicated to the Irish Saint Brigit. There used to be an important hare site here, and maritime traffic across the Baltic Sea to

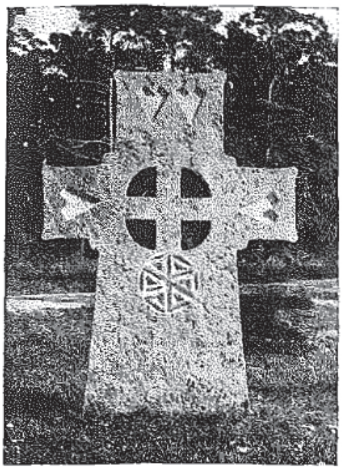
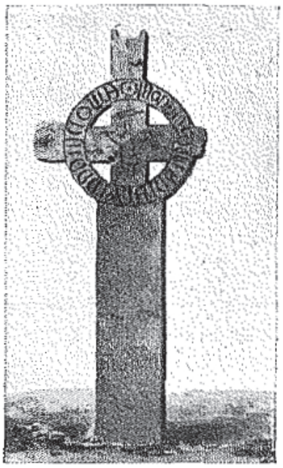


Fig. 6.
Nute, island of Gotland. Stone cross.



ALL. 7 Wisby, Gotland. The so-called. Waldemark cross over the inhabitants of the island who died in the battle with the Danes in I. 1361. After
B. Thordeman.

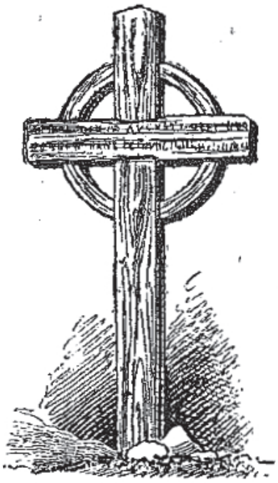


Fig. 8.
Yours, Hangvar, Gotland. Wooden cross. After P. A. Säve.

to Gdansk went via Sikehamn for a long time. It is also said of the Ständische Kreuzen that a priest was murdered there (fig. 2) or surprised by a snowstorm while riding (figs. 4, 5). You can see how the landscape has influenced the legend almost everywhere, because the island is very flat and very poor in forest, and the snowstorms are therefore devastating in winter. The beautifully carved cross in Persnäs (fig. 3) is surrounded by the legend that a bailiff named Ryning died here on a ride, and the large cross in Fora (fig. 2) tells us through the chalice that it was erected over a priest. And the inscription reports that Mr. Martin was murdered here in 1431 - according to legend by a bailiff of the bishop who was supposed to collect taxes here.

About seventeen crosses (Figs. 6 to 9) made of limestone and sandstone are known on the island of Gotland, of which about seven have a shape reminiscent of the North German crosses with a high trunk and a ring; eight have inscriptions and generally belong to the 15th century. One stands near Wisby (Fig. 7) and was erected over those who fell in the Battle of Waldemar in 1361. On July 22, 1361, the Danish king Waldemar Atterdag landed with his army on the southern tip of Gotland to conquer the island. The crosses at Gunilda in Sanda and at Gränz are mentioned in the legend - certainly incorrectly - with this conquest. But a stone with an inscription in the church at Fide gives a vivid account of this year of devastation and horror: "The temple is burnt, the people beaten and fall lamenting for the sword" A Gothic cross near yours in Hangvar (Fig. 8) is made of wood, but is modeled on the ring crosses.

In the past, however, it was customary to erect large wooden crosses on the farms in Gotland, where the farm owner and his clan performed their daily devotions. Säve still knew about thirty large wooden ring crosses, but only three of these farm crosses have survived to the present day. The cross in Lauks (Fig. 10) is almost sixteen meters high and is not unlike the midsummer trees that used to be erected everywhere on St. John's Eve.

[5] Beugt Thordeman, 1 Valäomar Llt-oi-äsZs lot-spso xä, tlotlanck. Or-ck oob Lllä 1927, pp. 257-271.
s Th. Erlandsson, OLräsüoi'S xü Ovtlanä. Gotlänmgen 12, 4. 1934,

Only individual crosses, mostly made of wood, are known from Leu in other Swedish provinces.

So in Sweden, too, the crosses are traditionally erected in the same place.

where a person was murdered or had a fatal accident. The legends tell of manslaughter, quarrels and jealousy, of ghostly apparitions, or the crosses mark the scene of a fight between two officers, two brothers, two kings or giants who fought over the same girl (so-called "dueling crosses"), etc. Similar wooden memorial crosses were erected at such sites until around the middle of the 19th century. It was also an old custom for the hiker or wayfarer to lay a stone or twig by the cross stone or the spring, and this custom has also survived in places where the cross has long since disappeared or been forgotten. The origin of this so-called "Offerkast" ("sacrificial throw") is sometimes very ramified I whether the throwing was to be regarded as a sacrifice, or whether it was done to prevent a misfortune, must remain undecided (cf. the "dead man" in Germany). Finally, the heap grew into a small mound, like Lei at the spring of St. Elaw near Borgholm on the island of Oland, but where the chapel stood far away from the spring on the beach. It is also a common legend in Sweden that a spring sprang up in places where a holy man or woman shed their blood. The large number of visitors to the holy spring often gave rise to a chapel being built there or nearby; this custom has been known since the 13th century. We also know that small wooden chapels, similar to those still to be seen today in Bavaria and elsewhere in Catholic regions, with one or more images of saints were also common in the north in the Middle Ages, but none of these seem to have survived to our time (a sacrificial house over a sacrificial spring is mentioned1767near Grangärde in Västmanland).[8]

(Conclusionfollows.)

rainnestorsn. 1917. p. I ff. sees the matter materialistically in such a way that one wanted to protect oneself against suicides, criminals or people who had died through misfortune. Since there was a desire to redecorate the site, crosses were placed there.

8 Sigurd Pira, IloliZllorsllaxaUat in Illvtavsäsn. DranLs 1930: - William Ander-

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[7] Sigurd Erixon, Offerkasten på Svedvi allmänning . . . Västmanlands Forn-Årsskrift

ſon, Helgonkult i Blekinge. Antikvarisk Tidskrift för Sverige 22:3, S. 1—26.

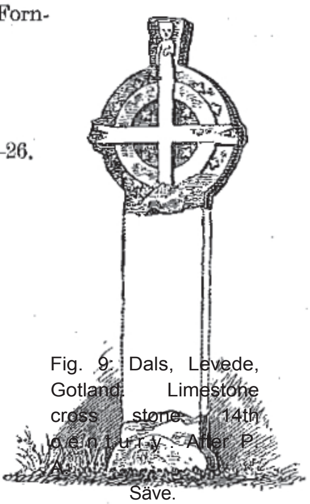


Fig. 9: Dals, Levede, Gotland. Limestone cross stone. 14th century. After P. A. Säve.

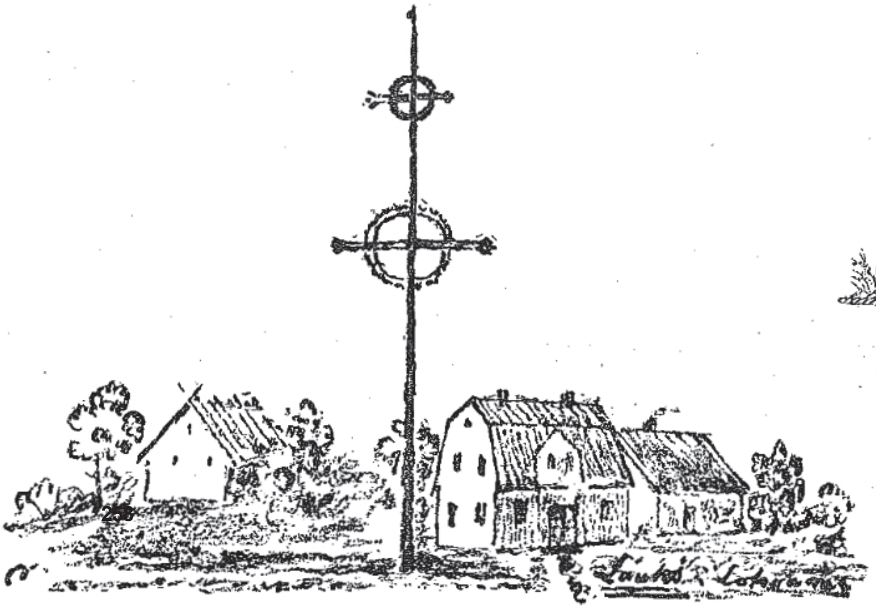


Fig. 10 Lauks, locomotive cross made of wood. According to P. A. Säve. Approx. 16 m high.

rume, Gotland. Hoſ-

A Germanic sanctuary in Brandenburg?

By Paul HeLdtmann

In the following we publish the observations and findings of an amateur researcher in the old Semnonian area of the Mark Brandenburg, which provide some valuable information. As the area in question is endangered by the construction of new roads, a quick review of the information appears to be urgently required. The editors.

For twenty-eight years I was the pastor of the villages of Paaren im Glien and Pervenitz, which border on the district of Nauen, with my residence in Paaren, as my father's successor, so that I have known the area and its traditions for almost sixty years. The Glien is the part of the cool district of Ost-Helland, which is bordered to the west and south by the primeval valley of the Havelländisches Luch, to the east by the Oberhavel and to the north by the primeval valley through which the Ruppiner Canal runs from Al-Lfriefack to Oranienburg.

So many features that Teudt mentions for a Germanic sanctuary and almost forgotten memories of oral traditions came to my mind that I am convinced that I have found the site of a Germanic sanctuary in the immediate vicinity of my former home in Paaren. Given the importance of the matter for prehistoric research, for which such a site east of the Elbe was previously unknown, I felt obliged to publicly state my view and the reasons for it.

From the village of Paaren im Glien, a country road leads southwards, first through the village, then bordered to the west by the state forest of the Jäglitz forestry district of the Falkensee forestry office, to which a strip of forest between the country road and the Paaren meadows to the east of the road also belongs. The path then leads over a bridge over a body of water called Leitsak, and from this bridge the forest of the town of Nauen extends east of the road, which it once received from the Ascanian margraves of Brandenburg and which extends over a large area between the Brieselang and Jäglitz foresteries in the area of the still state-owned Falkensee senior forestery. From the Leitsak bridge onwards, the Paarener Landstraße forms the western border of the Nauener Stadtwald; to the west of the road lie Paarener Wiesen, the Dunkelfurt; these are separated from the Jäglitz state forest by the further course of the Leitsak, which only overlaps the left southern bank of the Leitsak with a small piece of forest at the bridge. The. The country road then continues through the city forest from the Stolpshof farmstead to the Finkenkrug-Brieselang-Nauener Weinberg road, where it meets the large Nauen-Fehrbellin road, where the radio towers are located, which are already visible from Paarener Straße across the Dunkelfurtwiesen meadows.

The section of the Nauen city forest bordered by the Leitsak Bridge from the country road to the west and by a north-south forest road (rack) to the east, with a length of about 1 kilometer to the north-south and a width of

200 to ZOO meters to the west-east between the mountain paths was, in my opinion, the site of the ancient Germanic sanctuary and festival site. The ground consists of sand dunes, which were once blown up by the east wind in a semicircle in a time of steppe climate, so that the western edge at the Paarener Wege shows the highest elevation and the area is situated like an island between the meadow lowland of the Dunkelfurt in the west and the swamp forest in the east. On the map it is marked with the

called "Schuhmacherberge". Until the middle of the last century, the village community of Paaren celebrated its annual children's festival here.

The reasons for considering this woodland to be a Germanic fairground are as follows:

The hornbeams

Thirty to fifty years ago, as I clearly remember, the dune area was covered with a dense undergrowth of hornbeams, the overgrowth consisted of a mixed forest of beeches and pines, as it still does today, while the hornbeams are still present but have become fewer.

The name " Schuhmacherberge" shown on the map, which is hardly known among the population today, was explained to me by old people when I asked them that the shoemakers of Nauen were looking for the wood of the hornbeams to make wooden pins for attaching the sole leather. This fact may be correct, but the derivation of the name from it is doubtful. For on the extension of the Lange Horst in the large Luch, between the Prinzen dam leading to Königshorst and the former Perwenitz hay barn, there was still a sand hill, which has now disappeared due to melioration work, called "Schuhmacherberg", on which hornbeams probably never grew. I would therefore venture to guess that this name had a meaning reminiscent of the Heinzelmännchen.

The Wall

A rampart belongs to a Germanic festival site. Teudt's book instructs us to pay attention to where ramparts are present that have no military or other practical purpose. This is the case here. From the Leitsak bridge onwards, the edge of the dune, which is turned away from the wind and therefore more rugged, is a double rampart for a length of 1 to 1.5 kilometers along the Paarener Weg, the inner one is higher and better preserved than the outer one, which is no longer recognizable in places where the edge of the dune is low. There are no such ramparts anywhere in the area. The herds roamed freely in the forest; even if the eastern long side of the square was secured by a swamp, one would not choose such an elongated rectangle as the square represents as a place of refuge in times of war. And the rampart could not have served to protect the path from silting up, since the path itself, before it was paved, had such deep sandy soil that the Paaren-Nauen ferry traffic chose the detour via the Jäglitz ford in summer.

I therefore assume that the outer wall was planted with a hedge of hornbeams and other shrubs, but that the higher inner edge on the finer inner side provided space or seats for the spectators of the competitions and games on the fairground, for whom views were probably created to the raised end of the racecourse on the east side next to the north-south forest path.

The mark

Furthermore, a sacred site has a mark. Unfortunately, this mark has disappeared, but I know exactly where it once stood. It is located a short distance to the right, south of a path that leads from the Leitsak bridge to the festival grounds. The ground there is churned up. I remember clearly that my father asked me after returning from a walk there during the school vacations whether I had seen the churned-up ground there. To my reply that tree stumps had been uprooted there, he replied: "No, there had been a large stone monument made of boulders, which the mayor and town fathers of Nauen had erected.

I don't know whether this barbarism was objected to by him or by the Anthropological Society in Berlin, of which he was a member, but the mayor rejected it on the grounds that the income for the city coffee was more important than such antiquity. The - unfortunately former - stone monument at this location is certain proof of its special significance. There are no erratic blocks on the sand dunes or in the swamp forest, so they must have been brought here from further away. The Paare Feldmark, which is empty of them today, had a lot of large boulders northeast of the village on the slope to the Pervenitz ponds, 4 to 5 kilometers from the Leitfak. They were used to build the Paaren-Pausin (Fehrbellin-Spandau) road. The stones of the valley can only be brought in from there or from the neighboring Pervenitzer heights. Such work requires the joint will to work of an entire population and was certainly intended for a common sanctuary.

The coal mountain and the ashtray

I would now ask the reader to cross the Leitfak bridge with me, which is located close to the mark. On the eastern side of the road to Paaren, separated only by the Leitsak from the mixed forest of the festival grounds, there is, as already mentioned at the beginning, a dune area covered only with pine trees between the road and the Paaren meadows to the east, which are called "der Upstall", a name that recurs in many districts and still requires a definitive explanation. The dune area seems to have been formed in a different earth period: the sand hills are round and not semi-circular as in the fairground. But I must leave it to the geologists to decide. The western edge at the road is again the highest, a rampart is not recognizable. Like the fairground, the area has the shape of a rectangle stretching from north to south, but the length is shorter; it belongs to the Jäglitz state forestry, as does the entire forest to the west of the road. I consider this area to be an old manic cemetery. Urns have been found there and - at least in fragments - can probably still be found during excavations, and in the neighboring meadow, which was probably once a lake, pieces of ash have come to light when digging trenches, which the rain has dissolved before they could be recovered.

After the Ascanian margraves granted the town forest to the town of Nauen, a border dispute arose between the town of Nauen and the Knight of Kahlenberg on Pervenitz. At a meeting in the town of Brandenburg, the margrave decided in favor of the town of Nauen that the border was the Pervenitz dam from the mom cardonarms, the Kohlenberg. According to the location, the Kohlenberg can only refer to the strip of forest I mentioned as a burial ground. The name Kohlenberg is completely forgotten today, but it proves that charcoal was once burned there for a long time.

The "Pervenitzer Damm" designated by the margrave as the boundary no longer exists on the Paarener Upstall, but it does exist up to the border with the district of Paaren in the district of Pervenitz. Its straight-line extension would meet exactly the northern end of the Kohlenberg forest, on the narrow northern side of which a short path to the Upstall meadows still meets it. Of decisive importance for me, however, is the fact that the Pervenitz terrain at this "dam", which has the direction of the "Kohlenberg", still has the name "der Ascher" today. Teudt writes p. 146:

"A direct connection to the hill sanctuary and the numerous barrows is a 5-kilometre-long road that has borne the name 'Aschenweg' since time immemorial: on it, the ashes of the greats were ceremoniously transported to the sanctuary and to the graves.

sites." This quote applies here - after the omission of the place names - word for word. The only difference is that these are not megalithic graves but urn graves.

What could once have prompted the inhabitants of this area to undertake the extremely difficult construction of the dam in the Paarener Upstall through marshland that was a lake for months every year? Nothing other than cultic motives; for Pervenitz has a road to the south on the way to Brieselang, from which the "dam" branches off at right angles, and to the west of Pervenitz there is high ground everywhere.

The long eyrie

Teudt writes on p. 131: "A measure of length gave the Greek racecourses their name, or vice versa. Why should the concept of length not also be applied to the racecourse in Germania? Our 'arriving', 'arriving' or 'long' - to be sufficient has an unmistakable relationship to the run to the finish of the racecourse. In the beginning, it was only tentative conjecture when I asked whether the long places might not have been the battlefields and playgrounds of the ancients. It is not only probable from the scanty reports of ~~the~~ Roman writers and from comparison with other peoples, but it is one of the requirements of our rational thinking that there must have been riding and weapon exercises, games and competitions, and consequently also places for them. This cannot be ignored in the life of the ancient Germanic peoples. Even more, these games were included and interwoven into the religious cult."

The name "Lange Horst" leads me to believe that the equestrian competitions took place on this long path, while the fairground south of the Leitsak was the scene of other fights and games. The "Lange Horst" leads to a bridge called "Schweinebrücke" (Pig's Bridge), which leads to a larger meadow in front of the Jäglitz forester's lodge, which is surrounded by fiscal property and owned by the municipality of Grünfeld, from which village, in addition to the country lane now used, a very wide track leads to it. I consider this drift with the Lange Horst to be the access route to the festival site for the inhabitants of the villages in the north-western part of the Glien, the Anger at the forester's lodge to be a temporary assembly point for the festival guests and the extension of the Lange Horst over the Kienberg and the former Pervenitzer Henscheune and Hertefeld over Sandrücken im großen Luch to be the main connecting route at that time from the Glien to the Westhavelland.

The storage area and the drinking trough

Until a few decades ago, the municipality of Paaren owned a wide drift west of the road to Leitsak, i.e. the entire length of the "Kohlenberg", from where the Lange Horst meets the Paarener Straße and ends. After the cessation of sheep farming, it was appropriated and afforested by the Forest Treasury. I consider this former drift to be the place for the wagons of the festival participants and the saddles of the riders. The appearance of the Leitsak at the bridge was also very striking. While the upper course to the east of the bridge is a deeply incised ditch, it has a high bank to the west and north, but took the form of a wide scour whose southern shallow bank provided easy access for horses to the watering place. The Leitsak appears less like a natural river and more like an old ditch that ended in this kolk.

The pig climb

Until a few years ago, when it was sold to the Bre- dow manor, the Pervenitz manor owned an outlying estate on the edge of the large Luch, officially called "Vorwerk Glien", popularly known as "Der Schweinesteig". Both names are very striking. How did this outwork come to bear the name of an entire landscape, the Glien, in which it is not located at all, but in the deepest Luch and separated from it by the Nauen Forest? Nor is its outlying farm of several hundred acres a steep track, and the wild pigs live in the forest and not in the meadows.

Both names have a good meaning, however, if it is assumed that a herd of pigs was kept here by the owner of Pervenitz as the patron of the fairground and the Kohlenberg, in any case with the participation of the villages to the north of Pervenitz on the Glien, so that the Vorwerk was the joint property of the Glien villages; the "Schweinesteig" is then actually the forest path on the east side of the fairground, which begins at the Leitsak and leads in a straight line not to the present farmstead of the Vorwerk, but in any case to the Pervenitzer Luch there.

The localization

Whether this path to the north has been located, as I assume, as indeed any more precise location, I must leave to the decision of experts. I believe, however, that I can at least give the now resurrected old Germanic localization science a firmly established starting point for further research in all directions, but mainly to the north. It is a steep sand hill directly at the Leitsak bridge to the northwest, at the Kolk and at the end of the former Paarener Trist.

It is still common knowledge in the nearby Gliendörfer that the pine trees standing on this hill tower above the other forest peaks. When I once looked at them from the heights outside the village of Pervenitz across the fields and meadows, I got into conversation with an old man from Pervenitz and he made the following remark: "When signs are given from there, you can see it all over Glien!" After so many years, I can no longer remember the person who said this, but I can now remember it clearly. He was very mysterious when I asked him what the signs were; he probably didn't know anything else himself.

North of Börnicke at the underpass of the Börnicke-Flatow railroad line (Wild
park-Oranienburg) under the Börnicke-Tietzow highway lies a Germanic cemetery (close to the west of the line of site), the property of which was acquired by the Völkermuseum in Berlin after it was discovered during railroad construction. The urns rest there in round and square stone packs. This cemetery is probably centuries younger than the one on the Kohlenberg, which I attribute to the ancestors of Ariovist and other brave warriors. Just north of the mound, however, near the village of Flatow, lies the
"Fire mountain" in the "Hilligen Feld".

If you extend the line from the locating hill to the north beyond the Flatower Feuerberge, this line crosses the Nhinluch over the only sand drifts there and meets the settlement "Wall", if you extend further into the Ruppin countryside, you come across the higher ground elevations west of the village of Herzberg and the town of Lindow.

If you draw the line from the locating mound to the south, it crosses the large Havel-Rurland Luch at its narrowest point and meets the high bank of this primeval valley near the village of Zeestow.

The stone dam at the shrine

The last thing I noticed was the following: From the confluence of the "Lange Horst" with the Paarener Landstraße, north of the Leitsak, to the end of the embankment at the fairground in the south, exactly next to the entire length of the coal mountain and fairground, which I have described as a sanctuary, a stone dam was built by the forest treasury, as the sandy path at the fairground made the removal and thus the sale of the wood from the Jäglitz forest district questionable. Later, the connecting sections of the road to Paaren and to the Brieselang-Nauener Weinberg road were chauffeured, so that the embankment is clearly different from them and is unpleasantly noticeable to all motorists. However, the Prussian forestry treasury is known for not making expenditures to which it is not obliged, but to which others are obliged, so there must be such an obligation here, the reason and wording of which would be important to investigate. On the stretch along the Kohlenberg, i.e. from the Lange Horst to the Leitsak bridge, this obligation is plausible, since - apart from the former Paarener Trift next to the path to the west - there is state forest on both sides, but this is not the case south of the bridge. There, only the small section to the west of the bridge is state forest, to the east is Nauener Stadtforst and to the west the Paarener Dunkelfurtwiesen border the highway.

I hope that someone will be found who has access to such files in order to clarify the situation, which has unfortunately been impossible for me so far.

Conclusion

Whether the legendary main sanctuary of the Swebs was here, I leave open. But I am convinced that there was a shrine of the Semnones in Glien and on the horsts here. I do not know whether this writing will convince other circles of this, but I felt obliged to present my observations publicly to test the matter.

I have no finds to show. If you consider these to be of decisive importance, I would ask you to search for urns on the coal mountain.

But I hope, despite my seventy years, that I will live to see a worthy festival site rebuilt on the old site, that the fairground will be restored to its natural beauty and that it will once again bring together happy German crowds every year for the old festivals with competitions, singing and games.

Groß-Mandelkow near Bernstein (Neumark).

Epilogue

Among the field names discussed in the above essay, some clearly point to larger contexts. The shoemakers' mountains also appear to be the scene of other ritual ceremonies. It is noticeable that some significant customs were practiced by the shoemakers' guilds, such as the famous Merichslinden festival in Nordhausen, when the shoemakers' guild marched up the hill on which the Merichslinde stood. (Colored drawing in the municipal museum in Nordhausen.) The well-known Windelbahn festival in Stolp in Pomerania was also celebrated by the shoemakers; it was revived three years ago. - The name "Upstall", which clearly refers to an old place of worship and court, provides definite proof of the ancient significance of the site. (Cf. the essay by Carl Puetzfeld, Der Upstalsboom bei Aurich, in the May issue of this year.) Pl.

MeFundMine

Turning point, chronology or time change? The previously common term "before or after the birth of Christ" for historical dates is now widely rejected for a number of reasons. In fact, the year 0, from which our calendar is based, is not the real year of Christ's birth according to reliable research results.

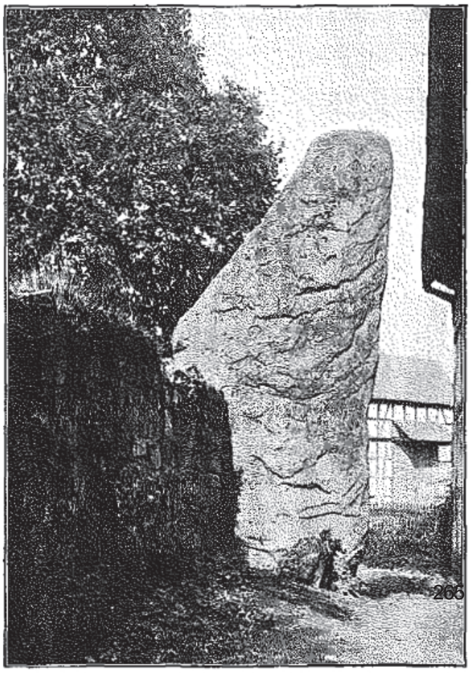
Several designations have now become customary in place of the former; initially, it was mostly used to write "nach Zeit wende^ (n. Ztw.), a term which has in fact become widely accepted. In more recent times, the term " according to the calendar" (n. Ztr.) has been introduced in some cases, without it being able to assert itself. In fact, both designations are flawed. There are people who refuse to regard the birth of Christ as a turning point in time; for the most part, even those living at the time were not aware of such a turning point. The expression "according to the calendar", on the other hand, is completely illogical; it should read either "according to our calendar" or "according to the beginning of the calendar". Expressions such as "in the year 759 before the reckoning of time" characterize themselves as nonsensical, because no years can be determined before a reckoning of time.

The abbreviation "v. Ztw." and "n. Ztw. Ztw." has indeed become the most generally accepted, and for this reason it would be advisable to retain it if it were given a reasonable meaning. Such a meaning lies in the term "after the change of time", which simply indicates the change of a time calculation. In the future, we will use the term "before time change" or "after time change" (abbreviated to v. Ztw. and n. Ztw.) in the journal "Germanien" and ask our employees to adopt this custom. Plaßmann.

The menhir of Langenstein. Three quarters of an hour north of Kirchhain near Marburg lies the village of Langenstein. Hikers rarely set foot in this little village, which lies far from the hustle and bustle of traffic, and hardly anyone knows what prehistoric and early historical antiquities are hidden within its walls. On the north-eastern side In the outer churchyard wall, which surrounds the church on the Langenstein ridge, there is a large monolith to the left of the vaulted entrance hall. This rough, unhewn sandstone slab, covered in grey lichen, protrudes about 6 meters from the ground and is 2 meters wide. According to records in the stock book, the stone is said to have originally been much larger, the upper part was struck off by lightning, but even today the churchyard wall, which is partly equipped with embrasures, still towers over it by a considerable distance. Legend has it that a woman who knelt down to pray at this spot stuck her whetstone into the ground, which then grew into the long stone. Other people in the village believe that Heinrich von Langenstein, mentioned below, erected the red sandstone slab.

This huge, silent and yet much

This telling witness to the past at the entrance to the Christian cemetery dates back to prehistoric times and originally



served the pagan people. A pagan place of worship became a place of justice, where the judges dispensed justice in the name of the new doctrine and the Christian village community gathered under the lime tree next to it. The Langenstein Giant is not a natural rock, as some might believe, but rather, like the giant stone near Wolfershausen, was brought from far away and erected here with the tremendous effort of numerous human hands. Even if one has to assume that the coins found in the Mardorf deposit, where around 200 gold coins (rainbow bowls) were found, came from non-resident Celtic traders, one must nevertheless conclude that the area was settled by Celts at an earlier time on the basis of existing field names. I do not dare to decide the question, but I would like to point out that according to the latest state of science, a considerably different point of view is assumed with regard to the Celts than was still held at the time of Arnold. In the oldest existing document from 1223, the place is already called Langenstein (locative) and means "zum Langen Stein", which was to be understood as a certain, generally known stone. In any case, the stone gave its name to the village and a noble family to which the famous Heinrich von Langenstein, who was born here around 1325, belonged. of Langenstein studied in Paris, taught philosophy and theology there too, later became vice-chancellor of the university, first in Paris, later in Vienna, and was regarded as the most learned German theologian and astronomer of the fourteenth century, who achieved the greatest merits through his words and writings. North of the village on the hill there is the field name "Burg , where not so long ago remains of walls indicated that this may have been the castle site of the von Langenstein family. The history of this noble family must have been closely intertwined with the monolith. If it must be assumed that they served the sun god here on the height of the mountain ridge and dedicated a "Long Stone" to him, whose high back was symbolized by the outgoing day star and received the last greeting from him at sunset in the evening, this also explains the coat of arms of the Langenstein family of knights, which consisted of a red leaping stag in a silver field, as can be read in Wilh. Wessel's Hessian coat of arms book p. 62. The stag, however, was related to the sun, as can be deduced from the myth. The oldest heraldic symbols emerged from the images of the stars and animals sacred to the gods. Shouldn't the star in the coat of arms of the old Ziegenhain family also find its explanation here?

It is not surprising that when Christianity was introduced, a chapel of atonement was built next to the Germanic peoples' sun sanctuary when an old tree consecrated to Wodan or Donar near Langenstein was called the "Devil's Tree" to disparage the old faith. (In a list of church properties from 1568, the name "auf dem Teufelsbaum" (on the devil's tree) can be found.

The "Long Stone" was retained as a painting site. We know from I. Grimm's "Deutsche Rechtsaltertümern" that throughout the Middle Ages the churchyards or sites in the immediate vicinity were places of justice (see also Fraumünster church near Fritzlar). It is also no coincidence that the new chapel, perhaps built earlier by Boniface (Amöneburg is nearby), was dedicated to St. James, who was given various attributes that were also attributed to Wodan. The paths were sacred to Wodan and he was considered the protector of travelers. Jacob was also the patron saint of hikers and pilgrims, and they traveled here on an old path to the north via Burgholz to Haina. The village also stretched north-south along this path. Whether this road was already in use in prehistoric times does not seem entirely certain based on the current state of research. Corded Ware finds have not been made in Langenstein, as has been claimed, and the latest excavations in Burgholz have probably yielded early medieval finds, but no prehistoric ones^. The old wine route runs further to the west, and all prehistoric roads

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i H. Landau, Description of the Electorate of Hesse. 1842. S. 424.

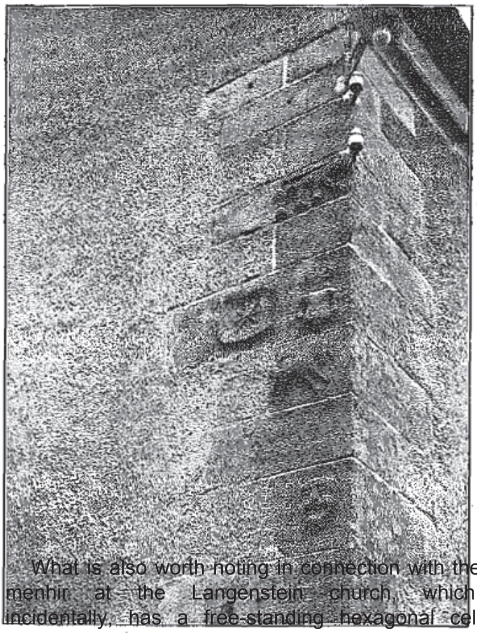
W. Arnold, Ansiedlnngen und Wanderun gen deutscher Stämme. Marburg 1876.

s O. Hartwig, Leben und Schriften Hein richs v. Langenstein. Marburg. 1858.

a Personal communication from Or. meä. Engelhardt in Neustadt a. d. Main-Weser- bcchn.

s Personal communication from I)r. pbib Schallenberg, Marburg a. s. Lahn.

According to Georg Wolfs 6, Schumacher? and Chr. Mül- letzs, the route through the Ebsdorfer Grund crosses the Ohm at the Brückermühle at the foot of the Amöneburg. Only Brehmer^ has the Bal- derscheider Weg found by Georg Wolfs continue via Bauerbach, cross the Ohm at Anzefahr (Ansenfurt?) and then continue partly eastwards on the southern slope of the mountains bordering the Ohm valley to the north via Stausebach and Langenstein. Particularly impressive are the old, unusually deeply cut hollow ways north of Kirch- hain as trusts of the old road. The field names here include: "tiefe und hohe Lamper" (deep and high lamper), " Müllerweg" (miller's path), "Langenstein" and "Langenstein".



What is also worth noting in connection with the menhir at the Langenstein church, which, incidentally, has a free-standing hexagonal cell vault in the choir are the strange old sculptures on the west and north walls, which are interpreted in different ways. If Kolbe is right and one can follow his view as long as no better, more plausible explanation is found, then this is one of the oldest and best depictions of Wodan in Germany.

1. an old, stooping man with a staff in his right hand and a bag in his left (Wodan as the god of paths and travelers). 2. beside him on a shield, an eight-pointed star (Where dans coat of arms?). 3. above him and below him two wolf-like animals (Wodan's companions: Geri, the ravenous and Freki, the greedy). 4. the bust of a woman (Freia, Wodan's wife?). 5. a row of masks from Wodan's entourage, the wild army. The objections raised against this relief depiction, that the male figure is the last Count of Ziegenhain, that the star identifies him as the head of the Sternerbund, that the masks are the Langensteins, that the Hessian lion, above, triumphed over the Grasen of Ziegenhain, who came upon the dog (below), are to be rejected as ridiculous^. The fact that images of pagan gods appear on church buildings is not an isolated occurrence. Erich Jung has shown this in his book "Germanische Götter und Helden in christlicher Zeit" (Germanic Gods and Heroes in Christian Times) and elsewhere. In order to banish the demons, their images were often placed in grimaces on the evening and night side of the church, thus breaking their power and at the same time banishing them from the interior of the church and excluding them from its benefits^. We can only agree with Kolbe when he says: "We may look at this work of art in its individual parts or in its entirety, the individual parts as well as the whole correspond exactly to the image which German mythology and legend have created for us of Wodan, and indeed with such simplicity and clarity of symbolism that the meaning of it must have been completely comprehensible to the people as long as there was any connection at all with the German understanding.

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o Gg. Wolfs, Die geographischen Voraus setzungen des Feldzuges des Germanikus gegen oie Chatten. Ztsch. d. Ver. f. Hess. Hess. histor. u. Landeskde. Vol. 50.

? K. Schumacher, III Report of the Romano-Germanic Commission 1906/07.

Chr. Müller, Alte Straßen und Wege in Oberhessen. Friedberger Geschichtsbl. vol. 9.

s W. Brehmer, Hessen als Durchgangs land vorgeschichtlicher Kulturen. Ztsch. Hessen- land 1925.

W. Kolbe, Heidnische Altertümer in Ober hessen. Marburg 1881.

Schneiders Wanderbücher III, p . 36. Marburg 1910,

~~12 E. Jung,~~ Gods, Saints and Fiends. Mannus, vol 20, p. 118 fs.

i3 K. v. Baumbach, Wodansbilder an den Kirchen in Sontra und Blankenheim. Hessen land 1930, p. 81 ff.

and a knowledge of the German göiterlehre was available^."

Unfortunately, the connection with the German past and the knowledge of the German doctrine of the gods has been lost to us to a great extent, and it is necessary to

It is the duty of every friend of our homeland to clear the way to understanding the life expressions of our ancestors. This should be based on the signs, symbols and other pictorial works that still exist, some of which are still to be discovered and protected everywhere.

Mötzing.

" W. Kolbe op. cit. p. 49.

Die Bücherwaage

Eduard Kriechbaum, Baiernland, landscape and folklore. Published by Knorr L Hirth, Munich. 143 pages with 40 pictures from plates and 10 sketch maps in the text. Price: hardcover 4.50 RM, paperback 3.50 RM.

In this book, the author, who lives in Braunau am Jnn, gives a concise but wide-ranging and in-depth picture of the Bavarian people; Bavarian stands for the large area of the Bavarian tribe, which includes most of Austria as well as Bavaria. Starting with the landscape, the layout of the land and the soil, he draws the Bavarian tribal character from its legends, customs and arts, and then goes into the history of the dominions and dominions that developed on Bavarian tribal soil.developed tribal soil. The heartland, Marche region and neighborhoods are presented in a way that can be considered an important contribution to the history of a Germanic tribe. Roman roads and salt routes and the Danube as the lifeline of this region are explained in broad strokes; farmhouse forms and peasant culture are complemented by a description of the ecclesiastical territories that became so important for Bavaria and the small towns, which only in Vienna and Munich have received metropolitan stars in this area. The book, with its excellent illustrations, conveys a lasting impression of the importance of the Bavarian tribal lands, which have now grown together again after almost 1000 years under the umbrella of the Empire as a result of the reunification with Austria.

Plaßmann.

Hermann Schneider, Das germanische Epos. I. C. B. Mohr, Tübingen, 1936.

Schneider is of the opinion that the germa

The Germanic epic in literary, written form was not preceded by a popular epic. "Epic poems in the Germanic tongue only became possible when the literary cultures of the individual peoples began to develop, and presuppose ancient Christian influence." "The astonishing feats of memory of Indians and Finns, who passed on many thousands of epic verses orally, are unknown to the Germanic peoples in this field. But in the other, neighboring field of narrative in unbound speech. This is the strength of the northern Germans, especially the Icelanders ..." Nor does Schneider recognize - for stylistic reasons: the song lacks epic breadth - that the epic must have been preceded by the heroic song. He explains the fact that not a single verse name has survived from the old epics by the fact that these epics "lay off the literary road in some form or other. They were not of the usual and desired type, they were tolerated, but only tolerated." These premises and the subsequent treatment show that the author's attitude towards the Germanic epic is no different from that of today's art observer of his contemporary literature. We cannot understand ourselves to regard the "book-like" as the main characteristic of the Germanic.

Hans Bauer.

Walter Gehl, Ruhm und Ehre bei den Nordgermanen, Studien zum Lebensgefühl der isländischen Saga. Junker L Dünnhaupt Verlag, Berlin 1937. 7.50 RM.

Gehl gives the first comprehensive account of the Germanic concept of honor, which occupies a central position in the Germanic world of values. It is a diligent work that organizes all the material. The many

The Old Norse quotations are translated in an appendix, so that even those unfamiliar with Old Norse can read the work. Some details could be criticized, but there are also many statements with which one will agree. In any case, it is a work that promotes the problems. O. Huth.

Walter Jaide, **German sword dances.** B. G. Teubner, Leipzig, Berlin 1936. 44 pages. 2,40 RM.

Walter Jaide has written and arranged five sword dances well. A concise but well-done introduction gives the reader an understanding of the essence of the sword dance and explains all the important details of the game. The suggestions for the reorganization of the accompanying songs and sayings and the jester's games are less welcome. These questions are now dealt with in particular by R. Wolfram, Schwerttanz und Männerbund, published by Bären reiter, Kassel. - It is to be hoped that the author's intention that the sword dance will once again find its place among young men will be fulfilled. Gilbert Trathnigg.

Paftenaci, Kurt, **4000 years of East Germany.** Published by Schwarzhäupter, Leipzig. 138 pp. with 19 maps and 40 pictures.

In this book, Paftenaci presents a vivid and captivating overview of the history of eastern Germany from the Middle Stone Age to the re-Germanization in the Middle Ages. The result is a clear picture of the gradual advance of the Nordic peoples and the Germanic tribes up to the time when the Germanic area of power extended from the east to the Black Sea. It is noteworthy and important that the history of the Slavs and their states, all of which were founded by Germanic peoples, are also dealt with in this context; it is precisely in this area that the greatest uncertainties still exist in many circles, even in Germany. This objective presentation shows that all Slavs in eastern Germany represent a foreign and late element that was not even settled for very long periods of time. A series of good illustrations supports the highly recommendable presentation.
Plaßmann.

Upper Silesian Bibliography, revised and continued by H. Bellee and Lena Bellee-Vogt. Published by S. Hirzel, Leipzig. Verlag d. Oberschlesier, OPPeln, 1938. 2 vols.

The present bibliography comprises the entire literature dealing with Upper Silesia in eight ten main sections. The clear categorization and the carefully selected The various indexes in the second volume make it possible to find any desired work quickly, regardless of whether one only knows the name of the author or wants information on a specific question. For Ger man studies, Germanic studies and folklore, sections 34, 4e, 5e and 17 into consideration. The careful collection of all books and articles in journals and newspapers has created a resource for these areas that we do not have for any other German landscape and which significantly facilitates research work. We also welcome the publication of this work because it appears suitable for promoting and facilitating the defensive struggle against anti-German attacks and assertions by certain foreign circles. GilbertTrathnigg.

I. W. Hauer, **Glaubensgeschichte der Jndogermanen, 1st** part, Das religiöse Artbild der Jndogermanen und die Grundtypen der indo-arischen Religion. Kohlhammer Verlag, Stuttgart 1937. 357 pp.

Hauer's work on Indo-Aryan religion, which is presented in this first volume of his "Glaubensgeschichte der Jndogermanen" are of great importance for the religious history of Indo-Europeanism as a whole. The volume contains essays, some of which have already appeared elsewhere. The main sections deal with the "Discovery of the Self", the Western Eastern mysticism, about Visnu, Rudra, Buddha and Aoga. The other volumes of his Indo-European history of faith will deal with the origin, primordial origins and migration of the Indo-Europeans, the symbol of the Jrminsul and the Indo-Aryan idea of destiny. The aim of this volume is to show the religious nature of the Jndogermanic peoples in general by means of the main types of Indo-Aryan religion. The introductory treatise on "The religious image of the Jndo-Germanic people" is "not the beginning of Indo-European research, but the result of decades of work on questions of Indo-European religious history". Hauer, whose actual field of expertise is in dology, always looks beyond the Indo-Aryan circle to the whole of Indo-Europeanism. He rightly emphasizes "that Indo-Europeanism has formed a unity across vast areas for many millennia, in which one manifestation makes the other appear in a brighter light. Every treatment of an individual Indo-European religion remains therefore remains piecemeal if it is not placed in the light of this common tendency".
Otto Huth.

Karl Theodor Weigel and Sieg fried Lehmann, **Symbols in Bavaria** (Old Bavaria and Ostmark). Alfred Metzner- Verlag, Berlin. 80 pages, 48 illustrated plates.
Price 4,20 RM.

In this publication, the Leiden symbol researchers present a further contribution to the study of symbols in German tribal areas. The areas of Upper and Lower Bavaria and the Bavarian Ostmark can be recognized by important symbolic evidence as landscapes that have preserved ancient spiritual material of Germanic origin in woodwork, stonework and masonry. The collection of pictures is preceded by a general overview of the tasks involved in the creation of symbols and some of the main motifs, whose original Romanesque character is beyond doubt. The good illustrations provide a number of fine examples of these testimonies of Germanic faith, the significance of which was first discovered by Mr. Wirth.

Pl.

Dr. Adrian Mohr, **"Norway tells prehistory"** Otto Uhlmann-Verlag, Berlin 1936.

The small booklet gives travel impressions and provides a number of pretty landscape descriptions and folkloristic observations. However, it does not deliver what the title promises. The sections on Germanic studies are even in part quite disputable and unsuccessful.

Gilbert Trathnigg.

Nordic blood heritage in the South German peasantry. Published by F. Bruckmann, Munich. Price RM 6.70.

The book contains 36 color and 28 black plates after paintings and drawings by Oskar Just and Wolfgang Willrich, who enjoy a reputation as masters in the depiction of Nordic heads. In his foreword, the Reichsbauernführer R. Walther Darre portrays the German and especially the southern German peasantry as the most consistent bearers of the Germanic way of life in an environment which, due to its political history, has perhaps been less favorable to the preservation of this way of life than the Germanic core areas in the north. The book convinces the reader that southern Germany has remained a faithful guardian of the Germanic species despite the fact that its peasant families are undisputed. Plaßmann.

Karl Kaiser, **Atlas der Pommerschen Volkskunde,** Pommernsorschung 2. Reihe, Band 4. Verlag Bamberg, Greifswald 1936. 8 **RM** text and plate volume.

The work can be regarded as a basic work on Pomeranian folklore. It includes provides the most accurate information on the history of Pomeranian folklore research, provides a clear overview of the entire body of literature and processes the questionnaire material that has been compiled over many years of work. Even if the work so far has by no means covered the entire field of folkloristic phenomena, but has only picked out a few particularly characteristic phenomena, a work has already been done which sheds new light on decisive questions of Pomeranian folklore. The maps, which illustrate the geographical distribution of the individual phenomena, are laid out in the manner of the maps in the large German Atlas of Folklore. O. Huth.

Pastenaci, Kurt, **Leuthari der Be freier.** From the time of the migration of peoples.
K. Thienemanns-Berlag, Stuttgart. 126 pages. With illustrations by H. Becker-Berke. Half folio. 3,20 RM.

The historical tale is set in the Migration Period and deals with the great figure of a Swabian prince, who flees his homeland with his followers to help the Goths in their fight against Byzantium and then takes up the fight for freedom against the Franks once again. On a new campaign in Italy, part of his army is attacked by the plague, which Leuthari heroically succumbs to after the remaining healthy warriors have left. A very appealing tale from a time that is generally little known, but which in some respects already shows similarities with the time of the Roman campaigns of Swabian emperors and kings.

Pl.

The ancestors of German peasant leaders. Vol. 8, Karl Vetter. Edited by Dr. H. H. Scheffler, Reichsnährstandsverlag Berlin.

The neatly arranged family history of Karl Vetter is presented in a clearly laid out form in a small booklet, which deals as far as possible with all the questions that we can ask on the basis of our knowledge of race and heredity.

Gilbert Trathnigg.

Max Hildebert Boehm, **Volkskunde,** Neue Rechtsbücher. Franz Vahlen Verlag, Berlin 1937. 6 RM.

The new academic curriculum for lawyers and economists includes a lecture on ethnology. Boehm's textbook on folklore aims to be a guide for lawyers, but is also aimed at a wider audience. Only a part of the areas that are summarized in folklore today is covered here.

taken into account. On the other hand, some things are dealt with that are otherwise neglected, and the arrangement is very clear. Boehm understands folklore in the sense of nothing; the importance of Ernst Moritz Arndt is not recognized. Particular attention is paid to the questions of the people's land, the settlement systems and the people's borders. In any case, it is a book that is well worth reading. Even those who cannot agree on everything must admit this.

O. Huth.

Zeitſchriftenſchau

Forschungen und Fortschritte, 14. Jahrgang Nr. 17,10. June 1938. W. A. vonJenny, **Die darstellende Kunst der Germanen im frühen Mittelalter.** The older Germanic art is "image-hostile" in the sense that its creative forces "push towards the side of non-representational ornamentation and not towards the direction of pictorial creation". From the turn of the 6th/7th century, when a change occurs, there are still isolated works of art, such as the golden horns from Gallehus and the equestrian figure on the Möjebro stone. Even after the turn of the 6th/7th century, pictorial ornamentation remained the dominant art genre, although pictorial works began to appear throughout the Germanic world. "Mr may therefore From the 7th century onwards, we can speak of a representational side current of Germanic art, which now accompanies the development of ornamentation without images." Von Jenny distinguishes three groups of thinkers of pictorial representation. The first includes works that are clearly dependent on foreign models in terms of motif; the second includes works that are merely inspired by foreign models. This group includes the motif of the horseman with raised hands and the lancer. The third group is made up of monuments that are not in any way dependent on foreign models. This includes, for example, the motif of the wolf-headed warrior. The Germanic origin of the motifs in the last group has been confirmed by religious studies: Otto Hvfler was able to show the cultic background of these motifs. While the works of the first group show perspective or semi-perspective rendering, those of the second and third groups show a completely different style, which is purely Germanic. This Germanic style was replaced in the 8th century by the courtly and ecclesiastical art of the Carolingian period and developed into the only in Scandinavia. - **Nachrichtenblatt sürDeutfche Vorzeit,** 14. Jahrgang Heft 5, 1938. This issue is dedicated to the prehistory of East Prussia, contributors are W. Gaerte, H. Groß, O. Kleemann, a. o.

W. Gronau reports on "Cult sites near East Prussian cemeteries". / **Mannus,** 30th year, issue 2, 1938. from the rich Contents of the booklet are A. Meier - Böte, **Altpaläolitiknm links der Weser;** G. ThaeriNgen, **Die Ausgrabung und Wiederherstellung der Lübbensteine bei Helmstedt; F** . Höhler, **Das Braudskogen- Boot und der Versuch seiner Nachbildung;** H. Agde**, VorswebischeGermanen in Süddeutschland;** K. A. Nowotny, **Die Brak- teaten der Schleswiger Gruppe und die wilde Jagd im Mythos der Völkern "andernngszeit;** F. Wirth, **The Nordic character of Greekness;** E. Schaffran, **Langobardic and post-Longobardic art in the German Eastern Alps.** Thaeringen reports on the restoration of the Lübbensteine, tombs of the megalithic culture, which lie on the crest of a narrow hill on the country road to Braunschweig just outside the town of Helmstedt. The name Lübbensteine means Niefen stones. - Among the stones discovered in 1925 on the edge of the The depiction of a boat found in the "Brandskogen" rock paintings is "considered to be the most beautiful and significant of all Nordic ship depictions from the Bronze Age". After the Zentralmufeum in Mainz produced a watercolor painting of the Bronze Age Gera nian boat mainly based on this rock painting, naval architect Friedrich Höhler-Kiel has now produced a model of the Brandskogen boat. His beautiful and thorough work gives a clear picture of the characteristics of the Germanic boat of the Late Bronze Age. - While it was previously thought that the Germanic conquest of southern Germany by the Swabians took place in the Late Bronze Age, H. Agde shows that even 300 years earlier a thin Germanic

settlement layer can be established on the basis of the finds. News from ancient writers and linguistic relationships, to which R. Much referred, are now supplemented by the finds. - Nowotny believes that he can recognize images of the Wild Hunt in depictions of bracteates from the Schleswig group, on which hunters, wolves, ravens and stags can be seen. These are depictions of a stag hunt, as shown in a group of medieval Scandinavian forged objects / **Rheinische Vorzeit in Wort und Bild.** This new, excellently equipped journal can be warmly recommended to all friends of Rhenish prehistory. In the first issue, Dr. Apffelstaedt reports on prehistoric and early history research in the Rhine Province from 1933 to 1937. In just under 5 years, the Rhine Province has not only caught up with all other provinces and states in terms of the establishment of institutes and museums for prehistory, but has also created something exemplary. From the extraordinary wealth of this first issue, we would like to mention the reports by Oelmann on the work of the Rheinisches Landesmuseum in Bonn and by Massonüs on the Rheinisches Landesmuseum in Trier. H. Hofer writes about the Palaeolithic in the Rhineland, W. Dehn on Rhenish ring walls. W. Kim- mig on the Urnselder on the Rhine, H. von Petrikovits on indigenous religion, H. Koethe on indigenous culture in the Rhineland in Roman times. - **Rasse,** 5th year, issue 6, 1938. Richard von Hoff, **Seelisches Erbgut der Nordischen Rasse.** Indo-European name research can provide important insights into the racial heritage. Personal names belong to the oldest linguistic heritage; they are names of choice that reflect the world view of their bearers. Von Hoff draws on a large number of works on Indo-European naming and demonstrates the general consistency of naming among the various Indo-European peoples. This touches on a topic that deserves a detailed summary. - **Deutscher Glaube,** Jahrgang 1938, Heft 5 Hans F. K. Günther, **Bäuerliche Glaubensvorstellung und bäuer liche Frömmigkeit.** In this issue, a major important work by Günther begins to appear, the publication of which will extend over several issues. Based on a Günther shows the peculiarity of peasant piety, the basic idea of which he identifies as the idea of order. This peasant idea of order belongs more to a piety of this world than to a piety of the hereafter and is therefore closer to Indo-European and Germanic piety than to Oriental and Christian piety of redemption. It is by no means something that the peasant has only recently acquired, but is originally and essentially his own. Günther traces this idea of order back to the Indo-Germanic idea of the cosmos. / **People in the making,**
6th year, issue 7,. 1938. Wilhelm Spengler, **Germanic Self-reflection.** Spengler reports on the new publications on Germanic studies. He begins with a report on the important lecture by Otto Höfler on the Germanic continuity problem, to which we referred several times in "Germanien". In his report, Spengler warns against the premature construction of an ideal type, which is presented as the only correct one, and urges the unity of Germanic studies within Germany and full cooperation with the Germanic researchers of the non-German countries of Germanic blood. Finally, he draws up a plan for a collection of all sources on Germanic studies. - **Germanisch-Romanische Monatsschrift,** 26th year, issue 3/4, 1938. FranzRolfSchröder, **The Origin of the Hamlet Saga.** In recent decades, research into the Germanic heroic saga has been in danger of failing to recognize the mythical and cultic background. Franz Rolf Schröder has the merit of having pointed this out again in several works. In a fine new study, he proves the cultic origin of the Hamlet saga. It is based on "the belief in the dying and resurrecting god, whose most famous representative in the Germanic world is the god Balder". The Hamlet saga is based on the "heroization" of this myth and cult. At the center of this cult is the sacred marriage of the god with the earth and mother goddess. The name Hamlet, in Old Icelandic Amlocki (aml-Oäi), means "fa selnder OZi" and is originally the name of the god Oär Odin. We cannot go into the rich content of the essay here, but we would like to refer to it emphatically, as it is of fundamental importance.

O. Huth.

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The eternal bonfires of the Germanic and Dndo-Germanic peoples

From Otto Wuth

Not only the worship of the sacred hearth fire is of ancient Indo-European origin, but also - something that has hardly been noticed so far - the cult of the eternal tribal fire. Apart from the Jtalians and Greeks, these eternal tribal fires are most clearly attested among the Jranians. It is less well known that they are also found among the Celts and Baltic Jndogians. Some evidence for this: An eternal fire was maintained in the temple of the goddess Gut-Minerva (C. Jul. Solinus 22,10). This Minerva is identical to Brigit, the main goddess of the Irish. The cult of Brigit passed on to St. Brigitta, in whose honour a sacred fire was guarded by nuns. According to Herodotus (4.59), the Scythians "most worshipped Hestia", i.e. the goddess of the hearth fire, who was called Scythian Tabiti. According to reports by Arab travelers from the 9th century, the Slavs are all "fire worshippers". The main god of the Elbe and Oder Slavs is Svarog, i.e. the fire, and probably an eternal fire was maintained in his temples in older times. Peter von Duisburg reports in his fine chronicle of Prussia (3.5) that a priest called Krive kept an eternal fire at the ancient Prussian cult site of Nomove in Nadrauen. Eternal fires are documented several times among ancient Lithuanian tribes. Jerome of Prague reports (Aeneas Sylvius, De Europa ch. 26) that he came across a tribe in Lithuania "who worshipped the sacred fire, which they called eternal; to ensure that it did not go out, the priests of the temple provided material"^. In the report of a Jefuitennnssion of 1583 it says "the Perkun was kept in forests:: eternal fire, as the Vestals of Rome did". Longinus tells in his fine history of Poland (11, to the year 1413): "The main shrine of Samogitia was a sacred and eternal fire, which was kept on the highest mountain on the Niewiasza by a priest.

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i See the lead essay in the August 1938 issue.
2 Alfred Hillebrandt, Vedische Mythologie, 1, 1927^ p. 131 f. (Saci-s Public). s
Religionsgefchichtliches Lesebuch, 2nd edition, vol. 3, p. 26.

settlement layer can be established on the basis of the finds. News from ancient writers and linguistic relationships, which R. Much pointed out, are now supplemented by the finds. - Nowotny believes that he can recognize images of the Wild Hunt in depictions of bracteates from the Schleswig group, on which hunters, wolves, ravens and stags can be seen. These are depictions of a stag hunt, as shown in a group of medieval Scandinavian forged objects **/ Rheinische Vorzeit in Wort und Bild.** This new, excellently equipped journal can be warmly recommended to all friends of Rhenish prehistory. In the first issue, Dr. Äpffelstaedt reports on prehistoric and early history research in the Rhine Province from 1933 to 1937. In just under 5 years, the Rhine Province not only caught up with other provinces and states in terms of the establishment of institutes and museums for prehistory, but also created something exemplary. From the extraordinary wealth of this first issue, we also mention the reports by Oelmann on the work of the Rheinisches Landesmuseum in Bonn, and by Massow on the Rheinisches Landesmuseum in Trier. H. Hofer writes about the Palaeolithic in the Rhineland,
W. Dehn on Rhenish ring walls. W. Kimmig on the Urnfields on the Rhine, H. von Petrikovits on indigenous religion, H. Koethe on indigenous culture in the Rhineland in Roman times. - **Rasse,** 5th year, issue 6, 1938. Richard von Hoff, **Seelisches Erbgut der Nordischen Rasse.** Indo-European name research can provide important insights into racial and ethnological aspects. Personal names belong to the oldest linguistic heritage; they are names of choice that reflect the world view of their bearers. Von Hofs draws on a large number of works on Indo-European naming and demonstrates the general consistency of naming among the various Indo-European peoples. This is a topic that deserves a detailed summary. - **Deutscher Glaube,** Jahrgang 1938, Heft 5 Hans F. K. Günther, **Bäuerliche Glaubensvorstellung und bäuer liche Frömmigkeit.** In this issue, a major important work by Günther begins to appear, the publication of which will extend over several issues. Based on a Günther demonstrates the peculiarity of peasant piety, the basic idea of which he identifies as the idea of order. This peasant idea of order belongs more to a piety of this world than to a piety of the hereafter and is therefore closer to Indo-European and Germanic piety than to Oriental and Christian piety of redemption. It is by no means something that the peasant has only recently acquired, but is originally and essentially his own. Günther traces this idea of order back to the Indo-Germanic idea of the cosmos. / **People in the making,**
6th year, issue 7,. 1938. Wilhelm Spengler, **Germanische Selbstbesinnung.** Spengler reports on the new publications on Germanic studies. He begins with a presentation on the important lecture by Otto Höfler on the Germanic continuity problem, to which we referred several times in "Germanien". In his report, Spengler warns against the premature construction of a Jdealotype, which is presented as the only correct one, and urges the unity of Germanic studies within Germany and full cooperation with Germanic scholars from the non-German countries of Germanic blood. Finally, he drafts a plan for a collection of all sources on Germanic studies. - **Germanisch-Romanische Monatsschrift,** 26th year, issue 3/4, 1938 FranzRolfSchröder, **The Origin of the Hamlet Saga. In** recent decades, research into the Germanic heroic saga has been in danger of failing to recognize the mythical and cultic background. Franz Rolf Schröder has the merit of having pointed this out again in several works. In his new study, he proves the cultic origin of the Hamlet saga. It is based on "the belief in the dying and resurrecting god, whose most famous representative in the Germanic world is the god Balder". The Hamlet saga is based on the "heroization" of this myth and cult. At the center of this cult is the sacred marriage of the god with the earth and mother goddess. The name Hamlet, in Old Icelandic Amloäi (aml-OM), means "fa selnder Oäi" and is originally the name of the god Ockr - Odin. We cannot go into the rich content of the essay here, but we would like to refer to it emphatically, as it is of fundamental importance.

O. Huth.

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The eternal tribal fires of the Germanic and Dndo-Germanic peoples

From Stto Pnth

It was not only the worship of the sacred hearth fire that was ancient Indo-European*, but also - something that has hardly been noticed so far - the cult of the eternal tribal fire. Apart from the Jtalians and Greeks, these eternal tribal fires are most clearly attested among the Jranians. They can be traced with certainty to ancient Aryan India? It is less known that they are also found among Celts and Baltic Jndogians. Some evidence for this: An eternal fire was maintained in the temple of the goddess Sul-Minerva (C. Jul. Solinus 22,10). This Minerva is identical to Brigit, the main goddess of the Irish. The cult of Brigit passed on to St. Brigitta, in whose honour a sacred fire was guarded by nuns. According to Herodotus (4, 69), the Scythians "most worshipped Hestia", i.e. the goddess of the hearth fire, who was called Tabiti in Scythian. According to reports by Arab travelers from the 9th century, the Slavs are all "fire worshippers". The main god of the Elbe and Oder Slavs is Svarog,
i.e. the fire, and probably an eternal fire was maintained in his temples in older times. Peter von Duisburg reports in his Chronicle of Prussia (3.5) that a priest called Krive kept an eternal fire at the ancient Prussian cult site of Nomove in Nadrauen. There are several references to eternal fires among ancient Lithuanian tribes. Hieronymns of Prague reports (Aeneas Sylvius, De Europa ch. 26) that he came across a tribe in Lithuania "who worshipped the sacred fire, which they called eternal; so that it would not go out, the priests of the temple provided material"^ In a report of a Jesuit mission from 1683 it says "the Perkun maintained an eternal fire in forests, as the Vestal Virgins of Rome did". Longinus tells in his History of Poland (11, to the year 1413): "The main shrine of Samogitia was a sacred and eternal fire, which was kept on the highest mountain on the Niewiasza by a priest.

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* Cf. the lead essay in August 1938.
Alfred Hillebrandt, Vedic Mythology, I, 1927- p. 131 f. (3acra Public). 3
Religionsgeschichtliches Lesebuch, 2nd edition, booklet 3, p. 26.

was maintained. The tower in which it was located was set on fire, the fire scattered and extinguished."

We therefore find the eternal tribes in all the major Indo-European peoples.
mes fire is attested. It must therefore be assumed that not only the veneration of the hearth fire of the house is ancient Indo-European, but also the cult of the eternal tribal fire. That these tribal fires were also known to the Germanic tribes can most probably be inferred from the fact that they can be found among all those Indo-Europeans who were in closer contact and kinship with the Germanic tribes. The Germanic tribes have many close neighborly relations with the Baltic Jndo-Germanic tribes, where we find the eternal tribal fires so well attested. The Germanic tribes are particularly closely related to the Jtalians, Celts and Greeks. It must therefore be assumed that the Germanic cult of the tribal fire had the same form that this cult had among the latter, particularly closely related Jndo-Germanic peoples. Just as the hearth fire is symbolically related to the life of the master of the house, the tribal fire is symbolically related to the life of the king, the tribal duke. When the king died, the tribal fire was extinguished, just as the hearth fire was extinguished when the head of the household died. The eternal tribal fire was also extinguished and renewed annually. The annual renewal of the hearth fire cannot, as the use of emergency fires shows, be thought of in such a way that the new fire was made with the wood lighter at each individual court, but the renewal of the hearth fire in the individual houses presupposes the renewal of the great communal fire, the tribal or state fire. We saw that the new fire had to be produced by twins of royal descent; - from here, incidentally, one understands the significance of the dual kingship among Indo-Germanic peoples as well as the Dioscuri myth - and now add that the tribal fire was guarded by virgin priestesses, who were also the seers of the tribe.

From the Indo-European Old Rome we know that the eternal state fire was guarded by vestal virgins, i.e. virgin priestesses who wore a white bridal robe. Ancient Roman tradition leaves no doubt that these vestal virgins were originally both counselors to the king and seers. In terms of their overall position, they are most comparable to the Germanic virgin seers. That one may draw further conclusions from this similarity of position results from the following circumstances. The Italics are extraordinarily closely related to the Germanic peoples^. The ancient Roman Vesta cult also has an equivalent among the Greeks. This Roman-Greek Vesta cult has therefore been attributed to a common prehistory of these two peoples. However, there was no such common prehistory in the sense that the Greeks and Jtalians were once a unified people. And in the older period in which these two peoples may have been in neighborly relations, namely in the time before their immigration to Greece and Italy respectively, no major changes in their cult institutions will have taken place. It also means that this Roman-Greek Vesta cult has another equivalent among the Celts in the Irish Brigit cult. There is then hardly any doubt that we must reckon with a Germanic vesta cult, i.e. with the establishment of the eternal tribal fire, which is watched over by virgin priestesses, among the Germanic tribes. How this conclusion can be drawn on the basis of comparative

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. Verf.Janus p . 7; ders.Archiv f . Religionswissenschaft, 32, 1935, p .193s.; R .Much, Her kunft der Jtaliker, Hirtsestschrist 2, 1935; F. Altheim, Neue Felsbilder der Val Camomea, Wörter und Sachen NF. t, 1938; W. Müller, Kreis und Kreuz, 1938, p.7ff.

The fact that the Germanic sources have proven to be a good example of this is only hinted at here. The seeresses attested by the South Germanic peoples correspond to Menglöd and Brynhild in the North Germanic myth. The castle of Menglöd or Solbjarta lies on a mountain and is surrounded by fire". In the song of Fjolswid it says of her: "She rules the land, she owns the halls that shine here with golden jewelry." Her "hall", around which Helle Zauberische Lohe is lit, is called Lyr, i.e. the shining one. The mountain on which Menglöd lives is called Lyfja Mountain, i.e. Mountain of Remedies. "It has long healed wounds and the sick. Every woman who climbs the high hill is cured of her ailment." Nine girls sit in unison at Menglöd's feet: Hlif, i.e. the "protector", Hlifthrasa, Thjodwor, i.e. the protector of the people, Bjort,
i.e. the shining one, Bleik, i.e. the shining one, Blid, i.e. the friendly one, Frid, i.e. the beautiful one, Aurboda, i.e. the giver of victory fire? or the giver of wealth, Eir, i.e. the shining one*. The names fit well with vestal priestesses; we can regard Menglöd and her girls as vestal goddesses elevated to the status of goddesses. In the myth, the temple building in which the sacred fire is located becomes the "hall" surrounded by the Waberlohe. Menglöd herself has been associated with the myth of Brisin- ga-mene, as her name refers to her as the necklace-jeweler. It makes sense to see the Brisingen ornament as a symbol of the sacred fire. The myth of the robbery of the Brisinga-mene does not refer to the robbery of the sun-saint - as is usually assumed following Müllenhosf^ - but rather to the robbery of the sacred cult fire (cf. norw. briswg, fire). The Finnish myth offers the closest parallel; the Kalewala epic tells of the theft of the fire of the "Nordland landlady" steals the fire from Kalewala's parlors, as Loki steals the precious gold jewelry in the North Germanic saga. Gold is a symbol of fire for all Jndo-Germanic peoples. A more distant parallel is the Indo-Aryan saga of Agni's flightQ In the heroic saga, Menglöd corresponds to the Valkyrie Brynhild. Brynhild's "hall" is described in the Wölsungen story^ in a similar way to Menglöd's "hall"; it too is adorned with gold and stands on a mountain. It is also described as a castle with a golden roof, around which a fire burns outside. Another passage describes how Sigurd rides up to Hindarfjall, i.e. the mountain of the Hind, where Brynhild sleeps: "On the mountain he saw a great light before him, as if a fire were burning, and the light went up from it to heaven." The awakened Valkyrie gives Sigurd "advice on high

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5 For further justification I refer you to my book "Besta, Untersuchungen zum indogermanischen Feuerkult", which is currently in preparation. - An eternal fire of a larger community is mentioned in the "Saga of the people from Kjalarnes" (W. Baetke, Die Religion der Ger manen in Quellenzeugnissen, Franks, a. M. 1937, page 6). The Gode Thorgrim had a large temple built in his courtyard, to which all men were to pay temple dues. In the center of the ~~temple stood an~~ image of Thor and next to him the images of other gods. An altar stood in front of the images of the gods: "A fire was to burn on it that would never go out. This was called the consecrated fire. Cf. on this passage Jan de Bries, Altgermanische Religionsgeschichte, vol. 2, B. 1937, p. 116. If one is inclined to attach no value to this isolated testimony, our explanations should perhaps encourage one to re-examine it.

"The following information is based on Gering, Die Edda, p. 131 ff. and Gering-Sijmons, Eddakommentar 1, Halle 1927, p. 411 sf.

? This is how it can be translated if am- is understood as nimbus like Völuspa 19 (cf. on this passage Gering-Sijmons, EK. 1, p.23f. and verse Lichterbaum, B. 1938, p. 49).

Eir cannot be understood as the "gentle one", the original meaning of the root is shine (ais-, see Walde, L. Wb? s.v. ms and Weigand, D.Wb?, under honor and honor). Cf. Grimm, DM.4, 2, p. 746 (on "Frau Ehre").

v Cf. Mogk in Hoops RL. 1, S. 314.

40 Edition Schiefner, Helf. 1832, p. 274 ff.

44 Hardy, Die vedisch-brahmanische Periode der Religion des alten Indiens, Münster 1893, p. 121f. On the relationship of this legend to the ritual renewal of the sacred fire at the beginning of the year, see Hillebrandt, op. cit. p. 94 f.

42 Wölsungen-Sage, Thule 2, vol. 21, Jena 1923, pp. 81 s., 91, 94 f., 99.

things". Another time, Sigurd finds Brynhild on a high tower, where she is sitting at a carpet with golden figures woven into it, on which she is embroidering his accomplishments. The women seek out Brynhild to have her interpret and prophesy their dreams. The strange feature of the North Germanic Valkyren saga, that they appear as mortal king's daughters and then as divine beings, can also be better understood from the cultic background shown.

We can therefore see the virgin seers as Veftalian advisors. The individual seers mentioned by name in the ancient writers, such as Aurinia, Weleda and Ganna, can be understood as "Upper Vestal Virgins", i.e. it can be assumed that they were leaders of Vestal sisterhoods whose task was to guard the eternal fire. In Old Rome, the upper vestal virgin is called virgo Vestalis maxima or vügrnum Vestalwm vetusüssima, i.e. chief vestal virgin or oldest vestal virgin. She was in charge of the others and was the most respected of all.

That the keeping of a state fire, which is watched over by virgin priestesses, is entitled to be regarded as an old Indo-Germanic cult institution, is evident from the fact that we also find it among the Canarians. The natives of the Canary Islands belong to the Faelic-Nordic race and speak a Berber language related to Indo-Germanic^. The culture of the Canarians still showed The 16th century was definitely Neolithic in character. We find virgin priestesses who wore white robes and whose task it was to guard the eternal fire of the state.

The previously accessible sources on Canarian religion offered no evidence that the Canarian priestesses, called Harimagadas, had to guard the eternal fire. As can be seen from the above-mentioned comment by Cloß, Wölfel has now found the evidence in his archival studies. Before I became aware of this discovery, I wrote in "Germanien" (1937, p. 242): "I will show elsewhere that we see 'Vestalinnerü' in the Harimagadas, i.e. priestesses who guard the sacred eternal tribal fire." This proof, which was to be based on a comparison with Indo-Germanic traditions, is now superfluous, since the documentary evidence has been found. It should also be noted that Closs passes by the important question of the position of the Latin Vesta cult in the Indo-Germanic tradition without a clue. On page 611 (note 26) he writes: "In contrast to the Magadas of the Canary Islands and the seers of the Bagandas, the Germanic prophetesses have no connection with a fire cult." If Closs had taken into account the racial kinship of the Canarians and Jndogermanic peoples on the one hand and the close affinity of the Germanic and Jtalic peoples on the other, he would have come to the conclusion that the question must at least be asked whether the Ger manic seers should not also be regarded as "Bestalinnen". If the sources on the Ger manic religion initially say nothing about a connection between the Germanic seers and the fire cult, this is no certain indication that it did not exist. The Germanic sources must be supplemented by the traditions of the other Indo-European peoples. -

Finally, the meaning of the pagan fire cult is discussed. The close connection between sun worship and the cult of fire has already been emphasized. It is easy to see that the prominent role of fire worship in the cult of the Jndo-Germanic people is explained by the nature of Nordic man. The essence of fire is earth-volatile blazing upwards to the ether; having descended to earth, it seeks the divine

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Karl Meinhof, Die Sprachen der Härmten, Hamburg 1912, pp. ix, 228 f.

" Cf. Cloß in KoPPers, Die Jndogermanen- und Germanenfrage, 1936, p. 582, note 67.

Hearth fire in the middle of the deele of an Ammerland farmhouse

Aufnahme: Mielert, Dortmund

home, which is not found beyond the world, but in the shining distance. Distant, drunken wandering is an innermost trait of Nordic man. Closely linked to this is his intoxication with light and his love of light. Both were recognized by Ernst Moritz Arndt, the unsurpassed writer of Swedish folklore, as peculiarities of Germanic man^. The flame must have appeared to the Nordic man as a brother of his own soul. "Fire is the best thing for the people of men and the

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Cf. M. Arndt, Nordische Volkskunde, Reclam, p.61sf.: Das schwedische Licht.

Gift to see the sun" says the Norse poet (Havamal 68, translation by Gering). Nor can it be considered a coincidence that German poets have repeatedly invoked the flame as the deepest symbol of life. One remembers the song

"An die Freude" by Schiller: "Freude schöner Götterfunken, Tochter aus Elhsium, Wir betreten seuertrunken, Himmlische, Dein Heiligtum", - and the powerful final verses of his poem "Das Ideal und das Leben". Fire is the archetype of Schiller's poetry, as has been correctly recognized^, and perhaps even more so of Hölderlin's poetry. If one wanted to demonstrate the Germanic nature of these great German poets, no more important reason could be found than this finding. Hölderlin's verses lead us into the ultimate depths of the ancient cult of fire and provide a better insight into its secrets than lengthy explanations: The "glorious, secret spirit of the world" reveals itself to Hyperion in the flame of fire. "The fire rises in joyful shapes from the dark cradle where it slept, and its flame rises and falls, and breaks and entwines itself joyfully again, until its substance is consumed, now it smokes and wrestles and goes out; what is left is ash. This is how it is with us, this is the essence of everything that the wise tell us in terrifying mysteries." - "We are like fire that sleeps in a dry branch or a pebble, struggling and searching every moment for the end of our narrow captivity. But they come, they weigh up eons of struggle, the moments of liberation, where the divine bursts the dungeon, where the flame detaches itself from the wood and rises victoriously above the ashes, ha! where it is as if the unleashed spirit, forgotten the suffering, the servant form, returned in triumph to the halls of the sun."

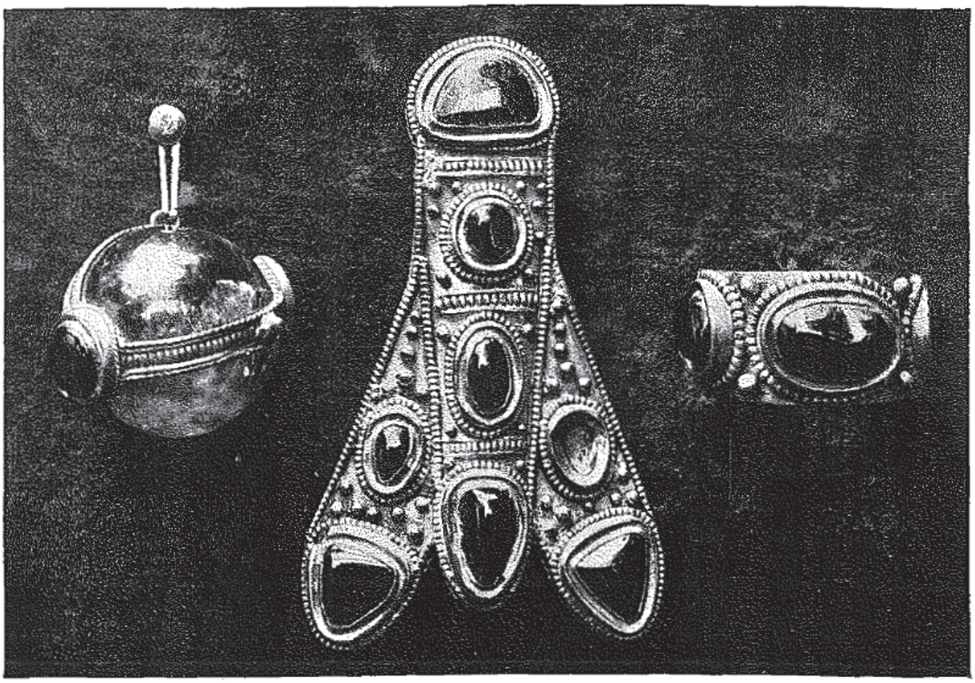
Gin from an unknown East German treasure trove

From Gmerich Kchaffran

In 1904, a dairy worker in Szirak, a small town in the northern Hungarian county of Nogräd, ~~found a bronze vessel at a moderate depth in which a number of jewelry objects were embedded~~ in the clay. Of these, a large gold brooch, a necklace with garnets, a cicada brooch, a finger ring, an amethyst ball and a slightly damaged gold coin of Emperor Constantine II (337-361) were recovered, while another brooch, which was already broken when it was found, a bracelet with two animal heads and a number of gold and silver coins were sold or somehow disappeared. Since their discovery, the remaining objects have remained unpublished in a Styrian private collection, whose owner only showed them to Dr. Alois Niegl, who (erroneously) declared the finds to be late Roman products. This first publication was made possible by a change of ownership.

The main piece, the brooch, is made of high-carat gold and a lining of inferior silver. It shows the form of the brooch in development in the 5th century with a semi-circular head plate and rhomboid foot plate, whereby the ornament still extends to the interior and leaves the edges smooth. The main part of the head plate is occupied by three set garnets of different sizes, around which individual gold beads are scattered in beautiful, yet un-Germanic regularity, arranged in groups of six. The seaming of the top plate consists of two rows of dots and a gold wire mesh similar to a braided band in between. The semi-circular curved neck contains a smoothly set flat

W. Deubel, Schillers Kamps um die Tragödie, B. 1935; pp. 38 ff.



Pendant (3 am), cicada pendant (7.5 ona) and finger ring (3.3" in) from the Gothic Fund of Szirat

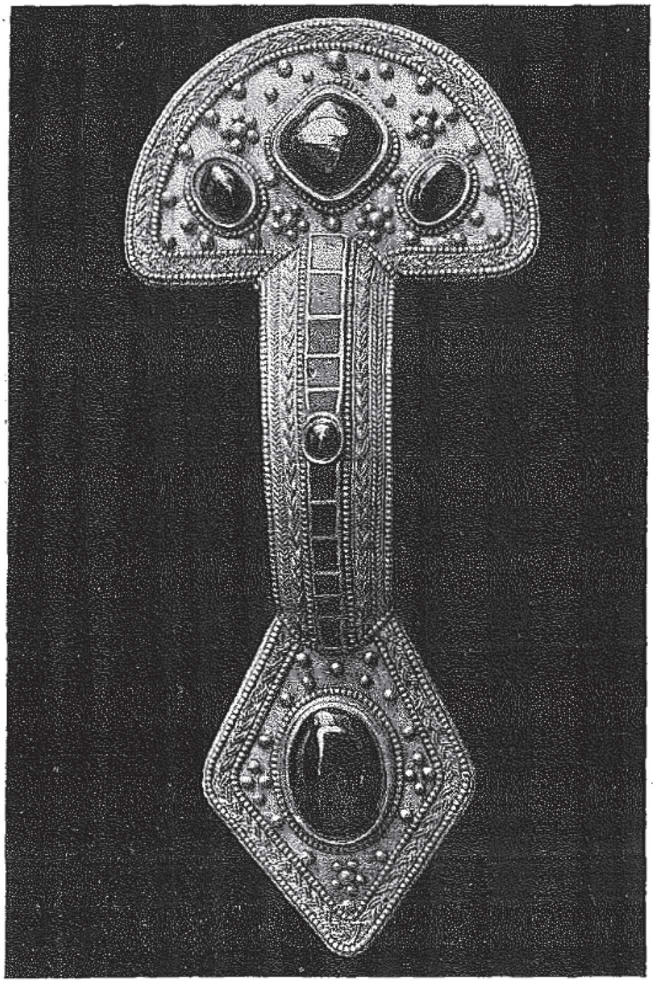
Garnets, the main axis is filled with eleven, almost square, not quite equal garnet tablets. The rim filling consists of a row of dots, a very clear two-striped interlaced band and the row of bones (opus spiccmmn motif). The sharply contrasting rhomboid foot plate corresponds perfectly to the head plate in terms of decoration.

The back is also revealing; here the old pin system can be clearly recognized, the holes for the two spring-covered (here missing) crossbars can be seen in the vertical central bar, as well as the holes in the outer edge for these, plus a further hole in the extension of the vertical central bar. These holes, five in all, fitted buttons divided into zones, which are unfortunately missing.

This is a key to the dating of the brooch. Until around 460, a certain functional character prevails in the migration finds of the East Germanic peoples. The edge knobs are intended as an abutment against the pressure and tension of the fibula feathers and still lack an ornamental use. This only appears in the last third of the

The functional knobs become increasingly ornate decorations on the semicircle of the head plate. The shape of the brooch also provides a clue to the chronological approach, as does the ornamentation itself. After 450, garnet-decorated nodules begin to grow out of the base plate, showing the ever-increasing pleasure in richness. They are still missing here. In contrast, the inlays of colored glass rivers or stones begin to coalesce into ornaments, whereas before

400 the gold ground appears somewhat randomly covered by them. The ornaments decorating the borders themselves are often of Germanic origin, which is particularly true of the two types of braided band used here. However, the technique and organization of the individual ornamental forms are largely influenced by that large art group, which is still largely unexplained and is referred to by the collective name Scythian-Pontic.



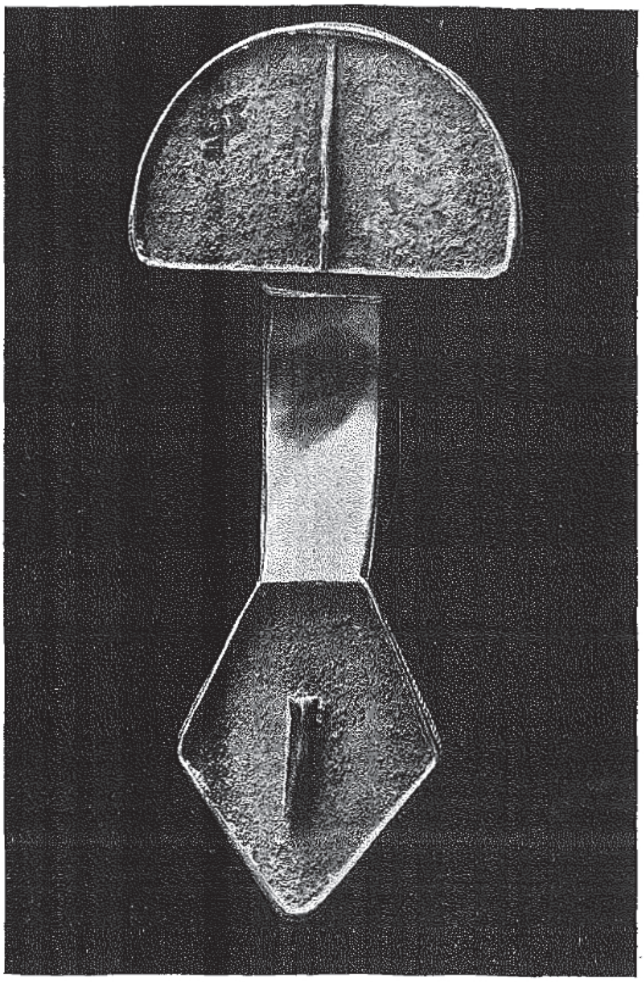
The gold sibel from Szirak
length 16.7 vm, width 7.4 vlll

However, despite this foreign influence, which appears very regularly in the East Germanic art of the Migration Period, the Germanic element does not remain in the background in the technical aspects either. While the Hellenistic-Scythian goldsmith's art works its ornaments and other details with sober, painstaking precision, the ornaments here, on the long brooch as well as on the cicada brooch and the necklace, appear as if they were written there; it is an art that does not avoid the accidental at all, on the contrary, it seeks it out and masters it in the most perfect way.

This magnificent piece of a gold brooch measures 16.7 centimeters in length and 7.4 centimeters in the width of the head, so its size is also significant.

The 7.5-centimetre-long cicada brooch corresponds to a form of jewelry that was still popular at the time. These cicada brooches, filled with a strange tension in their content, are foreign objects in Germanic art culture and were adopted from Scythian art, of which they are one of the oldest products. However, if an East Germanic tribe became friends with the motif of the cicada brooch, it was the Ostrogoths; not only do the few cicada brooches found in Hungary to date belong to their artistic activity, but also the spread of this strange object far beyond the Scythian period.

The gold sibel from Szirak
reverse side



The appearance of several such brooches in the Frankish-Merovingian cemeteries of Weimar and Gültlingen (Württemberg) can also be traced back to Ostrogothic influence, as can the suggestion that, after a certain period of formal calming, the shape of a cicada was replaced by other animal forms as the body of the brooch. The North Hungarian brooch from Szirak was also created shortly before this redesign. The previously common naturalism in the cicada's head and wings has been completely overcome ornamentally, without paving the way for a new animal style. The large gra nats made of excellent sheet gold in combination with the gold dots have the same effect as on the longitudinal sibel as an equivalent ornament next to the ground. Both styles correspond to the period around 460. Soon afterwards, the cicada brooch was transformed into other animal designs with an increasingly ornamental and figurative solution.

The sphere, measuring 3.3 centimetres in diameter and made of a very beautiful amethyst with three lightly decorated gold hoops and two high-set garnets, is not an ear pendant in view of its size and weight, despite the oven for hanging, but most probably a protective sign to be worn on a belt or chest chain, and in it the many small objects on the gold chain of the treasure of Szilägy-Somlyü, which incidentally has a similar sphere of smoky topaz on this necklace, only enriched by two lion figures.

This beautiful necklace, broken at one point, consists of thirty garnets set in pure gold and connected by gold wires. The shape of the necklace is simple; decorative links such as those still hanging down between the garnets around 430 (see the necklace from Puszta Baküd) are already missing here. Otherwise, the same admirable freedom in the treatment of the materials can be seen in this necklace, and the life that this object possesses to a high degree is created far more by these fine and tamed irregularities than by the richness of the ornamentation.

In general, chains of this type are not all too rare. However, the finger ring with a diameter of 3.2 centimetres is completely unique in this form. The ring form of the Germanic Migration Period clearly developed from the ancient signet ring, and even if the actual signet form was soon abandoned, the increasingly rich ornamentation was consolidated in its place; there was thus a main motif emphasized. The ring from Szirak deviates completely from this long-common design, as it has three garnets that meet at the point of their setting, resulting in a continuous ornament rather than one that is concentrated in one place. The ring is a prime example of Germanic freedom in the transformation of a foreign model and is therefore of great importance. In terms of value, it matches all the other objects in the find.

In these brief remarks, the period between 450 and 460 was repeatedly cited as the most likely time of origin, judging by the style of the details. The coin of Emperor Constantine does not change this. It only provides a "dating back". In terms of style, the depot find from Szirak is close to Treasure II from Szilägy-Somlyü. If this belongs to a Gothic hand from the early 5th century, then the pieces from Szirak were also made by an Ostrogothic artist around thirty to forty years later, whereby clear workshop connections can be seen. While the master from Szilägy-Somlyü was evidently still working in a workshop on the banks of the Pontus, the goldsmith from Szirak was probably already working in Hungary, but he also received his artistic training on the Black Sea, which means that he too is still largely dependent on the Frankish-Pontic conception of art. This already allows for some Nordic ornamental forms, such as braided bands, but refers the Germanic style primarily to the liberal treatment of the ornament.

Around 450, the county of Nogräd was not yet occupied by the Ostrogoths, whose rule ended in the Tisza region at that time. However, the Gepids, a tribe related to the Ostrogoths, whose art practice is very similar to that of the Ostrogoths, settled north of the Danube bend of Visegrad. However, since the find from Szirak can be described as purely Ostrogothic, it is in this case a compatible object and at the same time proof of how careful one has to be with settlement-historical conclusions in Hungary and in the entire southeast region, which is so important in terms of Germanic studies, at a time when the settlement boundaries were far from fixed and the art objects were subject to the strangest migrations.

What is particularly significant is the great artistic beauty of the find and the unusual power in the implementation of foreign influences.

It is highly meritorious for the sciences to seek out and further develop the inadequate truth that the ancients already possessed. Goethe

The Swedish stone crosses <sh""ß)

From William An der so N/Lund, Sweden

The only outdoor wooden cross with a figure of Christ from the Middle Ages that I know of in the north that has survived in its original location is a crucifix from around 1500 on a Bronze Age mound near Slagelfe in Denmark (Fig. 11). Other sources show sacrificial or other stones (Fig. 23) with "magifchen" signs (Fig. 20); they give rise to the assertion that the spring honors must be dated far back into the Bronze Age. Other springs in remote corners of the forest are indicated by their names, e.g. Toras (probably originally

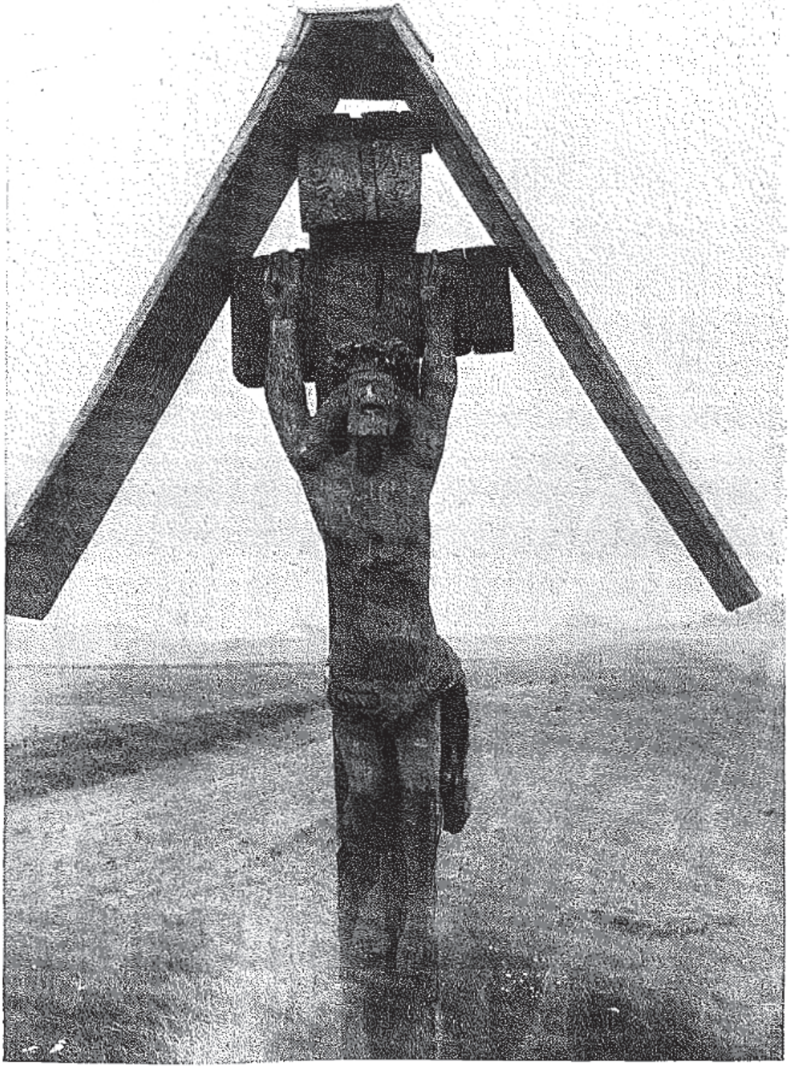


Fig. 11: The cross of St. Anders from around 1500 on the cross mound ("Hrülehvj"), probably a burial mound from the Bronze Age, near Slagelfe, Zealand, Denmark

Tor, the god of thunder) source (Fig. 22), that they originate from pagan times and that they were never Christianized with Christianity.

From the Swedish holy springs, of which there are still many to be seen,
We know that they were often located on cult mountains, near burial mounds or on cult places (Old UPPsala etc.), but also near churches and especially on the north side of the church, so that the sick could gather there, especially on Trinity and Midsummer Eve; that they washed themselves there, drank from the water, sacrificed and then left their crutches and hair. The walled area was planted with wooden crosses (Fig. 12), and in the past a wooden crucifix was also erected there, just as it still is today in Catholic areas of Germany. We also know that the springs were decorated with flowers on these evenings and that the sick had to sleep there all night ("incubation"). The Danish painter Jörgen Sonne (1801-1890) depicted in a painting from 1847, now in the Copenhagen Art Museum, how the sick slept on the grave of Helena and the sacrificial spring at Tidsvilde on Bright St. John's Night. Young people also danced and played games all night long at the springs, and a market was held at the large sacrificial springs and pilgrimage sites, and this custom was in use even into the 19th century. The sick also carved symbolic signs into the stone at the spring (Fig. 20) or into the church door. The church door in Edestad, Blekinge province, where a very popular sacrificial spring was located on the north side of the church, has several such signs and is provided with a hole into which the sacrificer could put his arm to place his money in the offering box (Fig. 21).

Although the Öland stone crosses go back no further than the 13th century, we must assume that this custom is much older here too. Over a hundred rune stones, mostly from the 11th century, are still preserved on the island today. Several of these here and in other provinces, certainly far more numerous than the inscriptions indicate, stand as memorial stones over a casualty or a Viking killed by enemy hands (Fig. 13). A stone near Torp in Böda (Fig. 14), also known as a "devotional stone", certainly dates from the pagan period and has a shape reminiscent of stone crosses. Even older, from the Iron Age, is the imposing memorial stone in Glömminge (Fig. 15). There are two such stones at the Tingstad site on the southern karst surface of the island (Fig. 16). The group of three stones, called "Odin's Stones", in Högsrum is also particularly impressive (Fig. 17). The huge stone in As (Fig. 18), which is reminiscent of the old megalithic stones, probably also belongs to the Iron Age. But despite all these stone monuments, we also have to remember crosses and poles made of wood. In the wooded areas of Sweden, even in recent times, all grave monuments in the churchyard, the bell tower and the church were made of wood

" Chr. Axel Jensen, Hvlsn" Orv-rv 1 Nisviläs. kor Noräisll Oläll^uäiZlloct 1926. p. 1-20.

Aarböger

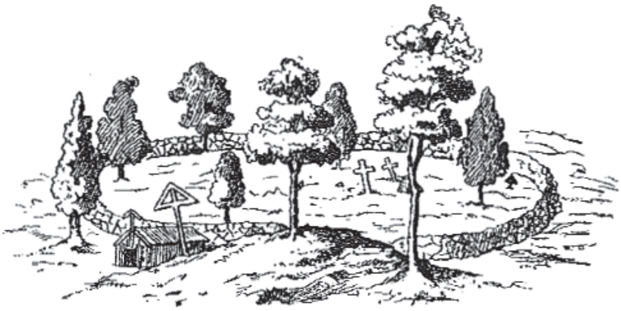


Fig. 12: Data, Bästergötland, Sweden. Jngemo spring with a fence with crosses erected in front of healed pilgrims. According to N. M. Mandelgren

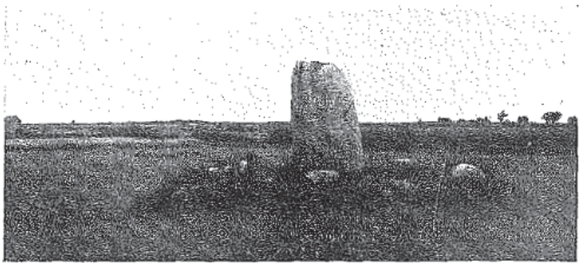


Fig. 13, Karlevi, Vickleby, Oland. Rune stone over a Danish Viking chieftain who died in a battle in Kalmar Sound, whose followers include Danes and Norwegians as well as ein norwegiſcher Dichter aus der Gegend von Oslo ſowie Kelten waren, von denen die Inſchrift auf dem Stein originates. Around 1000 AD.

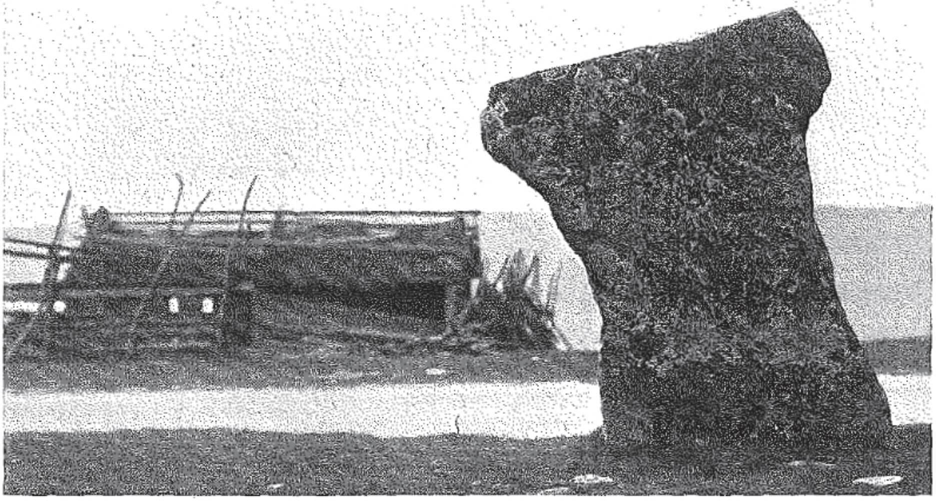


Fig. 14 Torp, Böda, Öland. Devotional stone, so-called. "High Stone"

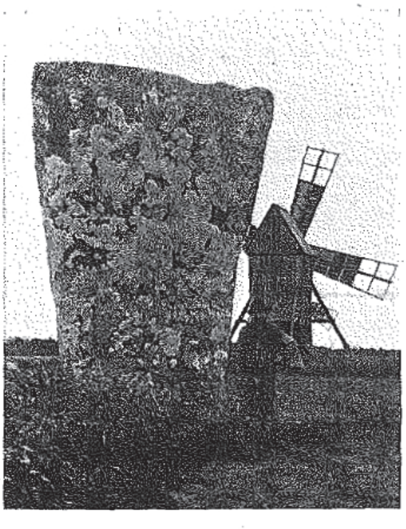


Fig. 15: Nyd, Glömminge, Öland. Upright stone Icelandic: "slisa")

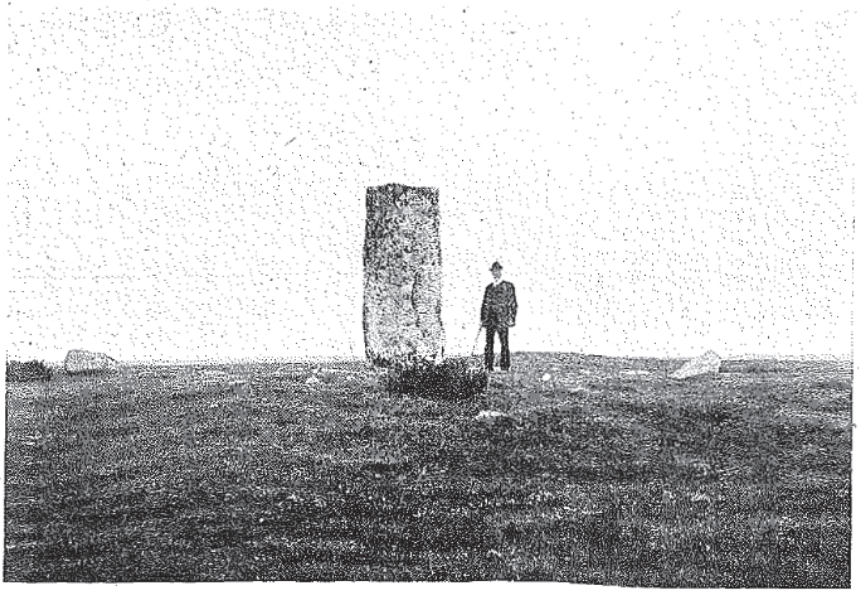


Fig. 16 Tingstad, Kastlösa, Öland. Erected stone. Here, in the middle of the island and far away from the villages, was a pagan site in pagan times and perhaps also in the early Middle Ages.

a place of things

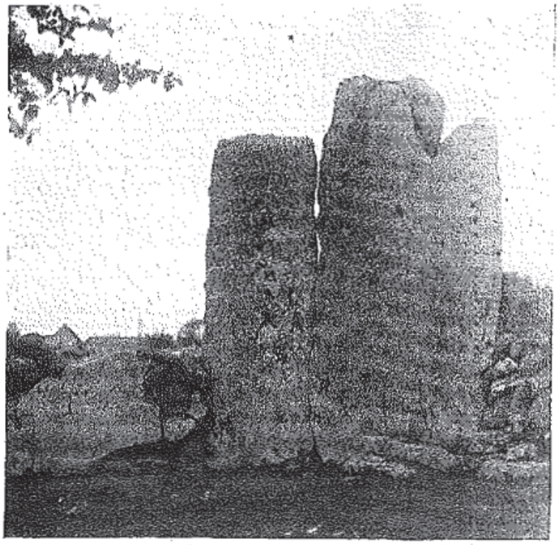


Fig. 17 Karum, Högsrum, Öland. Three stones (one of them fallen over), called "Odin's stones"

(Mb. 19). In pagan times the wood was much more prominent. Everything points to the fact that the basic idea of the custom of the cross is far older than Christianity, even in the north, and that this symbol is probably to be understood as an Indo-European symbol. This is particularly noticeable in Roman Catholic Lithuania, where we find not only small chapels with images of saints, but also richly carved wooden crosses in churchyards, on cross paths, on hills, in fields and in forests, some dating from the 14th and 15th centuries, when the people were still pagan.

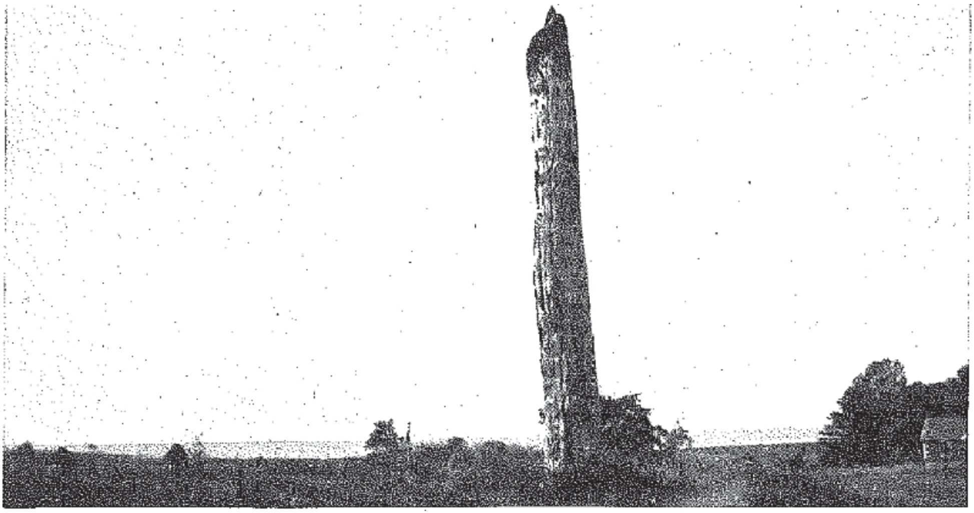
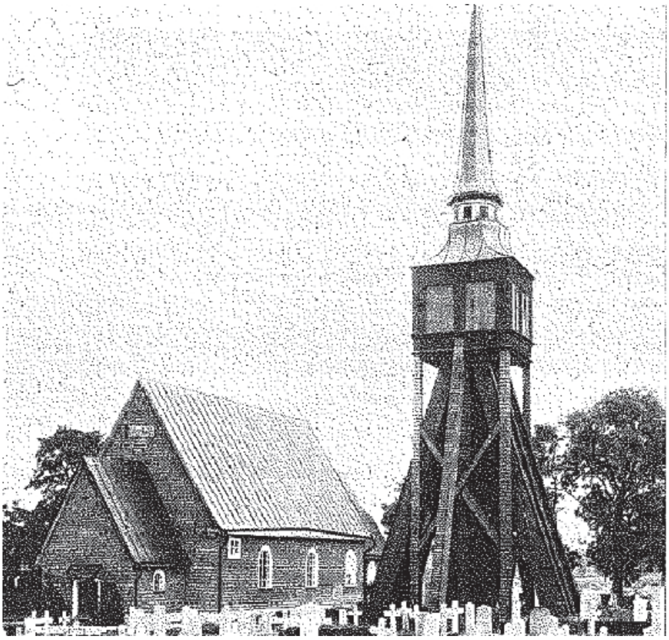


Fig. 18 Parboäng, L.s, Oland. Upright stone

Fig. 19 Ulrika, Östergötland province. In the forest gegenden Schwedens waren früher und noch bis in ſpä-



Furniture, most appliances
- even the plates on the table -
, trolleys, etc.
(otoie bie Virrlje mil òet Gin-
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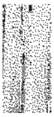
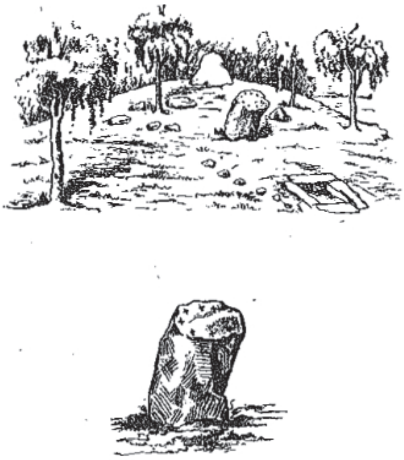
memorials made of wood
Phot. M. Sjöbeck





Mb. 20 Urshult, province of SmAand.
Above: "Urdarbrunnen" or the source of Sigfrid. Below: A stone with the sign of the cross.
According to M. Mandelgren 1865

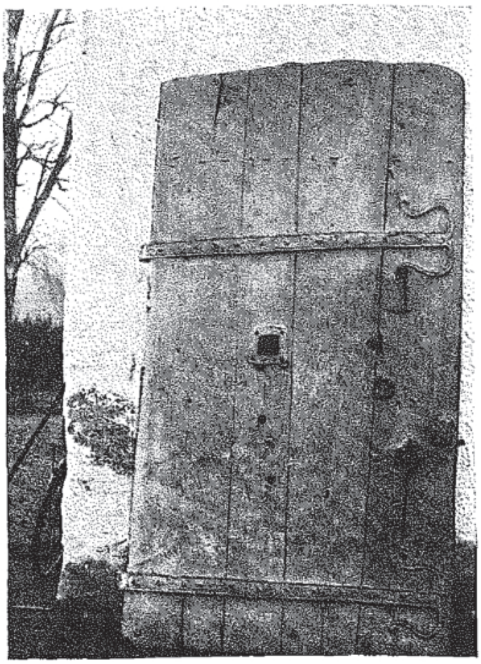
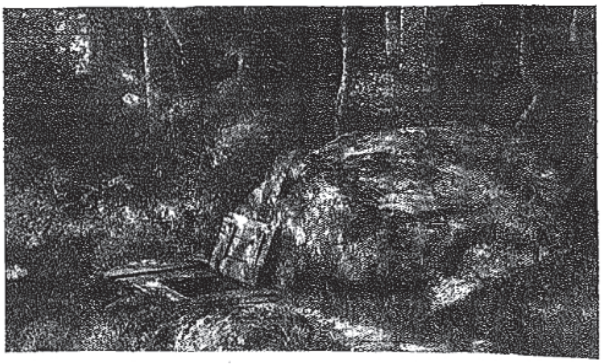


Fig. 21 Edestad, Blekinge province.
Medieval church door with a carved magic sign and a hole in which the pilgrim inserted his arm to throw the money into the offering box



Mb. 22 Tfärby, Halland province.
Tora's spring in the middle of the forest

Fig. 23 Sölvesborg, Ble- province kinge. St. Enevalds Quelle, wo früher eine Kapelle war. An der Seite ein Stein, wo der Sage nach der heilige Mann geſchlafen hat. Er befand on the pilgrimage to the Holy Land, missed the ship and fell asleep from fatigue, and when he was erwachte, in Sölvesborg. Dieſelbe Legende wird von dem heiligen Andcrs of Slagelse (Fig/11) tells

The ---excavation at the "Kriemhildenstuhl" at Bad Dürkheim

1. preliminary report

In issue 1, 1938, p. 11, of this journal, the start of a major excavation at the "Brunholdisstuhl", which is better known by its medieval name "Kriemhilden- stuhl". In the meantime, the first section of the excavation, which starts at the November 13, 1937 to April 11, 1938. Under the local leadership of U-Scharführer Löhausen, who was assisted by canck. plnt. K. W. Kaiser for the processing of the finds, a platoon from the Reich Labor Service Camp 5/320 Grünstadt carried out the work during the winter months. Once again, as with all major excavations of the Reichsführer-4, it is primarily thanks to the Reich Labor Service that the excavation could be carried out on this large scale at all. The funds were mainly provided by the German Research Foundation.

The investigation has three tasks: firstly, to uncover the actual " Kriemhildenstuhl", secondly the investigation of the ring wall on the top of the hill, into the eastern slope of which the "Kriemhildenstuhl" is carved, thirdly the determination of the connections that most probably exist between the ring wall or a prehistoric Germanic sanctuary in its eastern part and the certainly Germanic rock carvings of cultic models in the "Kriemhildenstuhl".

150 m high, steeply above Bad Dürkheim on the slope of a hilly spur of the 493 m (above 0) high Peterskopf lies a large quarry. In modern times it was called "Brunholdisstuhl", perhaps a misinterpretation of± its popular name "Krummholzerstuhl"; however, its medieval name "Kriemhilden stuhl" is confirmed by a document from 1414^. The vertical walls of this quarry have always featured a number of rock carvings, jumping horses, spoked wheels, etc., insofar as they still protruded beyond the burial of many hundreds of years, thus making it stand out significantly from numerous other old quarries that can still be recognized everywhere in the vicinity in the coveted red sandstone of the Palatinate from earlier centuries. These rock formations were also - after a number of smaller attempts - the reason for a larger excavation in 1934/35, which the mayor's office of Bad Dürkheim had carried out with emergency workers under the direction of the Speyer museum director Dr. Sprater. When these excavations came to an end, firstly because the available funds had been used up and secondly because there were fortunately no more unemployed people, the massive rectangular niche in the rock had been cleared of the rubble that had filled it in a large, sloping hollow to a depth of 25 m and had brought more than twenty Roman inscriptions and almost forty rock paintings back to light (including Fig. 1). The rock floor had only been reached in the innermost, western part of the niche; to the east, the old and new rubble had to be leveled to form a large, terraced plateau. This plateau must now be lowered until the rock floor is reached in the largest part of the niche. The technical and organizational work here will therefore be greater than the scientific work. The rubble will have to be removed 100 to 200 m to the north with hand-operated railway wagons, where a spacious hollow in the hill offers the possibility of unloading without affecting the landscape and the profile of the hill or endangering the gardens at the foot of the hill.

It was begun with an approximately 10 m wide and 40 m long east-west section i Cf.

"Forschungen und Fortschritte" 1936, XI, 23/24, vr. Sprater: The Brunholdis chair.

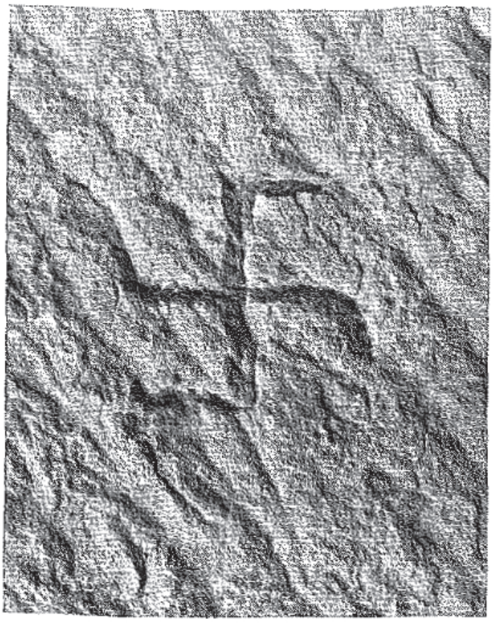


Fig. 1 Swastika on the Kriemhildenstuchl

Parallel to the northern side wall of the niche (Fig. 2), at a depth of around 4 to 5 m, this cut reached the rock floor in its eastern part located in the niche (Fig. 3). In the course of the winter, a total of 3000 cbm was removed. However, the final depth has not yet been reached, because to the west, in front of the already exposed rock floor, there is another large step in the course of a natural crevice. From

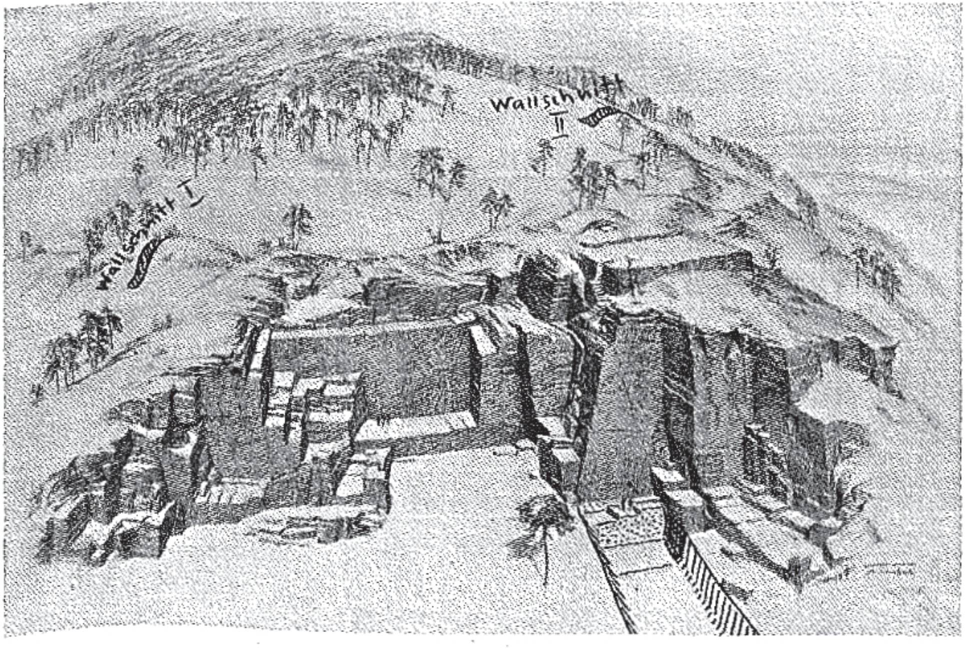
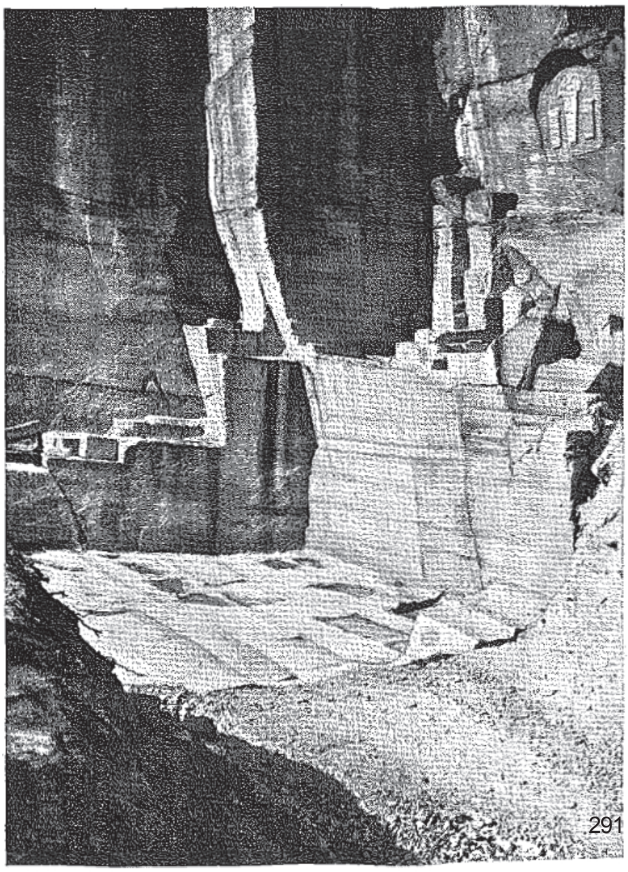


Fig. 2 Wall cuts at the Kriemhildenstuhl. Right bome ditch 1937/38

The final level of the excavation will depend on the depth of this step. However, it is not yet possible to dig deep here, because the removal route must remain at the current height until the entire plateau has been lowered by 4 to 5 meters. This will be continued in the next excavation section.

Apart from the known traces of quarry work, the wall and floor sections that have now been uncovered show no rock carvings; nowhere above the floor were the remains of a cultural layer preserved that would have indicated human activity after the quarry was abandoned. Such finds were hardly to be expected in this corner. When continuing the work towards the middle of the niche, more attention will have to be paid to this, as well as, for example, to stone settings and other artificial subsequent alterations on the rock floor.

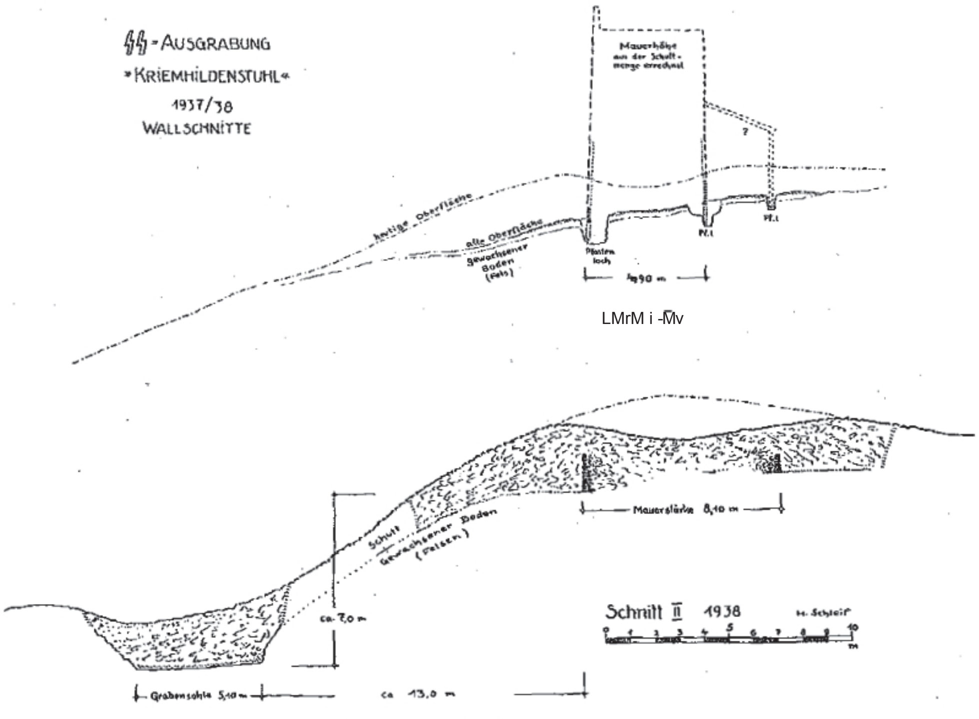
The large ring wall at the top of the hilltop was previously shrouded in complete darkness. It is roughly in the shape of a quarter of a circle with the tip pointing south. The "Kriemhildenstuhl" (Kriemhilden's Chair) cuts into the corner of the hill, and a large section of the ring wall has been destroyed. With this exception, the rampart, which is otherwise uninterrupted, encircles the hilltop for a total length of 2.5 km as a double wave of loose rubble. In the north, where only a shallow depression separates the hill from the other foothills of the Peterskopf, a wide ditch in front of the rampart can already be recognized by the shape of the current surface. An interruption of the gate cannot be determined with certainty anywhere, but at least one can be identified with slight irregularities just north of the "Kriemhildenstuhl" can be assumed. Excavations will be carried out there next year. To be



ML. 3. rock sole

At the beginning of the investigation, the shape and construction time of the rampart had to be clarified first of all, and for this purpose a few sections had to be made at those places which already offered an external guarantee that an undisturbed section with the normal profile of the ring wall construction would be found underneath.

The wall must have had at least two such normal profiles, i.e. cross-sections that show all the typical characteristics of the defensive system unchanged over very long stretches of the rampart, without a ditch in the southern part and with a ditch in the northern part. In the sections (Figs. 2 and 4), both types could also be clearly identified; the wall is basically uniform everywhere and only reinforced by a ditch in the north due to the flatter foreland. It consists of so-called "dry masonry", i.e. the stones are unworked and stacked on top of each other without a binding agent. The material was very easily obtained anywhere in the immediate vicinity of the wall by quarrying the uppermost layers of the sandstone, which were heavily fissured by weathering. As these chunks of stone usually break in almost parallel layers according to the structure of the sandstone, they are well suited to the dry masonry technique and can be used immediately without further processing. In the north, the stones were quarried from the ground in such a way that a wide base trench was created in the shallow slope in front of the wall, reaching down to the solid rock layers below the frost line. According to the mass of the stone rubble, the height of the wall can be calculated at around 8 to 10 meters. Such an impressive height could not be achieved simply by loosely stacking the rubble stones on top of each other; instead, the vertical alignments had to be held in place by a grid of wooden poles. The spacing of the individual poles varied greatly: in section I (to the south, without a trench), a post was set deep into the ground at a fairly regular interval of 75 cm in the front of the wall.


ϟϟ-AUSGRABUNG
»KRIEMHILDENSTUHL«
1937/38
WALLSCHNITTE
Mauerhöhe aus der Schuttmenge errechnet
?
heutige Oberfläche
alte Oberfläche
gewachsener Boden (Fels)
Pfostenloch
Pf.l
Pf.l
1,90 m
LMrM i -M̄v
Mauerstärke 8,10 m
Schutt
Gewachsener Boden (Felsen)
ca. 7,0 m
Grabensohle 5,10 m
ca. 13,0 m
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H. Schleif
0 1 2 3 4 5 6 7 8 9 10
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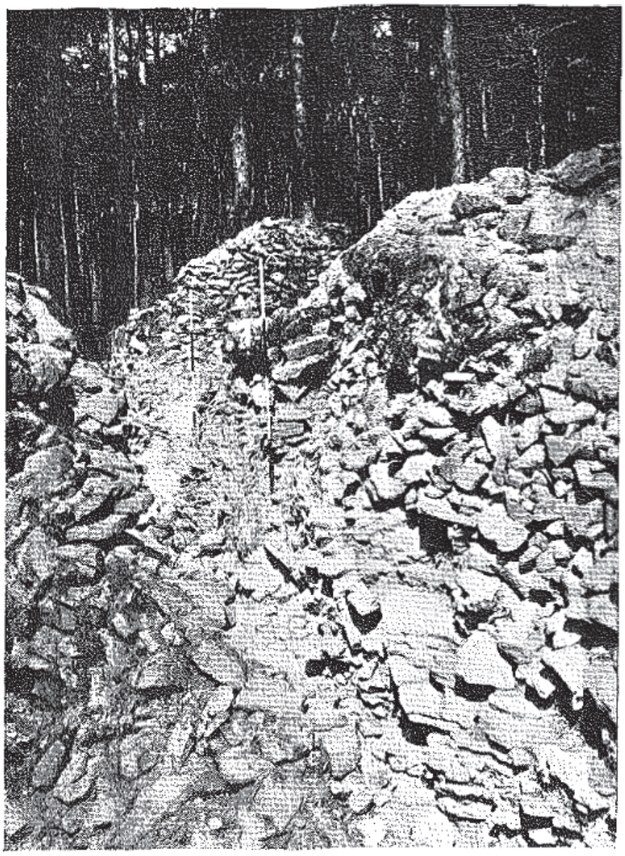
Fig. 5 Current profile of the crumbling wall



(Fig. 6), while in the 3 m wide section H no trace of a post can yet be seen (Fig. 7). The search will be extended to the left and right in order to find an explanation for this difference in technique. The posts must somehow have been attached to the wall core by crosspieces and anchors; however, as the wall is only 1.50 m high at most everywhere, but these anchors were certainly much higher up, there is no hope of finding anything of this. A comparison with the minus described by Caesar is not admissible, because although this technique is related, it is not the same.

500 years later and was gallicus used by other peoples, but in the same area of Europe, so that the technically highly perfected murus gallwus can perhaps be described as the end point of a development that began with the stone walls that were built at the same time as the Dürkheim ring wall and using the same technique in southern and western Germany, some of which have already been studied.

The current profile of the crumbling wall (Fig. 5) shows a double stone wave, which suggests that the remains of a wall must lie beneath each crest of this double wave, i.e. that a double wall with a narrow enclosure between them surrounded the hill, similar to the richer medieval city walls. However, the excavation revealed a different picture than was to be expected from the experience of other excavations, and this may also have been the reason why earlier smaller excavations did not find the actual wall at all. When a massive wall crumbles, it is clear that the pile of rubble

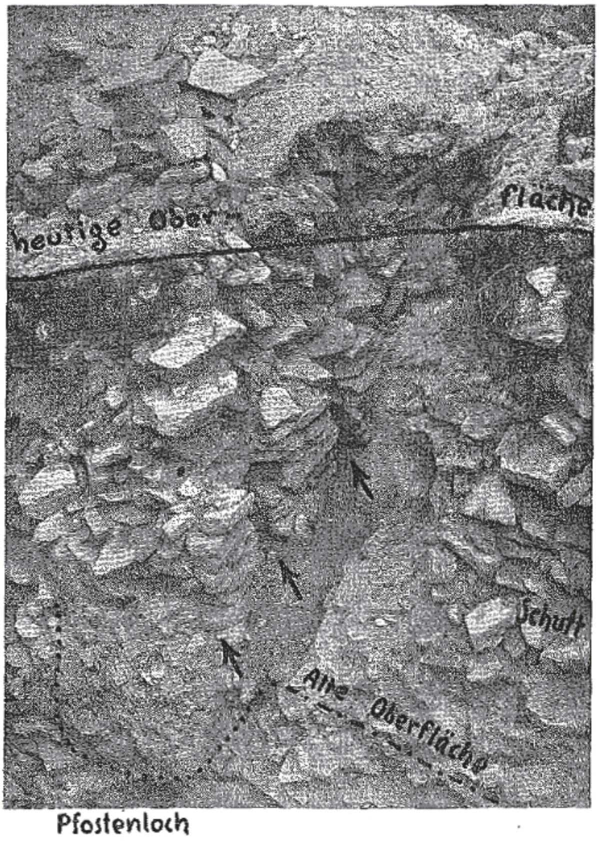


Fig. 6 Post holes in the wall

is highest above the center of the wall and from there the debris under the natural slope angle of the material to the front and back. This must also have been the case originally with the ring wall of Dürkheim (as shown in Fig. 4 below, dotted line), and only in the course of the centuries after its destruction must the center have changed from a high bulge to a uniform embankment everywhere. This is only possible if the middle of the wall was filled with a material that originally formed the core of the wall between two quarry stone shells and, after these shells fell apart, initially lay as a high heap in and above the middle and then gradually disappeared completely. This means that very considerable quantities of solidly layered wood must have originally lain inside the wall. There could not have been cavities, such as a kind of casemate, and this is also contradicted by the present-day profile, whose crests in such a case would have had to lie at least exactly above the wall ridges, i.e. much closer together.

The wall stands flatly embedded in a thin, gray and yellow layer of soil that contains numerous sherds and has not risen since the wall was built, a clear sign that the wall only stood for a short time. The posts pierce through this layer and penetrate almost 1 -n deep into the natural soil. In one of these postholes lay the shards of a Henkelless, spherical jug (Fig. 8), apparently smashed and thrown away by the builders of the wall. In section I, two more postholes were cut behind the wall, which could easily belong to an extension to the wall (as in Fig. 4 above, thinly supplemented). In the

This extension will also be pursued further in connection with the future excavations in the castle's inner room enclosed by the wall.

The wall cannot have existed for very long, as its use alone prevents this of wood into load-bearing structural elements. This limits its lifespan to one to two human ages at most, unless it was destroyed earlier by conquest. However, this was obviously not the case, because such a violent destroyer would probably have set the entire structure on fire, and one of those "cinder ramparts" would have been created, as the ring walls are called, whose stones slagged when the wooden structure was burnt. In addition, the cultivation layer and postholes would also contain large quantities of charcoal, which is only present here in tiny particles. The wall therefore perished due to dilapidation and, as the findings show, neither the decay was halted by repairs nor was the destroyed rampart ever rebuilt.

The sherds lying on top of the cultural layer and covered by the debris of the rampart, as well as the sherds found on the floor of the ditch - also already buried by the debris of the rampart - must be attributed with certainty to the period of construction and life of the rampart. These small finds (Fig. 8 and 9) determine the time of the rampart to be the 5th century BC. The movements of peoples at that time are not yet known precisely enough to be able to say for certain who built this fortress and against whom. It is the time when the Celts, a group of western Dinaric-Italic tribes, were expanding to the west and north.

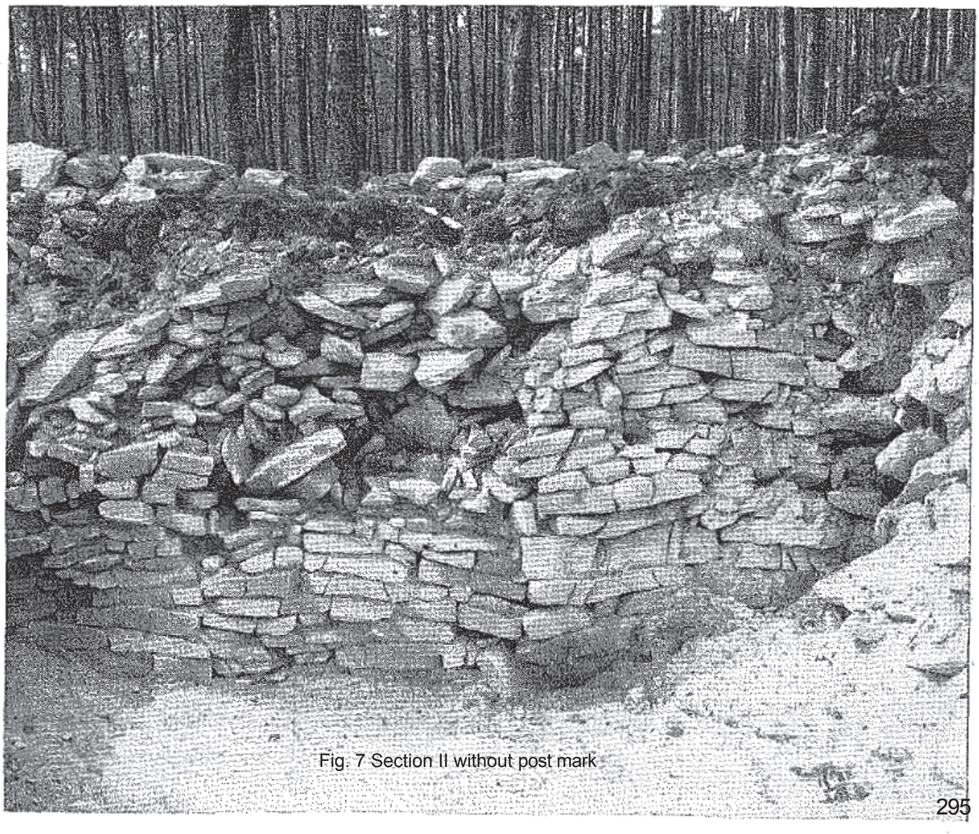


Fig. 7 Section II without post mark

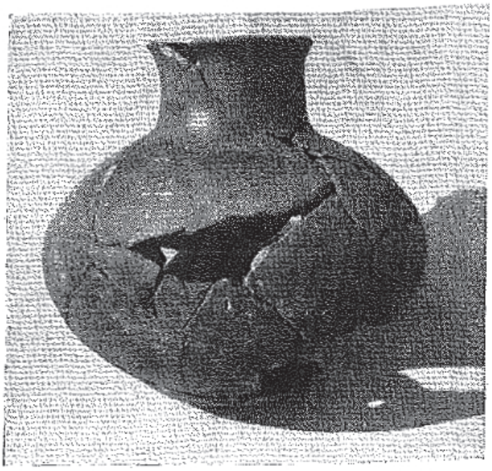


Fig. 8 Spherical jug

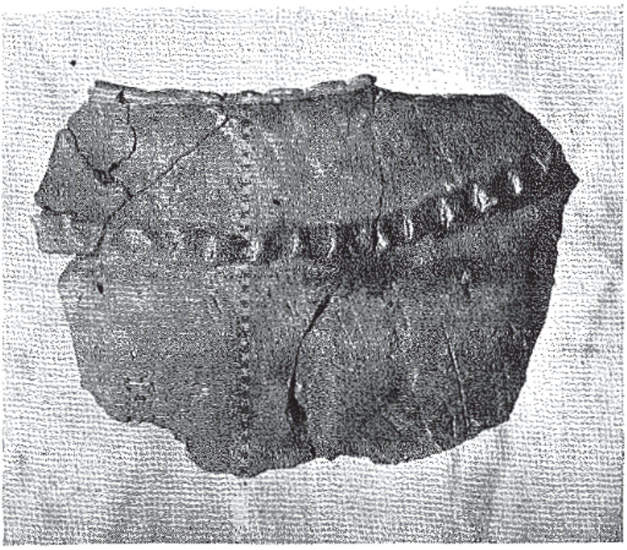


Fig. 9.
Urn shard from the trench

and, in the zone of the German low mountain ranges, encountered resistance from the settled population there, which was already strongly Germanic in character and was provisionally referred to in the Rhine-Main region as "Urkelten". It is therefore possible that these "prehistoric Celts" built a folk castle for their defense near Dürkheim. The imposing size suggests a strong tribe that was able to gather here from its scattered settlements in the Rhine plain between Worms and Speyer in troubled times in order to protect itself and the access to the Kaiserslautern valley to the west. As the penetration of the Indo-Germanic Celts after the first onslaught was essentially peaceful and without a fight, the castle was hardly used much and soon fell into ruin again. What remained, however, was the still unexplored ritual significance of the mountain, which became visible for all time in the Germanic rock carvings made many centuries later.

Berlin, April 1938.

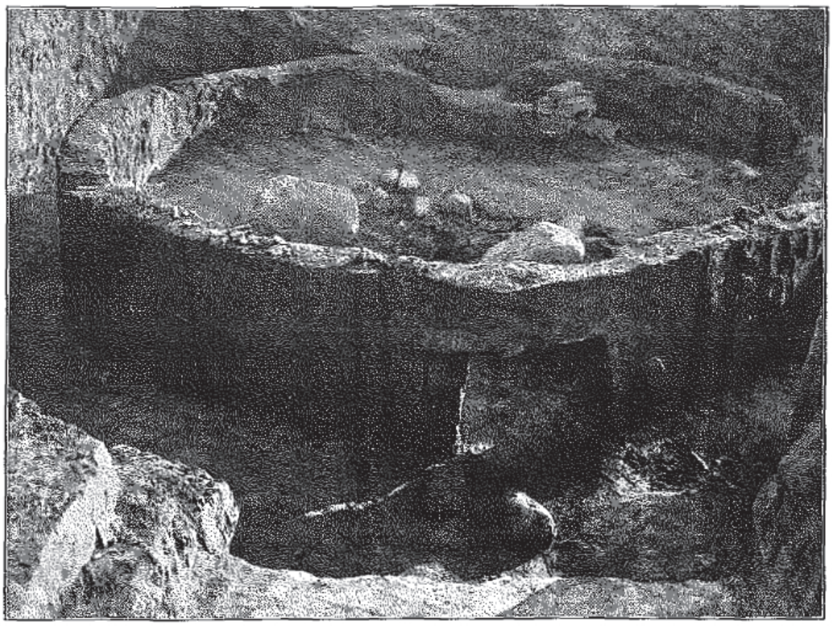
jj,-Obersturmführer H. Schleif.

Aus der Landſchaft

Em <OQO year-old Gomeinde baking oven in the Teutoburg Forest

From principal Hermann Diekmonn,
Oerllnghausen

7 kilometers from the mountain town of Oerlinghausen, which has made a name for itself in prehistoric times with its prehistoric finds and the reconstruction of Germanic houses, lies, hard on the country road to Lage i. L., between the small village of Kachtenhaufen and Breiten heide, the so-called Billinghauser Heide. Huge arable areas of loess loam, surrounded by individual farms and cottages, characterize this patch of German soil. At a depth of 1.20 meters, the soil is so impermeable to water that the inhabitants and farmers make great efforts to control the ground water. Decades ago, deep ditches and drainage pipes were dug to drain the water. In the summer of 1937, the farmer Petersmeier He then resumed this difficult work from his fields. At the highest point of his land, the workers came across a reddish discoloration of the soil at a depth of 60 centimetres. A schoolboy observed this red clay and brought back a sample from his teacher in Billinghausen. The finding was reported to me as a. Denk- malspfleger reported. With the approval of the state government and the provision of funds I was then able to start the promising excavation with two workers on October 9. A field of 7:7 meters was excavated according to plan. At a depth of 60 centimetres, we came across the red soil discoloration, which ran in a circle and had a diameter of 4.50 meters. 7 centimeters deeper, a firmer, completely red ring 10 centimeters thick appeared on the inside. The reddening radiated outwards to a width of 17 to 20 centimeters. Further excavation revealed that the solid ring was 1 meter high.



The baking oven from NNW. In the center the stones of the smashing
Aasn. H. Diekmann

Inside the ring, a red layer of burnt clay of about 20 centimetres. Beneath this was a floor covering of field stones, mostly shell limestone and granite. Charcoal was scattered in quantities between the stones. The north-west side of the ring was completely glazed on the inside. Six large boulders filled the central axis of the ring. On the north-northwest side of the solid clay ring, an opening 46 centimeters long and wide was visible, walled in with boulders. The bottom of the hole was paved with stones, as was the entrance to the opening. To the north-northwest of the ring, a stepped slope 1.40 centimetres wide and about 6 meters long could be traced through the soil discoloration.

Between and on the floor of the kiln were some calcined human bones. Dr. Krumbein (Nordhorn), who examined the bones, wrote to me: "The calcined bone sequestration I received came from a human corpse fire. Because of the small amount of material, it can only be said with a high degree of probability that it is a child's cremation." In addition, on the access path and in the closed opening of the oven, ash-grey colored shards of clay from the 12th century, inside the kiln, from and between the floor covering, however, shards from the period around 1000 A.D. The end of use therefore lies in the 13th century. Dr. Schroller (Hanover), who examined the entire finding in detail, comes to the following conclusion, which I fully agree with: "According to the details of the construction as well as the shape, it is a baking oven. The significance of this oven is very special because it stands between the known ovens in the Lombard region (which belong to the centuries before and after the turn of the century) and the modern ovens, which have survived since around the 17th century. (It is therefore a so-called community baking oven, such as those still in use on Lüneburg Heath. D. Author)

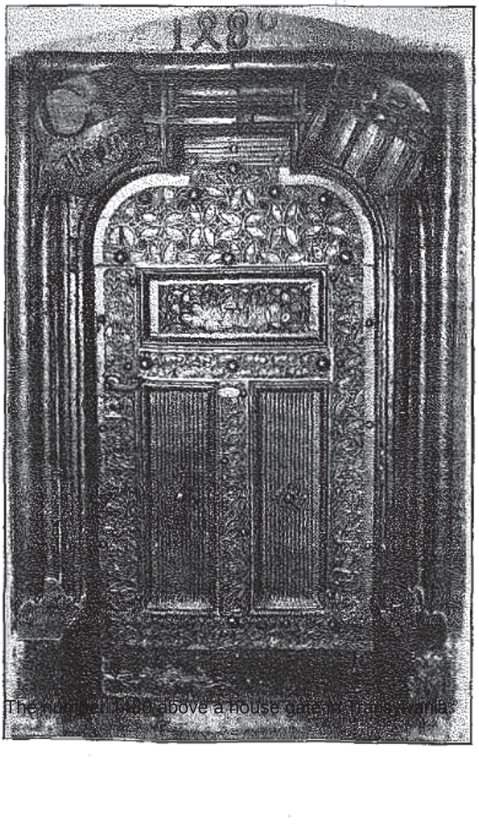
The initial assumption (which was not far-fetched according to the bone findings) was D. Verf.) that it was a cremation site for corpses cannot be upheld according to the now established date. From a purely technical point of view, the attempt to cremate a corpse in this facility would encounter considerable difficulties.

l ßen, because in addition to the small entrance opening and the relatively weak appetite for food, is that no provision has been made for the drainage of the corpse water that is released. I am not able to say how the occurrence of what Dr. Krumbein calls 'small quantities' of human corpse fire inside can be explained. It would not be impossible that the corpse fire only later entered the funnel formed by the collapse."

Due to the importance of this unique oven, Dr. Schroller proposes the preservation of this significant facility for posterity.

As I was informed by the state curator for prehistory, the state government has already taken steps in this direction. (See also the essay by Helgar Krieger, Vol. 37, page 261).

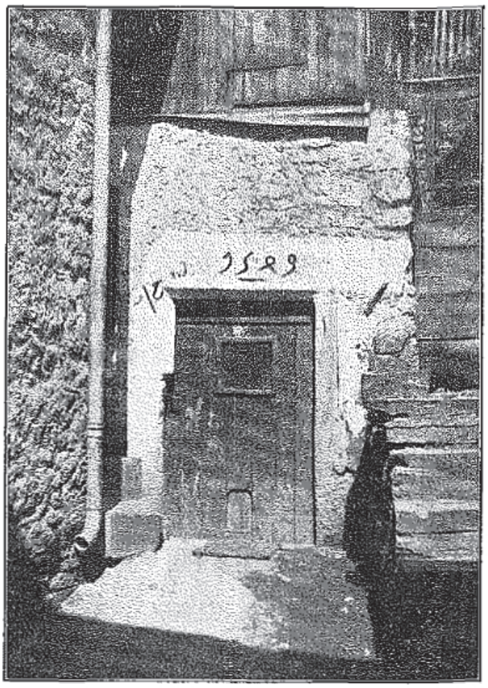
The number 4 as an odil rune. In manuscripts from the Middle Ages and on old houses, the number 4 is often written in the years in a form that corresponds exactly to the ("younger") Nune. L - Odil of the Rnnen series. This strange fact does not seem to have been recognized by the



The number 1480 above a house gate in Transylvania

The question of whether the number 4 of the "Arabic" numerical series (which in reality must be of Indian origin) can be related to the Germanic odil rune has yet to be sufficiently considered and evaluated by rune researchers or in the history of our numerical system. In Bolshevik interpretations, this rune L is probably referred to as the "half eight"; but this is not yet a satisfactory explanation. On the other hand, however, the use of the rune for the number 4 may well lead to the conclusion that, conversely, the "four" - 4, which is frequently found in our house and court marks and is used in various places - is also related.

The word "Odil", which appears in the form of a "square" spelling of the Odil rune, and that it expresses the meaning of "Odil", namely "father's inheritance". This is an important finding for the interpretation of the meaning of our house and court marks. Plaßmann.



Right: Lintel on a farmhouse in Blankenheim i. d. Eifel (1549).

Die Fundgrube

Lur ^divided compass rose

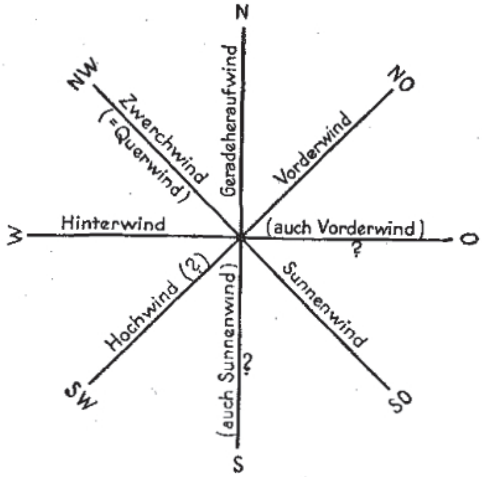
There is a significant difference in the extent of celestial knowledge between the actual farmers and the fishermen, who are also farmers. At the Ammersee, I was able to ascertain that the fishermen there consistently knew how to identify eight wind directions, while the farmers and craftsmen away from the lake knew at most four, but usually only three or two winds, namely the good and bad, or "Bayrwind" and the "Bayrwind". "Schwabwind".

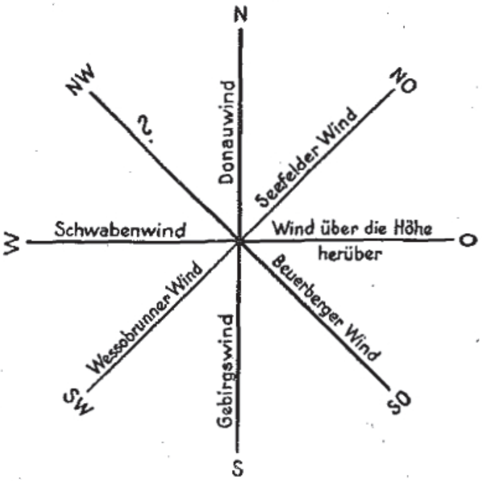
If we examine the names of the wind rose of the Ammersee fishermen, we come across various names with the same meaning, mostly a general and a local one. I juxtapose these apparently more recent and older names.

The names of the first wind rose contain only one real "cardinal direction", namely south: Sunnenwind - ahd. suuäan from the south; Old Norse summn vinäur south wind.

The other names show the terms "in front" and "behind". East is in front, west is behind; the terms "good" and "bad" are also linked to this, because bad rainy weather comes from the west and good dry weather from the east.

Some local historians have tried to recognize the direction of movement of the Germanic peoples in the terms "front" and "back"; however, this is impossible because in Old Norse we also have the coexistence of aMu back and axtauu evening, west. Ancient cosmological ideas play a role here: East is the direction of the setting sun, the direction in which the day begins - the direction in which the dead look and, until recently, in which the worshippers looked over their trenches. Until an age ago, grave crosses in southern Bavaria were still generally placed at the head of the graves in such a way that the written side faced west, where





the relatives used to line up on memorial days. The old people also used to always place their beds with the foot end facing east, and the old farmhouses were always laid out so that the roof gable faced east.
east and in the south-eastern corner of the "Grundwind".
The parlor was located above the ridge. The fact that the ridge was usually decorated with a cross at the east end and an axe or a diamond-shaped symbol (thunderbolt!) at the west end is certainly not irrelevant.

The expression "straight ahead wind" for North wind means that the observer is facing the wind blowing uphill.

As the Ammersee itself is essentially north-south, perhaps this is why it was called the crosswind or "Zwerch-

The situation is different with the purely local designations, such as Wessobrunner, Seefeld and Beuerberger Wind, which can only apply to the "upper lake" together

Bruno Schweizer.

Die Bücherwaage

Leif Pstbh, **The portrait in Norway.** Published by Diepenbroick-Grüter L Schulz, Hamburg 1937. 90 pages, 94 illustrations. Hardcover.
8.80 RM.

Studies of this kind are very useful because they also show over a long period of time how much the folk heritage can be preserved under certain conditions.

Mby examines this in the special field of portraiture in Norway and first shows how in the fading Viking Age and in the Romanesque period there was an astonishingly great "mimetic interest" in depicting people, which we probably also encounter in the German Romanesque period, where it still awaits further elaboration. The pictures included are very revealing. For all their connection with south-western Europe, they nevertheless bear specifically Norwegian traits.

But as early as the Gothic period, a stagnation set in, which then led to a very average portrait art in the 16th and 17th centuries, in which Germany and especially the Netherlands made up the majority. Even then, however, the art of portraiture was still something special for Norway, measured against the other subjects, and it is still possible to identify clearly defined local schools. Around 1700, a pathetic, hychbaroque style of portraiture developed under marked Dutch influence, which lasted for a very long time and after 1760 received a moderate English stimulus, which further enhanced the painterly quality always inherent in Norwegian art and sometimes softened its stiffness.

Jakob Munch, the first important Norwegian portrait painter of the 19th century, sometimes referred to Runge; Tidemand, Arbo, Hedwig Lund and others began a beautiful Biedermeier and Bergslien style of painting, Heyerdahl and Krohg, a broad-brush period that looked more and more to France, until Edvard Munch emerged as a portrait painter who freed himself from: foreign countries and returned to fine-edged Norwegianism. The power, genius and sometimes exaggeration of his style produced imitators of the external.

E. Schaffran.

Alfred Ruft, **The ancient race animal hunting camp Meiendorf.** With contributions from Karl Gripp, Walter Krause, Rudolf Schütrumpf, Gustav Schwantes. 146 pages, 57 plates, 33 text illustrations. Karl Wachholtz Verlag, Neu- münfter 1937.

The results of the excavations at Meiendorf, which are of great importance for prehistoric research, are published here for the first time in their entirety in this exemplary volume. Meiendorf is an event that enriches our knowledge of the oldest prehistoric period in Germany in an unimagined way. It has not only succeeded in proving the existence of Palaeolithic man and his culture in northern Germany, but also in obtaining results that complement and enrich our existing knowledge of Magdalenia in a desirable way.

Geological, palaeobotanical, pollen-analytical and palaeontological investigations complement the cultural-historical treatment of the finds, which give us a clear picture of the life and morals of Palaeolithic man. We congratulate Alfred Rüst and his colleagues on this brilliant result. Gilbert Trathnigg.

Edmund Weber, **Um Germanenehre.** Source-critical contributions to Germanic studies. Adolf Klein Verlag, Leipzig.

Our long-time colleague Edmund Weber presents a series of essays published in various periodicals, including "Germanien", compiled in book form. Most of the sections are critical discussions of certain sources on Germanic religion. Particularly valuable is the proof that the much-quoted capitulary of Paderborn, in which the pagan Saxons are accused of man-eating, has not the slightest testimonial value. . Furthermore Among other things, the well-known Straöow report on the Kimbrian priestesses is critically examined. It turns out that it is a mixture of truth and fiction and cannot be used uncritically. Further sections deal with praying, drinking and the physical exercises of the Germanic tribes. Weber's explanations are aimed at the widest possible audience, but at the same time they are also stimulating and noteworthy for the specialist. We wish the booklet a wide distribution. Fortunately, Edmund Weber generally avoids substituting a rationalistic ideal for real germancy. Passages that could be misunderstood in this way should be amended in a new edition. Otto Huth.

Volk und Kultur im Gau Westfalen-Süd. Westfalen-Verlag G. m. b. H., Dortmund. Published by Gauleiter Josef Wag ner.

This book gives an excellent overview of the landscape, ways of life, history and people of a German region which, under the partial name of Sauerland, has acquired a special significance going back to prehistoric times. It is the German landscape in which the oldest people and the most modern industry are most closely intertwined without causing irreparable damage to stereotypes. The well-known poet Walter Bollmer describes the South Westphalian landscape in pictures and words; contributors of distinction give an insight into the history, customs, political movements, art and science of the South Westphalian Gau. The contribution by Dr. Friedhelm Kaiser on South Westphalia's contribution to German poetry deserves special attention.

Frederick Cornelius, **Outline of the germanic doctrine of the gods together with the main features of Greek mythology.** Schaeffer's outline of culture and history. 10th issue. 69 pages. 1,50 RM. Published by W. Kohlhammer, Schaeffer department. Leipzig 1938.

Our knowledge of the Germanic doctrine of the gods is still so incomplete and uncertain in many respects that it is a great risk to summarize it in a few pages. Although the attempt has generally been successful, some passages are misleading due to the overly brief presentation. Various errors, which cannot be completely avoided in any presentation, are also more prominent than is desirable for a handbook. The importance of Greek religious history, which was presented in an outline to shed light on Germanic religious history, is overestimated. It would have been better to dispense with this and treat the Germanic sections in more detail.

GilbertTrathnigg.

Otto Reche, **Verbreitung -er Menschen rassen.** List and von Bressensdorf publishing house. 54 pages. 1,- **RM.**

Reche presents an excellent little race map. It is also intended as a text test for the wall map of the same name, which was published by the same publishing house (price RM 21 on canvas with sticks). Such a map was missing until now. O. Huth.

Germanic breeding of young men. Volume 2, The Viking League. Edited from sources by Fritz Wullenweber in "Quellenreihe zur volkspolitijchen Erziehung. 36 pages, paperback. 0,80 RM. Hanseatische Verlagsanstalt A.-G., Hamburg 36, 1937.

WüllenweLer's compilation of the most important passages about the North Germanic Vikings provides a vivid picture of the Viking League's way of life. The passages are linked by short explanatory words.

Gilbert Trathnigg.

Arnold Schober, **Die Nömerzeit in Österreich.** Published by Rudolf M. Rohrer, Ba den near Vienna. 1935.

In just under a hundred pages, Schober paints a clear picture of the culture that the Romans brought to the area of German-Austria during the first centuries AD. Zw. to the territory of German-Austria. Fortifications and city complexes, sanctuaries and buildings, art and handicrafts are described, supported by good pictures and maps, briefly described and illuminated. Some fine attempts to portray the continuing impact of the indigenous Celtic-Irish culture and its influence on provincial Roman culture are very welcome. It is a pity that these parts were not elaborated on more fully. As a basis for a correct assessment of the cultural development since the Roman invasion, it would have been necessary to show the pre-Roman culture at least in broad outline, so that the further presentation does not give the uninitiated reader the impression that a completely new culture was suddenly to be observed, which was essentially based on Roman influence alone and had almost no connection with the previous culture. In various places, an overestimation of the ancient influence on the culture of the later centuries can also be observed, which is interpreted as a "synthesis of elements from both circles", the Roman and the Germanic.

Gilbert Trathnigg.

Zeitſchriftenſchau

Forschungen und Fortschritte, 14th year, No. 22, August 1, 1938. Herbert Weinelt, **Forschung zur Wortgeographie in den Sudetenländern und in den slowakeideutfchen Volksinseln.** The archive of the Sudeten German dialect dictionary in Prague has collected a wealth of word geography material. Weinelt has edited the maps on agricultural word geography, which provide particularly important information. The terms used in them to describe rural life are influenced little or not at all by the standard language. The result of the cartographic representation is that the Sudeten German language area is mainly divided into two areas, a Middle German and an Upper German area. The Egerland occupies a middle position between the two. Weinelt's research is also of great importance for settlement history and tribal studies. - **Internationales Archiv für Ethnographie,** vol. 35, issues 1-3, 1938. Ernst Schultze, **Die Seeschiffahrt der Philister.** Professor Schultze, the director of the Weltwirtschaftsinstitut of the Handelshochschule Leipzig, published a raf- The results of this study were reported in "Germania" at the time. He now presents a thorough investigation into the seafaring of the Phoenicians. After Kossinna had already characterized the incredible overestimation of the historical role of the Phoenicians, Schultze finally puts an end to the Phoenician shipping lie. The Phoenicians came to seafaring relatively late, and they were educated nautically by the northern sea people of the Philistines. There can be no question of any permanent original achievement by the Phoenicians in the field of seafaring. - **Sudhoffs Archiv,** Volume **30,** Issue 4/5, 1938. Friedrich Pfister, **Die Schrift eines Germanen über germanische Volksmedizin.** In the **4th** volume of the Sor- PU8 Ü4e6worum üminorum an old folk medicine treatise "On the Badger" (äe wxone) was published, in which a wealth of remedies are mentioned which this valuable animal is able to provide. The author of this treatise is probably a Germanic who lived in Italy at the time of Theodoric. Pfister describes the writing about

The badger as "the oldest book of Germanic customs preserved to us", which "was of course written in Latin". The badger hardly played a role in Roman and Greek folk medicine, but it did in Germanic medicine, as the German tradition of the Middle Ages shows. - **Zeitschrift für Namenforschung,** Vol. 14, No. 1, Berlin 1938. The first issue of the new volume is dedicated as a special issue to the First International Congress for Place and Personal Name Research, which met in Paris in July. The former Zeitschrift für Ortsnamenfor- schung is now called Zeitschrift für Namen forschung (Journal for Name Research), as it takes into account personal names, which cannot be separated from place names, in the same way as place names. We would like to highlight the following essays from this comprehensive issue. **Ernst Gamillschey, ^lb "OPferstelle, Hain" in northern French place names.** Among French place names and personal names, we find names that are obviously derived from the Germanic stem alb, which in Gothic albs "temple", Norse slb "amulet", Old Saxon alab "Temple" is present. The sound development of the French names is clarified by Gamillscheg. Examples include the names Ni- velles from Germanic nwvüLlba and Ballas tes from bauckalba. The development of meaning starts from the basic meaning "protection, strength" to the concretizations " amulet" and " protected place". "But to arrive at the meaning 'temple, place of sacrifice', a further element is needed. I therefore assume that in Old West Germanic not alb alone 'sacrificial site, temple', but bauckalb, in the first part of which the stem bauck- can be seen." - Edward Schrö **der, Die Pflanzen-- und Tierwelt in den deutschen Franennamen.** Since Grimm's treatise "über Franennamen aus Blumen" (1862), it has been known that there are no Germanic female names derived from flowers. The only exception cited by Grimm at the time - lliala "forest vine" - is based, as Schröder shows, on an old prescription. "But the fact that the plant world is also conspicuously absent from women's names (not only in men's names, where it is not to be expected from the outset) will perhaps not surprise anyone who remembers that in ancient Manic art, both monumental and decorative, plants play a minor role and flowers play no role at all." In contrast, however, it should be remembered that It can be shown that plants and flowers play a relatively large role in rural folk art, which is based on ancient tradition. As an example of an old Germanic woman's name connected with the plant world, Schröder cites Old Norse Oerck, which is our Gerte, "shoot of a plant". Oerck, which is our Gerte, "shoot of a plant". The actual flower names all came later and mostly from foreign countries. They include Manche fleur, Jolantha (Greek Tolävtw "violet flower"), then Rosa, Laura, Lilia, Viola, Susanne (lily), Narcilla etc. Female names derived from animals, on the other hand, are much more numerous in Germanic times. The most widespread are the swan names Swana, Swanahild, Swanaburg etc., to which, as Schröder shows, Sonburg, Songard, Sonhild and others also belong (to neuter snuon, which relates to swano like baon to bano). The lost Old High German word albi?, which refers to the swan as the white bird, is also attested as a woman's name in the 9th-11th centuries. Furthermore, Biene (LW), Schwalbe (S^lä), Bärin, Wölfin, Hindin and others **- Our Mother Tongue,** Volume **2**, Issue 4, 1938. Friedrich Kämmerer, **Vom Duzen und Siezen. In** Germanic times, people were only addressed as Du. Only after Christianization in the 9th century did a new form of address come into competition with the old one. "One is not prepared to grant prisoners and the unfree the same form of address as the free. The king demands that those at a distance use 'you', and gradually the nobility follow suit and use 'you' to demarcate themselves from below." A struggle for rank began between the Du and the Ihr, from which the Ihr emerged as the winner until the 13th century: "The Ihr became the accepted form of address within courtly society. From a servant's position, it has risen to a dominant one and greatly narrowed the circle of life of the Du." It has become an expression of deference and penetrates into the family. Only in the dialectal peasant language does the Du remain longer, which also breaks through everywhere "where the blood speaks". Later, in addition to Du and Ihr, the third form of address is Er, which survived into the 19th century. It was only in the 18th century that the polite form of address, the plural form of He, became established, which met with passionate resistance when it first emerged, e.g. in Lessing, Goethe and Jakob Grimm, who called He a "you".

stain on our language. "There is no doubt that to this day, and today again particularly strongly, popular feeling is in defense against the you. In the countryside, where genuine dialect still prevails, it has not been adopted at all." - **Sudeta** 14, issue **2,** 1938. Gilbert Trathnigg, **Physical exercise and military training among the Germen.** Trathnigg compiles some evidence about the physical exercises of the Ger men, which clearly show "that they were not practiced for their own sake, but as a preliminary school for the growing warrior". The connection between competitive games and the cult is rightly pointed out. In "Germania", we have already frequently referred to the cultic racing and fighting games, which are a legacy from ancient Germanic times. The evidence for Germanic troop exercises is remarkable. - **Oberdeutsche Zeitschrift für Volkskunde,** 11th year, issue **3, 1937.** Hünnerkovf, **The germa nische Bauernart.** As Riehl emphasized, in the peasantry "the history of old German folklore is physically present in the modern world". H. compares the German peasantry with the old Icelandic peasantry and comes to the conclusion that the similarities are great: "Life in the house, farm and family, the position of the woman, that of the servants, the importance of the clan, the whole community life - all this shows unmistakable kinship. And we recognize this not only in the external formation and customs, but also in the inner nature of these farmers." Where until now we have wanted to recognize the Old Testament in the German peasant - for example in his position towards the deity - much more of the Old Germanic is revealed to those who delve deeper. - Karl August Becker, **Irrwische, Feuermänner und Feuerdrachen.** Becker compiles reports on the hitherto unexplained light phenomena that gave rise to the folk tales of wisps and fire dragons. and fire dragons. - Friedrich **Mößinger, Der Riese im Brauchtum.** This industrious work contains an extensive The giant, who embodies the winter powers, can be found on northern rock paintings. This giant, who embodies the powers of winter, can already be found on the northern rock paintings. "It becomes clear how, over the millennia, the "giant" has been preserved in customs in many lei forms as a core element of ancient folk beliefs right up to the present day." M. concludes by pointing out that "the giants of our legends are, as it were, only reflections of our customs." - Aloys Wannenmacher, **Mysterious cult figures made of lead. Three** strange lead figures from the Electoral Palatinate Museum in Heidelberg, which appear highly ancient, are reproduced by W. in illustrations. Their origin, meaning and age are still unclear, but it can be assumed that they are cult figures from the Carolingian or early medieval period. All three figures bear a swastika on their chest and two other rune-like symbols. - **Max Faßnacht, Deutsche Volksbräuche bei Joannes Boemus.** The section on the customs of the Franks from the Völker kunde of the Ulm humanist I. Boemus from 1520 is printed by F. in the original text with an accompanying translation. This makes this important folkloristic report easily accessible.

- Eugen Fehrle, **The Uffert Bride in Vögisheim (Baden).** On Ascension Day in Vögisheim, the Uffertbrut, which means Ascension Bride, Bride of Ascension Day, moves. Today it is two girls in white dresses with a curtain-like scarf around their heads. Followed by a crowd of children, they parade through the village, saying blessings and receiving gifts in return. In the past, there were not two, but three girls, only the middle one had her head covered and was considered the bride. As Fehrle explains, the Uffert brood belongs to the series of blessing figures such as Luzia, which ultimately go back to a Germanic figure. Otto Huth.

Dilettantism, treated seriously, and science, practiced mechanically, become pedantry.

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Germanien

Monatshefte für Germanenkunde zur Erkenntnis deutſchen Weſens

1938 Oktober Heft 10

Lur realization of the German essence:

Permanence or alienation? ByA.S. Platzmann

The return of the imperial jewels of the old empire from the former imperial Hofburg in Vienna to Nuremberg, "in the center of the empire", has drawn the attention of the Germans for the first time in a long time to these most venerable witnesses of the first state creation of the Germans, which we must admire despite all reservations in the first empire of the Germans, newly founded by Henry I. The most venerable of these jewels is probably the holy lance, for it is the oldest and also the earliest attested jewel among the imperial insignia. A "sacra t^ncea" is already mentioned among the royal insignia that the dying Conrad of Franconia had presented to his great opponent Henry of Saxony in 919; however, the sacred lance later wielded by Henry and Otto I was of a different origin. Henry had it delivered to him in 926, not without gentle pressure from Rudolf II of Burgundy, who had received it from the Lombard dukes in 922 as a symbol of Lombard kingship. A symbol, therefore, that had passed to the German people through the hands of two noble Germanic peoples, and thus a triply valuable symbol of Germanic permanence.

In his fundamental work on the Germanic continuity problem, Otto Hösler was the first to clarify the significance of this sacred spear for the permanence of Germanic views and thus also of Germanic emotional values. We have particularly welcomed this work because we ourselves have always seen in the exploration of the inner continuity, that is, the permanence of the Germanic essence, in our German values of life, the prerequisite for the reawakening of a truly German cultural consciousness: an objective that we also pursue in the content of this journal. If Otto Höfler can trace the sacred spear back to Wodan's spear with certainty, this means far more to us than an indifferent cultural-scientific statement: it is an indirect confirmation that the great deeds of our founders and founders of the empire have emerged from emotional elements that have not been suggested to them from outside, but have come down to them with their racial and cultural heritage, i.e. have been laid in their cradle by the Germanic Norns. And this despite all the seemingly alien forms under which the expressions of this imperial power have partly taken place; and which, however, essentially only seem so alien to us because we know them almost exclusively from monkish reports, and also because many of our historians have seen foreign elements in them of their own accord.

Albert Brackmann, apparently inspired by Höfler's work, recently published a study on "Die politische Bedeutung der Mauritiusverehrung im frühen Mittelalter" (The political significance of the veneration of St. Mauritius in the early Middle Ages), in which he essentially describes the history of the legendary interpretation of the holy imperial lance as the "lance of St. Mauritius" and its impact on constitutional law. He concludes his knowledgeable findings with the words:
"This makes the Holy Lance a typical example not so much of the continuity of Germanic legal ideas (according to Otto Höfler, Das germanische Kontinuitätsproblem), but rather the opposite, of the transformation of ancient Germanic ideas under Roman ecclesiastical influence."

What is such a "statement" supposed to mean? In reality, it is not a statement at all, but a completely subjective value judgment clothed in the impressive form of an objective scientific result. The Germanic origin of the sacred spear is not refuted at all in the treatise, not even an attempt has been made to do so, but the judgment stands firm. Indeed, it has been established from the very beginning and, if one takes a closer look, was even the actual starting point of the investigation. And thus such a "statement" becomes a "typical example", not so much of an objectively ascertained fact, but precisely the reverse of the reinterpretation of objective facts under the influence of a way of thinking that is still characteristic of a large proportion of our historians and even of our Germanists, and which cannot be held against them personally to the full extent only because it stems from the continuity of ecclesiastical and Roman-humanist cultural views.

We do not assume that Dr. Albert Brackmann makes such statements out of a conscious rejection of a Germanic-German approach in favour of a Roman ecclesiastical one; however, they arise even less from a warm feeling for the Germanic. It is basically the same view that the humanists adopted from their scholastic-ecclesiastical predecessors and to a good extent intensified: if they replaced the monastic-ascetic with an ancient-human ideal of culture, they were even less able than the latter to recognize the existence of a different kind of cultural substance with its own right to life. For their cultural views were not at all rooted in the original, Nordic-influenced Greek and Roman culture, which is only now being truly appreciated under the influence of Indo-European and prehistoric research, but in the Hellenistic late Roman cultural schematism, which was already strongly under Jewish influence and therefore enjoyed particularly careful treatment by Jewish and Jewish-influenced scholars until recent times. In this area, however, we can observe an astonishing "continuity": one only has to read any humanist writer of the 16th, 17th and 18th centuries, when they write about the beliefs and customs of the people, to realize that their attitude of mind differs little from that of those scholars of today, who dissect living things until they can justifiably relegate them to the realm of the "primitive" and therefore undiscussable. And so it is easy to deduce from the

i Forschungen und Fortschritte, No. 23/24 of August 10/20, 1938.

"continuity" a "superstitio"^ - a term that is just as old as the Hellenistic and late Roman view of culture itself.

Jakob Grimm and the other founders of a Germanic cultural science made the first attempt to break the tyranny of this kind of humanism by looking at Germanic things with Germanic eyes. By honoring and reviving legends, fairy tales and customs, this attempt actually rescued irreplaceable folklore and returned it to the German people. But it has essentially found no favor with the prevailing scholarly trend. A new humanism with Germanic leanings had recaptured the field: the "romantic school" was repressed and pitifully ridiculed, indeed an instinctive shyness of the Germanic approach spread, and its rejection was virtually made the criterion of scientific thought. Even today, one can observe that some scholars immediately fall into a kind of inner defensive position if they are expected to interpret Germanic things from a German point of view instead of paying homage to sacred objectivity, which in reality is nothing other than an idol of the most subjective, Hellenistic-neo-humanistic "superstition". We could cite numerous examples of the grotesque judgments to which such an attitude of mind leads; we will pick out just one that may amuse us particularly today, but also give us food for thought.

Tacitus reports of the penetrating gaze of the blue Germanic eyes, which "ocws oculorum", which Caesar's Romans already feared, and in which he rightly sees a racial characteristic of the Nordic Germanic tribes. Victor Hehn^, however, has the following to say about this: "In addition to color, the ocuU iruces, the torvims lmwnuru are also considered a characteristic of the Germanic and other barbarians of the north. Only the culture that awakens the inner life also animates the eye, which among the forest dwellers still has the peculiarly fresh gaze of the hunting animal or the sharpness of the bird of prey." And he quotes a statement by Vambery about the Kurds: "Is it the insurmountable hatred of four walls, or the boundless horizon, or life in the open air that conjure up this gleam in the eyes of the nomads?" Now for us, who have an eagle in our imperial coat of arms, the comparison with a bird of prey is not in itself offensive; but what is meant here, especially in connection with the "forest dwellers" and "nomads", is a particularly typical example of a "scientific" attitude that can only be explained by the peculiarly veiled gaze of the humanistically bent parlor scholar. From here, however, an astonishing continuity stretches back to Varus, who also saw the Germanic tribes as nothing more than a kind of animal that bore only an outward resemblance to humans. We will only hint at the fact that such products of "German science" bear a suspicious resemblance to the atrocity colportage of the last twenty-four years of war and peace.

This unusually blatant example should illustrate where, in the final analysis, an attitude leads that looks at people, things and emotional values, which for us belong to our racial and spiritual heritage, with eyes that are trained to completely alien standards. Only a kind of split in consciousness can lead to such a way of looking at things; but such a split in consciousness will not be seen by anyone as a sign of joyful and happy change.

* This Latin word, which is derived from superstes "surviving", denotes in the language of the Hellenistic writers and the proselytizers roughly what their contemporary intellectual relatives call "superstition": namely any expression of belief and custom that does not fit into their own scheme.

Cultivated plants and domestic animals in their transition from Asia to Greece and Italy as well as to the rest of Europe. Note 97 to page 457.

of mental health. Wilhelm Grönbech^ has aptly characterized this bending of our scientific thinking when he says: "We misinterpret what we call the personification of nature by primitive man because we see mythology in the light of Hellenistic philosophy; our poetic language as well as our scientific terminology is derived from Alexandrian anthropomorphism, and the whole European speculation on myths and legends has been under the sway of the mentality of the Stoics and Neo-Platonists, who sought to transform the original Greek thoughts on nature and man into a rationalistic and sentimental system."

Today, we are only at the beginning of a real Germanic studies, which must first get rid of its Hellenistic-humanistic shackles in order to learn to see again with Germanic eyes what is invisible or incomprehensible and therefore barbaric to the Alexandrian gaze. With this Germanic eye we will recognize the permanence in the phenomena of German life; we will learn to see the sap flow that permeates the Germanic-German sphere of life from the roots to the branches like a single, gigantic tree, and then we ourselves will again have a living share in this flow. Scientific facts as such are objective. But they are not indifferent: in other words, the way in which we relate them to our view of life and to our feelings about life is a matter of our innate attitude, despite the objectivity of the pure facts. We firmly reject the substitution of wishful thinking for truth. But we refuse even more resolutely to subject Germanic and Germanic things to an evaluation whose measures are taken from a world completely alien to us. For in such an evaluation, instead of the Germanic permanence, one will always see the transformation which, under the name of "transubstantiatio", has been and apparently still is both the standard and the goal of an un-Germanic conception of culture. We believe in the permanence of the Germanic heritage, and that is why we can prove it in Germanic studies and folklore with a wealth of examples.

And so the living gains new strength
through succession;
Because the mindset, the constant
mindset, is the only thing that makes a
person permanent.

(Goethe, Zwischengesang.)

Culture and religion of the Germanic tribes, p. 171.

Nothing is more desirable than that Germany should have good historians; they alone can make foreigners care more about us. But they don't have to be truth-tellers, or they don't have to let us see the effort in their work. You must be self-denying enough to throw in the result of a months-long investigation in one part, so that perhaps among thousands hardly anyone will consider it so precious/ but it will certainly be found, if not set, perhaps after a thousand years.

Georg Christoph Lichienderg

Hatthabu, the first Baltic port of the German Empire

From Herbert Hanruhn

The political situation in Northern Europe at the time of Haithabu's establishment of power was determined by two events that were also of decisive importance for the later history of the city. On the one hand, the course of historical events in the coastal area of the North Sea was determined by the great struggle for supremacy on the coast and the defeat of Saxon resistance to the Carolingian universal empire. With the conclusion of these battles, a huge state formation had emerged south of the Eider and west of the Elbe, which was to form the political center of Europe for hundreds of years. The attempts of this large bloc to reach far to the north and east in times of political power development had just as strong an impact on the history of Haithabu as the second political transformation of northern European conditions caused by the Viking campaigns. This movement, which took place at almost the same time as the great Frankish-Saxon battle, also led to changes that were to have great significance for the history of the town.

Even the establishment of Haithabu's position of power is part of the history of this great north-south conflict that emerged around 800 AD in the area between the Elbe and the Schlei. The Viking campaigns, like every movement in our history, are not the result of a sudden transformation, but of a long process.

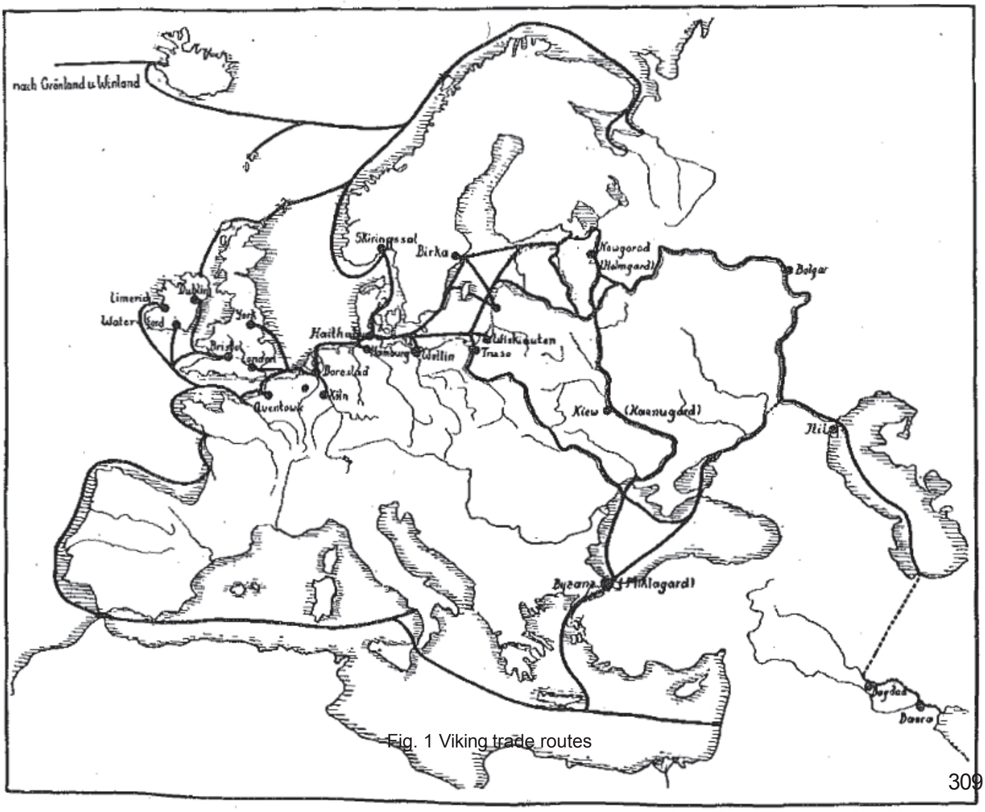

nach Grönland u. Winland
Skiringssal
Birka
Nowgorod
(Holmgard)
Bolgar
Limerick
Dublin
Waterford
York
Haithabu
Bristol
London
Hamburg
Wollin
Wiskiauten
Truso
Dorestad
Quentowic
Köln
Kiew
(Koenugard)
Itil
Byzanz
(Miklagard)
Bagdad
Basra

Fig. 1 Viking trade routes

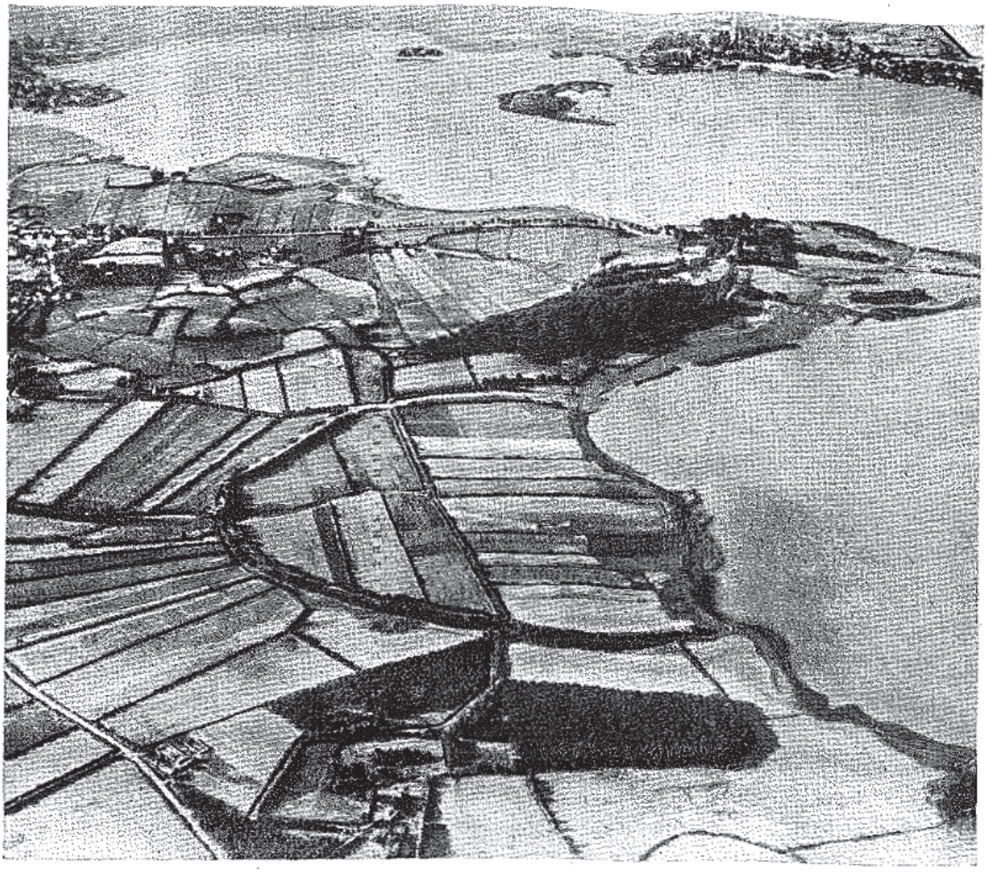


Fig. 2 Haithabu, aerial view

Aufn.: Hanſa Luftbild GmbH. Freigegeben RLM

development, and their roots go back a long way. In the Germanic-Roman conflict on the Rhine and Danube, the Scandinavians had taken a very reserved position, probably because their strength had been greatly weakened by the great East Germanic migrations of the preceding centuries. Gradually, however, these gaps were filled, and when at the beginning of the Migration Period isolated historical rays of light fell into the northern European region, the great changes that had taken place here became apparent. Here too, the time of small tribal splinters was replaced by the formation of larger tribal confederations, which in the struggle with each other were to lead to the final formation of the three Nordic kingdoms. In Sweden, the tribal territory of the Svear formed around the impressive cult center of Old Uppsala, and in western Gothenburg, the Gauts emerged as their new opponents in the struggle for supremacy in Sweden. In the southern part of Scandinavia, after overcoming the opposing forces, the Danes succeeded in forming their own kingdom with the legendary royal seat of Lejre on Zealand, while in Norway the foundation for the later unification of the Norwegian kingdom was laid by the establishment of the Bestfold dynasty on the banks of the Oslofjord. This concentration of power, which had also taken place in the West Germanic area through the creation of larger tribal associations, is reflected not only in the rich grave finds of the north itself, but also in an expansion of the Norwegian empire.

This was the result of a desire to expand, which led to advances across the sea even in this early period. From the 6th century onwards, Viking migrations crossed the Baltic Sea from the Svear region and from the island of Gotland, which had been a cultural center of the Baltic Sea region for almost all centuries. These two movements lead to the creation of North Germanic settlements on the Finnish and Baltic coasts. In the western part of the Baltic Sea, it appears to be the Danes who, on the one hand, are encroaching southwards into the Oder estuary, but on the other hand, the main direction of impact is towards Jutland and, from Jutland, are already advancing westwards across the North Sea in isolated sea movements.

A similar movement can also be observed in Norway, where we can recognize sea routes to the opposite parts of Scotland and the offshore island groups to the north even before the actual Viking Age. What is increasingly the case in the Viking Age can therefore already be proven with certainty for the Migration Period. We can recognize two types of traits, in many ways related to each other, in some ways differing, in the sparse source material. One, dictated by a shortage of space, leads entire clans and clan groups to take over land

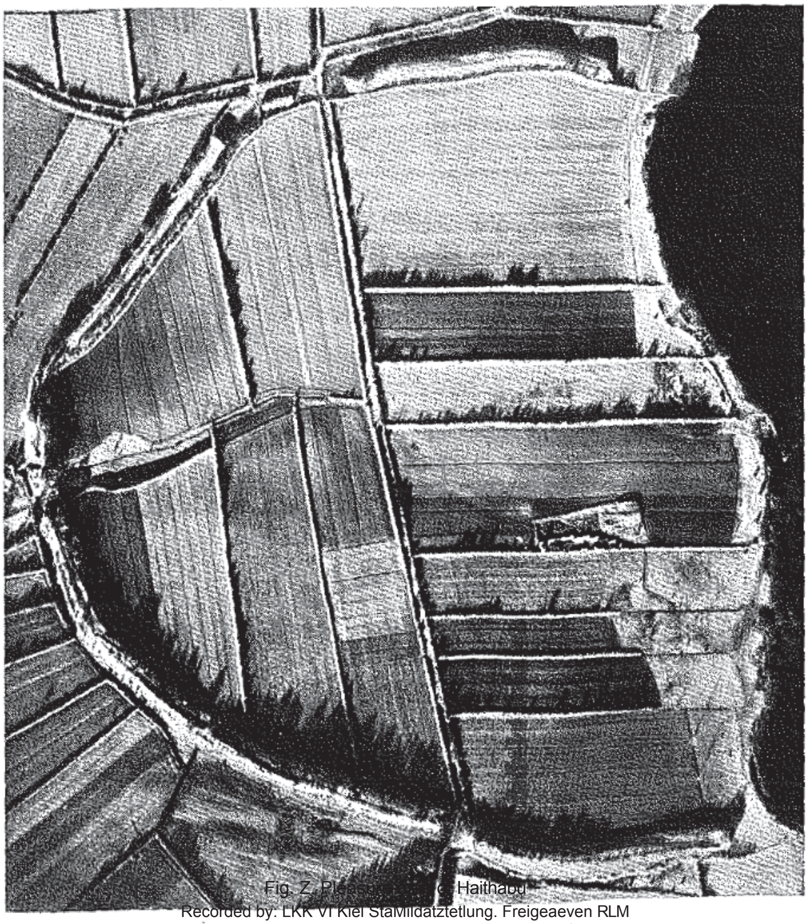


Fig. Z. Pleasure [illegible] of Haithabu
Recorded by: LKK VI Kiel StaMildatztetlung. Freigeaeven RLM

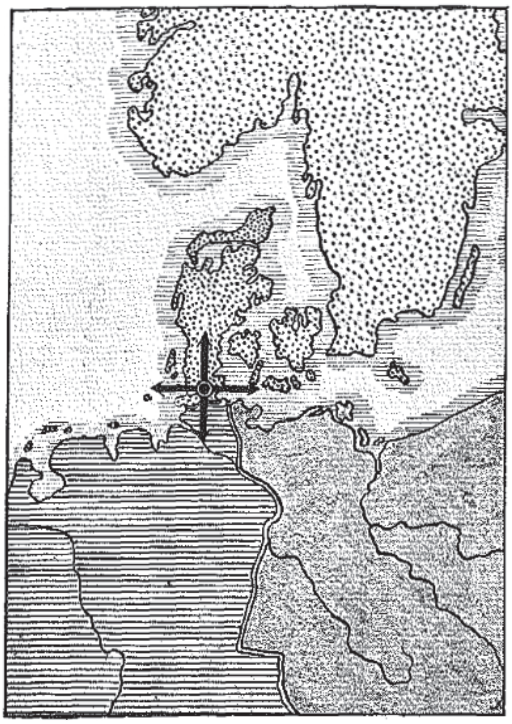


Fig. 4 Location of Haithabu on the border between Nvrdgermanen, Westgermanen and Slavs

The other, borne by the entrepreneurial spirit and the will to rule of individual, enterprising personalities, leads to the establishment of rule in the foreign land without the existence of a separate peasant settler class. In this way, those areas of power emerge, formed by a thin layer of warrior nobility, which we can still clearly recognize in the later Viking Age in individual examples, such as England and Russia. These two basic forms of Germanic state and ruler formation are therefore not only found side by side in the Viking Age, but already in the Migration Period. The great Viking advance to the south-west, which reached the Schlei region around 800 and led directly to the founding of Haithabu, was not a sudden event that occurred without any precursors. Rather, it is the offshoot of a long movement which, over the course of several centuries, characterizes an increasingly westward movement of the Danes which reaches its furthest south-western limit on the threshold of the period which we call the Viking Age. Thus, for centuries a pressure from the north-east to the south-west can be recognized in the western Baltic Sea basin, and it is countered by the pressure of the German tribes to the east and north, which is intensified by the creation of the Frankish empire. In this period around 800, the area between the Elbe and the Schlei became the political force field in which these two great movements clashed, and the fact that it was precisely in the period around 800 that there was a violent discharge here is probably due in no small part to the fact that the two great movements of that time found their personal embodiment in two great figures of history.

These two clashing movements are personified in Göttrik and Karl.

The glacis between the two areas is formed by the settlement area of the northern Elbe Saxons. The camp around this area has an impact on the development and the

The first development of Haithabu had a great influence. After the resistance of the West Elbian Saxon region was broken in the nineties of the 8th century, the Frankish Empire made military attempts to subjugate the last Saxon territory in the years 799, 802 and 804. When in 804 a Frankish army carried off parts of the Saxon settlers from their homeland, the Frankish victory in the area north of the Elbe seemed to be assured. In this year, we learn that Göttrik assembled his fleet and army on the Schlei during the period in which Frankish troops were operating in northern Saxony. The situation created by the encroachment in 804 probably left Göttrik in no doubt that the final subjugation of the North Elbian territory threatened his kingdom with the same danger. Thus

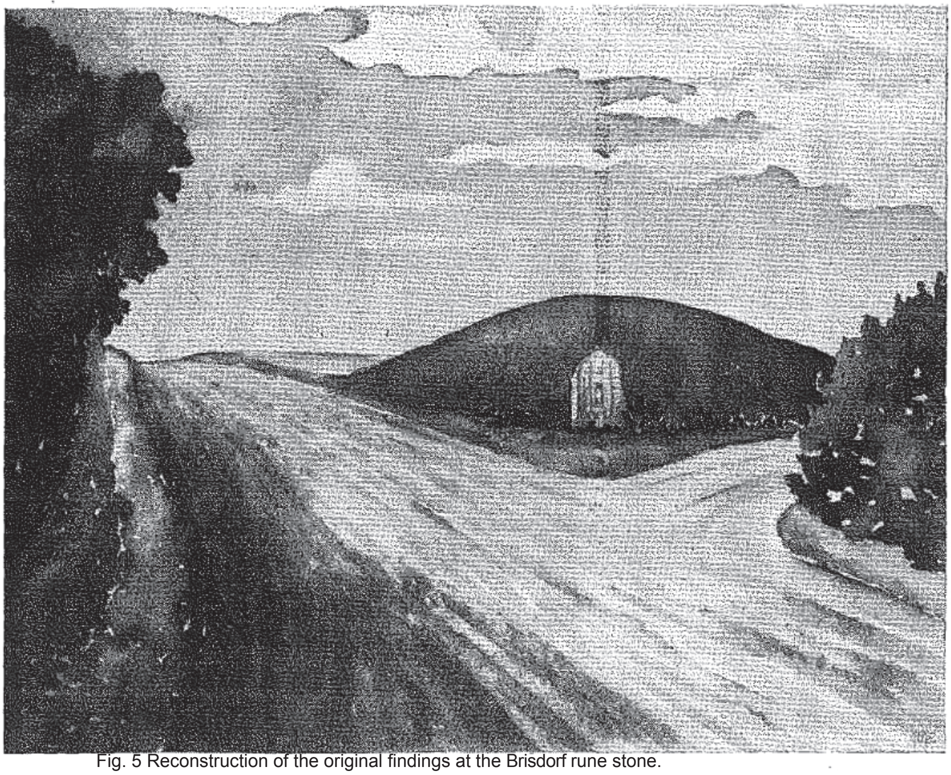


Fig. 5 Reconstruction of the original findings at the Brisdorf rune stone.

In the next few years, he anticipated his Frankish opponent and gradually went on the offensive. In 808, he advanced into the territory of the Slavs allied with the Franks, destroyed a town there and settled the merchants in the Schleige region. This marks the establishment of Haithabu's position of power, even if we do not see this act as the founding of a new settlement, as the town had already existed as an insignificant port. This advance into the Slavic territory allied with the Frankish empire was the first decisive departure of the Danes from their neutrality, and this act of violence probably made Göttrik fear a Frankish countermeasure. To be on the safe side, he ordered the establishment of a land defense to protect the territory of the newly founded trading town from the south.

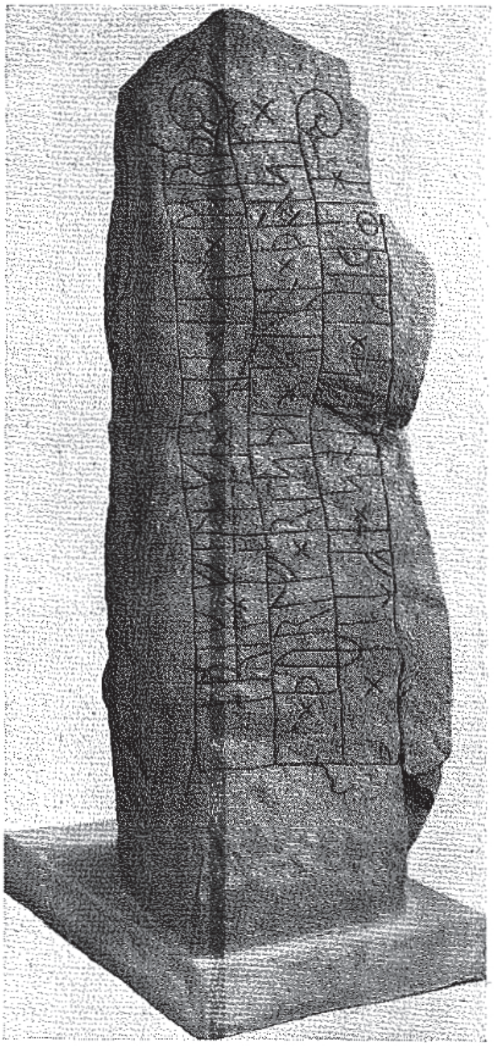


Fig. 6: The stone from the Kreuzberg near Haithabu

"Thurlf erected this stone,
Sven's home companion for
Erik
his comrades
who was killed when the men were sitting
around Haithabu;
But he was a pretty good
helmsman."

The Frankish emperor once again attempted to settle the situation north of the Elbe by negotiation. In 809, we hear of meetings between his representatives and the envoys of the Danish king. But in the same year, a similar Danish advance into Slavic territory showed him the impossibility of settling these relations by diplomatic means. He made the decision to seal his supremacy in North Elbingen, which for the time being was more of a demonstration, with a final subjugation. To this end, he created a base on the Stör, probably on Jtzehoe, which was connected to his territory by the backwater connection of the Stör and Elbe, and which dominated the entire North Elbian road system. Once again, as in 804, the two opponents stand waiting opposite each other, and once again it is Göttrik who breaks through this state of affairs, but now does not advance against the new Carolingian base, but gives the order to his fine fleet to attack the Franconian empire on the flank. The march goes to Friesrand, and from there the target of the further attack is Aachen. This unexpected course of events seems to have made Charles indecisive; in any case, the

ALL. 7. bridge to the excavation at the beginning of the excavation in 1937

Aufn.: Jankuhn

great planned northern offensive. At this time of political threat, his great opponent Göttrik is assassinated, and the danger for the Frankish Empire is averted, for his fine successors have endeavored to achieve peaceful relations through negotiation. Thus Haithabu was founded at a time of strong threat from the south as a deliberately anti-Franconian foundation with the aim of shifting the nascent transit trade from east to west into the territory of the Danish king. The fact that this settlement was founded under such circumstances does not, of course, exclude the possibility that, culturally speaking, the Low German element already had a certain influence on the shaping of the town's internal habits in this early period. The rich finds from the Rhine area could speak for this, and this reveals a great contrast between the position of Haithabu and the Saxon castles of the same period. While trade with the Saxon region was strongly reflected in Haithabu, there is no evidence of such trade in the Saxon castles of the same period. It seems as if this indicates a deliberate rejection of all Frankish objects. While the political position of the city at the time of its foundation was characterized by the great Franconian-Danish conflict in the area between the Schlei and the Elbe, the next eighty years are characterized by the gradual decline of power in the north and south. Just as the Frankish kingdom continued to disintegrate under Charles' successors in the south, not much remained of Göttrik's great foundation in the north. Here and there, gradually strengthening territorial powers took over the legacy of the universal kingship.

While a strong kingship had gradually emerged in the German Frankish Empire under the constant threat of the Normans and the Hungarians, which now respected the national foundations and had its founder in Henry I, the

the Danish kingdom is finally eliminated by a Swedish invasion. In the nineties of the 9th century, Haithabu became the center of a small Swedish colonial empire in the western Baltic region. colonial empire in the western Baltic Sea region and thus a part of the Swedish Grotzreich, which was very active in those decades. Around thirty years earlier, the great Swedish empire was established in Russia with its capital Novgorod, and almost at the same time as the Swedes under the leadership of Olaf settled in Haithabu, the great advance to Kiev followed in the east. Kiev. We do not know what the relationship between Haithabu and the German Empire was like during the Swedish period.

With the gradual strengthening of the empire under Henry I, a stronger interest in the east and the north also set in. And immediately after the great Hungarian victory in 933, we see Henry expanding further to the north. Only at this time does the northern Elbian Saxon territory appear to have finally become part of the German Empire, and in order to eliminate any threat from a powerful northern opponent, Henry I moves northwards in 934, conquers Haithabu, has a Saxon colony established there, places a Saxon margrave there and establishes the border of the German Empire there. These are the succinct but clear words with which the chronicler recorded this act of Henry I. Despite numerous attempts in this direction, we have no reason to doubt their truth. For neither is it improbable what is reported here, nor are the accounts ambiguous. At first, the old Swedish royal dynasty seems to have retained a certain amount of power here until an advance from the north put an end to this situation. We do not know very much about the subsequent circumstances in Haithabu. In the last years of Henry I, we see how the mission follows the conquest. The second great missionary epoch for the north began, which led to a transformation of the situation under Henry's son, Otto I.

In 948 we learn of the division of Jutland into bishoprics, and in 965 Otto I frees these northern bishoprics of Schleswig, Aarhus and Ripen from levies and secular jurisdiction. In this year, a certain change also took place north of the old trading city. Once again, this strong pressure from the south triggers new changes in the Danish territory. A small royal dynasty in the area around Bejle, in Jellinge, is gradually able to assert itself, break the power of the individual territorial petty kings and rise to become the ruling dynasty in Denmark. While Gorm and his wife Thhra laid the foundations of the new Danish kingdom, their son Harald, a contemporary and opponent of Otto, completed this work of unification. It is always the case in these two centuries that a strong personality in the south is matched by a strong opponent in the north, and all measures taken in the north around the middle of the 10th century, insofar as they relate to the south, must be seen in the context of events in the German empire. In the middle of the 10th century, Christianity became the state religion in Denmark. It is very unlikely that Harald would have become a Christian solely out of inner conviction. He had just turned his parents' burial place in Jellinge into a magnificent cult center in the old Germanic manner, giving his kingdom a center rooted in Germanic thought, and shortly afterwards he converted to Christianity. Apparently, he associated this act with political goals, and it may have been precisely this transition that led to a certain separation of the three northern bishoprics from the south, thus also establishing a certain spiritual independence for his kingdom.

Harald was wise enough to check the conditions in the southern part of his aspirations for the time being.

empire as determined by his powerful southern opponent. But as early as 316

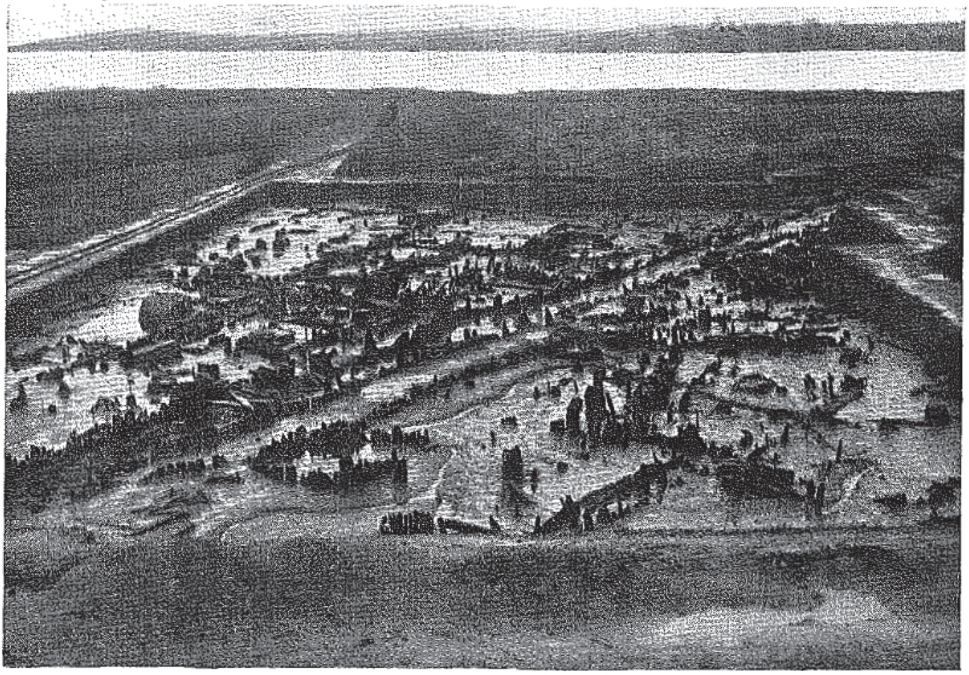


Fig. 8

Aufn.: Jankuhn

He took advantage of the first moment that seemed to favor the external conditions for the separation of Haithabu from the German Empire. When his young son took over the leadership of the empire after the death of Otto I, he believed the time was ripe to realize his plans. An attempted uprising in Haithabu was to finally tear this part away from Germany. He had underestimated his enemies. Otto II, acting very quickly, thwarted this attempt. But Harald's tendencies were already clear in this year. Ten years later, when the German imperial power in Italy threatened to collapse and the defeat at Cotrone led to a weakening of the German position, Harald finally succeeded in pushing through his plan in the north. Hait habu and the entire Danish Margraviate are practically lost to the empire. However, Otto III still maintained his legal claim to it, and perhaps the realm still possessed apparent sovereign rights here. However, this acquisition was no longer as important for Denmark as it had been in the 9th century. Under Harald's son and successor, Danish foreign policy changed completely. Whereas in the time of Göttrik and the Ottonians it was determined by the opposition to the south and the resulting measures, his son Sven sought a different goal: England. The next two human ages are filled with the struggle for power in England, which then became a reality under the great Knut. During this time, Haithabu, which essentially looked to the eastern fairies, was of less value to Denmark. It now needed ports that were more favorable for the voyage to England, and so the political and economic decline of the town gradually began. It was not until after 1025, however, that Germany formally renounced its fine rights. 100 years later, however, we see the claims resurface under a Saxon king. Here in the north, Lothar of Supplinbürg excepted the old policy of the Saxon kings.

The second period in which the city enters into a relationship with the German Empire, the

The period between 934 and 1025 is characterized by German supremacy in the north. We do not know the reasons behind Henry's move to Haithabu. After his victory in Hungary in 933, he hardly needed to strengthen his reputation vis-à-vis the German tribal dukes through military successes. He would also have been content with a military victory. The fact that he secured his military success for the future by establishing a Saxon colony and founding a margraviate proves that he was pursuing other goals here. On the one hand, the conquest of Haithabu blocked a northern gateway to the southwest, and this intention may have partly determined the advance of 934. But then, by establishing itself in Haithabu, Germany gained access to the Baltic Sea and at the same time a port that had been flourishing for 100 years, in which relations with the other important places in the Baltic Sea basin had been established for ages. Heinrich could not have foreseen that the collapse of 983 would shatter his work.

But we must see in this German advance to the north the first revival of a conscious German Baltic policy. In many respects, the measures of 934 coincide with the foundation of Lübeck, and the events of 934 and 1158 are undoubtedly more closely connected. That the. The fact that the foundation of Lübeck led so quickly to success is certainly due to the fact that it was carried out by men who had long been familiar with the conditions of the Baltic Sea basin, for the merchants who came to Lübeck were certainly not the first to come from the Saxon inland to the Baltic coast. A few years earlier, we learn of an event that took place on the Schlei. A merchant fleet from Novgorod anchored at Schleswig was destroyed by Sven Grathe and the town plundered. At that time, the political and economic power in Schleswig was in the hands of German merchants.

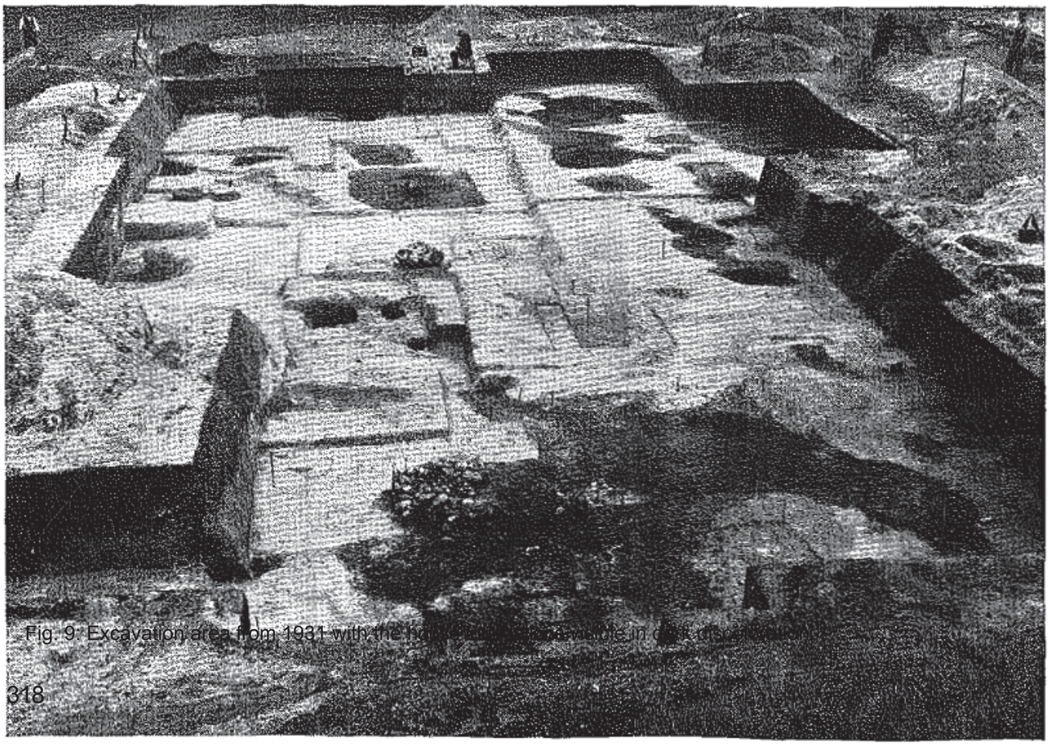


Fig. 9: Excavation area from 1931 with the house [illegible] visible in dark discoloration

Aufn.: Jankuhn

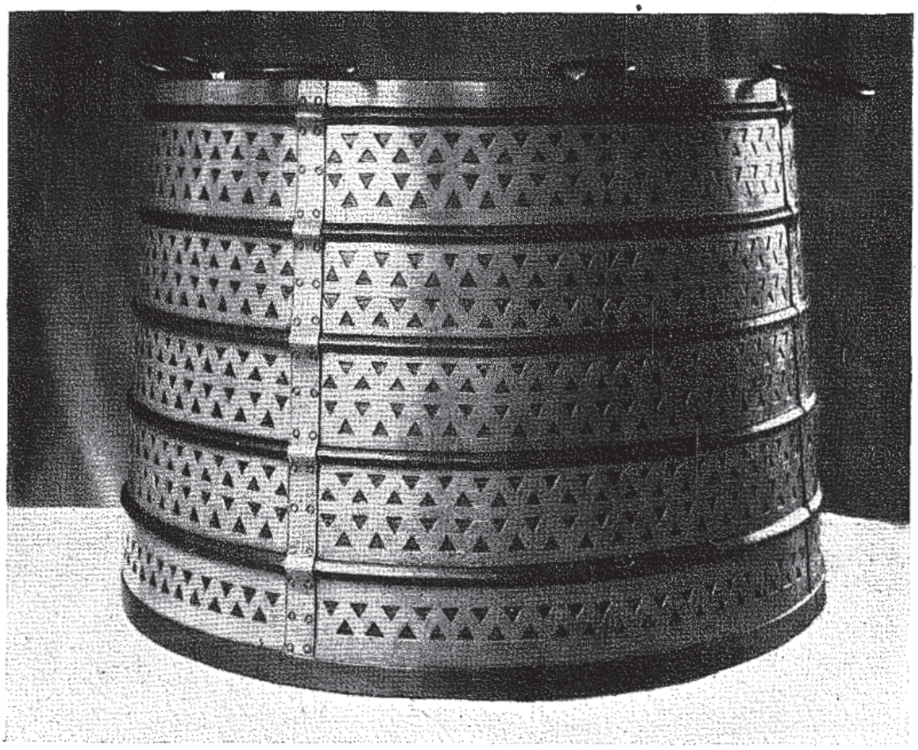


Fig. 10
On"..: Jankuhn

The people who looked around for a new place after this event, which shook Schleswig's supremacy, are the same as in 808, when Göttrik gave up the old economic center of Reric in favor of the new trading town in Haithabu, which was definitely within his sphere of influence. Just as Göttrik abandoned the old economic center of Reric in 808 in favour of the newly created trading town of Haithabu, which was well within his sphere of influence, we now see the reverse process. Henry the Lion shifts the economic focus to the area he is in a position to protect and assigns the Trave-Jnsel to the merchants. The German struggle for supremacy in the Baltic Sea region is therefore not the first to be fought by Lübeck, but by Schleswig. Excavations in recent years have shown that Schleswig is only slightly older than Lübeck, and that this town inherits the legacy of Haithabu, which was abandoned around 1050. The historical evidence and the finds made during the excavation show very clearly that we can already recognize a strong German influence in Haithabu at least in the time of the Saxon kings and emperors. And even if the events after 983 destroyed the political overweight of the empire on the Schlei, the Saxon colony founded by Henry I continued to have an impact. When Haithabu was abandoned, these German merchants moved to Schleswig, and when Schleswig's importance was destroyed, the German center of gravity shifted to Lübeck. It is an unbroken chain that leads from the year 934 to the middle of the 12th century. And these two events, the founding of the German Baltic port of Haithabu and the creation of the trading city of Lübeck, are intimately connected as the witnesses of a German Baltic Sea policy spanning three centuries.

Aurinrs or Albruns?

By A O. Plsßmnnn and Gilbert Tvathnigg

Since Wackernagel, it has become customary to read ^IKnmam instead of the traditional ^arwiam in Tacrtus Ger mania, ch. 8. In fact, the decision for one of the two forms is not easy, because in b ^Idrininm is above the line, in 8 in the margin, and some other manuscripts also lead to this. Reading. It has so far been rightly emphasized that this reading, which can be safely improved to -Ukrunsm, cannot be disregarded, "because it would be too strange an error that would have accidentally resulted in an Old Germanic form of the name, but this form could not have been introduced intentionally at a time when there was a lack of knowledge of Germanic" (R. Much). Although -Abrunsin and ^lbrinism are conspicuous by the absence of a middle vowel, which one might expect at this time, the forms Ickermun-äuri, LM- bsmioe and Vsgäa-ver-Lllstis, which are attested with certainty, likewise no longer have a joining vowel. "Albruna can mean 'the one who is endowed with secret knowledge of the Elöian spirits' or - since Germanic - runo- can be finely shortened from ga-rnno as the second member of the name -
'the familiar friend of elvish beings'." (R. Much.)

Certainly, if the previous interpretation and reading were retained, all difficulties would be solved most easily if there were not an underlying error that has been mostly overlooked up to now. Just as ^Ibrinwm should not be completely disregarded, this is also the case with Lei Auriniam. For here, too, we have a name that is well-grammatical and fits well as an epithet for a seeress. In the case of Albruna, too, it is assumed that the name was first acquired by its bearer as a seeress, as is the case with Veleda.

The base word of Aurinia is only - with a grammatical change to Germanic E, Indo-European "to light up, to day", Actindoaric uscü "dawn". The derivation -inia is the well-known injü derivation (cf. Kluge, Nominale Stammbildungs lehre, 39 ff.) with n-extension. The meaning of the derivational syllable can hardly be described as the formation of personal feminines. The meaning would then be "the shining one" or "sun maiden, maiden of the blush of the sun, of the sunrise".

The use of E- in names is quite common. For example, Schönfeld, Altgermanische Personen- und Völkernamen: Ofuin and with derivation Austregildus, Ostrogotha, Austrogoti, Austrechildis. In Trathnigg, Die Namen der Ostgermanen und ihre Lautentwicklung (Diss. Vienna 1934): Auredus, Oraja, Orgil- dus, Orogildus, Osgildus, Oforedus, Oforinus, Osuin and Austrogundia, Austrigosa, Austroaldus, Ostariceus, Ostrogotha, Ostrulfus. And in Bruckner, Die Sprache der Langobarden: Aurulus, Aurimo, Auruna, Aurona, Auriperga, Auripert, Auripertulus, Auripertula, Auribonus, Auriprandus, Aurifusus, Auricaus, Aurochis, Aurinand, Aure- sindus, Auroaldus, Auriuandulu, Auso, Ausebert, Auselmi and Austrepertus, Austri- cunda, Auftrolandus, Austremunus and Austrolf.

The old star name Aurvandil in Old Norse, Ehrventil, Orentil in Old High German and Earendel in Anglo-Saxon, which means "shining" or "shining, shining Wandale", is also closely related to our name. As it refers to the morning star, the connection with the Germanic "aufleuchten", "tagen" is particularly clear and close.

An epithet of the Eddic Hönir is EÜmnmZr in the Snorri Edda. The name has previously been interpreted as. Water King, Clay King and Shining King. Although all three interpretations are possible in Old Norse, according to the little we know about Hönir, the last possibility is probably the best. He is one of the gods who brought the world fire

aus

and after this chooses the rod of lot (vsp. 63). In the creation of mankind, he assigned them the üdr, the spiritual life, the meaning. We also find him elsewhere as a companion of Odin, as he is also referred to by an epithet. Other epithets we know of him are: swift Aesir and Longfoot. His significance is rather unclear because the sources only give sparse and sometimes quite contradictory accounts of him. However, an ancient relationship to the rising sun is entirely possible, especially as the sun also shines again after the world conflagration. The fact that the new sun is described in the Edda as the daughter of the old one is irrelevant. Weinhold, Blöte, Mogk and Krogmann also interpreted Hönir as the god of light. Incidentally, a bright, shiny juice that drips over Iggdrasil is also called Aurr. It has been interpreted in various ways, sometimes as mead. It seems to me to be more closely related to the rising sun, the dawn.

A closer relationship for the seer, who was nicknamed Karmin, can be assumed to the "goddess of spring" Ostmn, Anglo-Saxon LoLlro. The name has the same determiner in both cases, only the derivation changes. In one case -insön, in the other -ra, which in Germanic is preceded by a t after 5. The clear linguistic relationships to Vedic Asas, Greek Los, Latin Aurora and Lithuanian Xusrra justify the conclusion that this is a goddess who was already worshipped in Indo-Germanic times. Her relationship to the sun is obvious, regardless of whether one regards her as the goddess of spring, the goddess of dawn or the goddess of fertility, who is to be placed in the circle of Frrja and Nerthus, and who was worshipped in spring like Nerthus. Indeed, the timing of the worship of both even suggests the question of whether they were not one rather than two goddesses, whereby in one part of the tradition the one name and in the other the second name became increasingly prominent over time. It is striking that we hear nothing of Ostara in the areas where we know Ner- thus-Njörd, while conversely there is nothing of Nerthus in the Ostara area. But this may be a coincidence. The same spring custom may well have prevailed in both areas, as the reports of the processions in Tacitus Germ. ch. 40, Olafss. Trhggvasonar c. 277 f. and Oesta abbatom troäonensmm XU, 11 ff. (M. G. Scr. X, 309 ff.) suggest. Jndieulus 24. 27. 28 and the pro cession order of Mercsuith, abbess of the Schildesche monastery in Westphalia, which she herself founded in 939, may also belong here.

On the basis of the available material, we consider it quite certain that Aurinia was a good Germanic name, which was actually used by the seeress. The name shows clear connections to the (rising) sun and above all to Ostara, which in turn is related to it. The possibility of overlooking and neglecting Aurinia in favor of the reading Albruna is therefore not given. It is more difficult to explain how Albrinia ended up in the text. This can hardly be described as a mere coincidence. Should Aurinia also have been referred to as Albruna, so that the text has been corrupted from ^orimam vel -^lbrunam et complures alias? Or was it originally ^oriniam et ^ .lbrunam et compiures alias, so that because of the similarity of the two names, the second was omitted in the copy and only added in the margin or above the line in some of the manuscripts? This would also have to be assumed for the first possibility. Finally, it would also be possible that one of the copyists, who did not quite understand the name, had come to know a seeress Albruna elsewhere and now added her to the text as an "improvement"? Because of the corruption of ^lbrunam into ^lbriniam, which is apparently influenced by ^ori- mam, we would prefer to reckon with one of the first two solutions.

Ship and tree as a symbol

By Volkmnr Kellermann

One of the most beautiful and significant symbols of Nordic-Germanic folklore is the tree, especially in its form as a tree of life or world tree. Its actual meaning can be seen most clearly in the depictions from the early East Germanic face urns. Here the tree stands alone without many accessories, which often makes interpretation more difficult. It usually appears on these burial vessels in the form with lowered branches (Fig. 1), probably as a sign of death. Occasionally, however, raised and lowered branches are combined on one trunk (Fig. 2): the symbol of life and death - the life that comes from death and symbolizes the continuation of life.
the world.

On numerous Bronze Age rock paintings, the tree appears in connection with

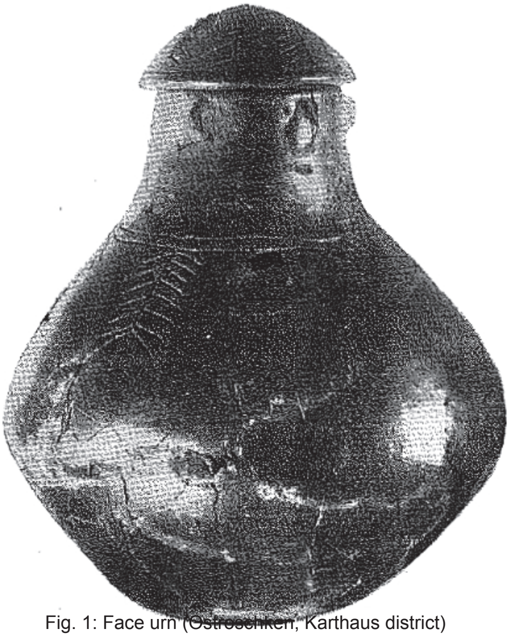


Fig. 1: Face urn (Ostroschken, Karthaus district)
Museum Danzig

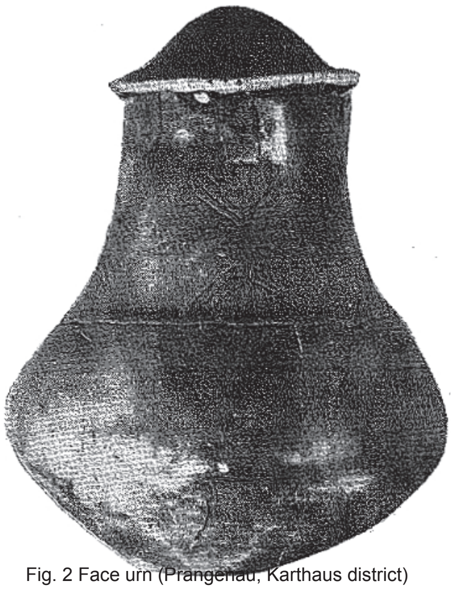


Fig. 2 Face urn (Prangenau, Karthaus district)
Museum Danzig

either hovering above or below the ship (Fig. 3), sometimes firmly attached to it - a type of depiction that is particularly common on the razors of the Late Bronze Age (Fig. 4). This connection between tree and ship has often been interpreted as an early form of sailing (Schuchhardt): the leafy tree, planted amidships, catches the wind and gives the boat propulsion. However, the way it is depicted prohibits such an interpretation, as the tree is either far too large or too small to serve effectively as a sail, and is not always firmly attached to the ship.

The environment in which these depictions are found on the rock paintingsu must help us to interpret them, because it is only possible to understand details from the overall context. As is well known, two large groups of images can be distinguished: those in which the depictions of everyday life or major political events are in the foreground, and the

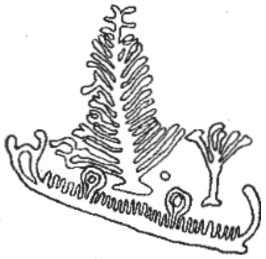


Fig. 3 Award
(Lökeberg, Bohuslnh)

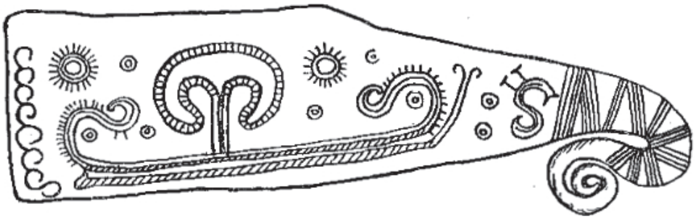


Fig. 4 Razor (sparing)

others, whose religious significance predominates. Our depictions of ships and trees belong exclusively to this second group. Among the seafaring North Germanic peoples, the ship plays a major role, especially in terms of belief; above all as a ship of the dead, Naglfar, as it has been handed down to us in the written sources. The Bronze Age gold boats of Noors also belong in this context, as do the large Viking ship burials and much more. But far beyond the borders of North Germanic folklore, in the entire Germanic area, the ship proves to be a symbol of great significance, just think of the ships in the South German carnival processions.

Late medieval sources provide us with important information about our symbol of the tree-ship. In the Christian collections of sermons and devotional books for the "common people", for example in "Von Sank- sulen Schifflin", published in Strasbourg in 1497, or even more clearly in Geiler von Kaisersberg's "Schiff des Heils", Strasbourg 1507, we find depictions that correspond closely to the symbols of prehistoric times. Here, as there, ship and tree are depicted together; the ship is seen as a means of connection to the beyond - but to a beyond that is closely related to our world, as it also appears in the folk art of the Middle Ages. Johann Geiler von Kaisersberg in particular, who endeavored to translate the church's dogmatic teachings into the language of the people, drew on an old idea that was still alive among the people. In his paintings we see the tree of paradise with the leafy top as a mast (fig. 5), and another time the crucifix as a "mast" tree (figs. 6-7). In the popular imagination, the crucifix is often associated with the old idea of the tree symbol, as is particularly evident in the branch and fork crosses of Thuringia (Fig. 8-9). The connection between the tree and

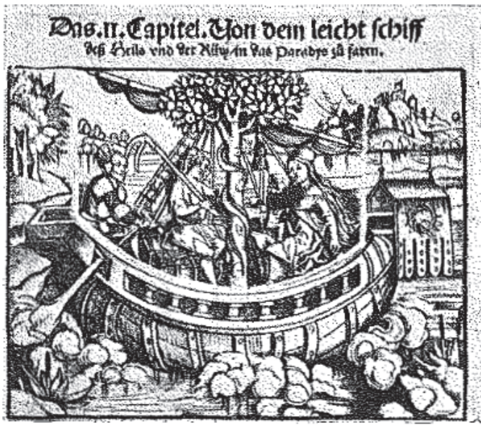

Das.II.Capitel.Von dem leicht ſchiff
deß Heils vnd der Rüw in das Paradyß zů faren.

Abb. 5

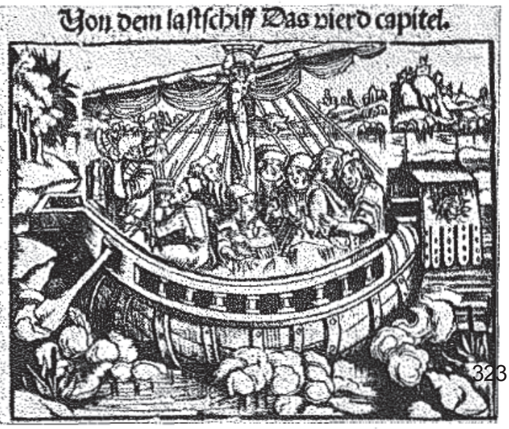

Von dem laſtſchiff Das vierd capitel.

Abb. 6

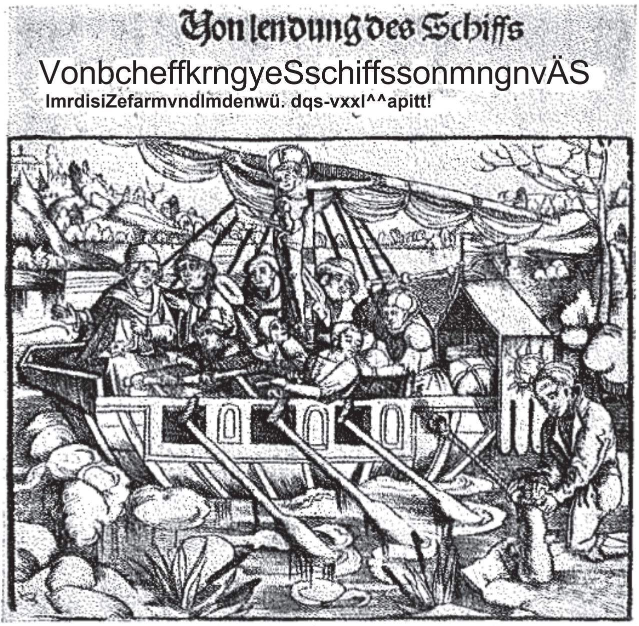
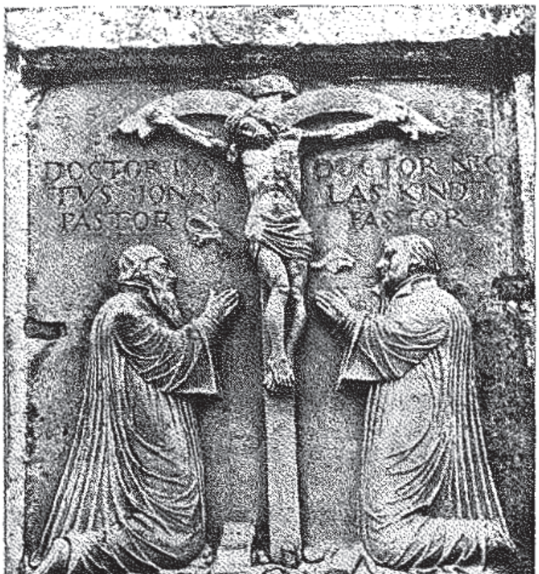

Von lendung des Schiffs
VonbcheffkrngyeSschiffssonmngnvÄS
ImrdisiZefarmvndlmdenwü. dqs-vxxl^^apitt!

Fig.ö-7. From: "Ship of Salvation"
by Geiler von Kaisersberg,
Strasbourg 1507

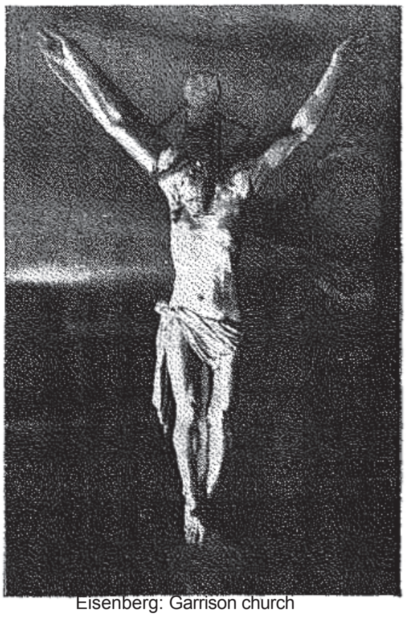
Fig. 8-9: The tree with lowered and
raised branches
as crucifix

Fig. 7

of a deity can also be found elsewhere in the "heathen" world of imagination - just think of Wodan, who hung "on the windy tree". Thus, in the works of a true, true "folk art" from very different periods of Germanic-German intellectual history, there is evidence of a consistent world of imagination, which again and again, albeit in a contemporary guise, reveals the same meaning.


DOCTOR IVS
TVS JONAS
PASTOR
DOCTOR NIC
LAS KIND
PASTOR

Eisfeld: Memorial plaque for Justus Jonas and Nikolaus Kind



Eisenberg: Garrison church

Leilstoß and war comradeship of the Germanic tribes

From Ernst Arnim

Despite Delbrück's fundamental research, the question of Germanic war tactics has still not been fully clarified. Below we present an essay which gives an idea of the current state of research. Perhaps we will soon be able to provide important new studies on this question.

Editorial office.

All Aryan peoples originally used the wedge thrust as a form of combat: the Thracians, the Hellenes, the Romans, the Jndoarians, the Germanic peoples. The Hellenes knew that they had the attack in "boar form" in common with the Scythians and Thracians, and not only the thing, but also the name is found among the Jndoarians and Scandinavians. The Romans also began using this form of attack. It is recognized that they originally stood in a low line, "in an old Doric phalanx" (Mommsen), but the members gathered into a wedge-shaped point to attack? If the Romans abandoned this formation and fighting style at an early stage, was this presumably due to the bad experiences they had with the stronger wedge thrusts of the Gauls? In order to fend off the latter, the Romans developed a much finer and more agile tactic based on the order in three meetings, the manipular order.

Just as the phalanx (the line) was the original form of the tactical body of the Greeks and Romans, so the deep column (the Gevierthaufe) was that of the Greeks. However, as Delbrück has shown, the two forms are not absolute opposites: the square column need not have as many limbs as ranks, "but would still correspond to its concept if it had about twice as many ranks as limbs, e.g. 140 men wide and 70 men deep - 9,800 men. We would still be allowed and obliged to call such a Hansen a Gevierthaufen, since the 70 men give the flanks the strength of an independent defense. According to the expression of Tacitus, the pile would still be ,äsn8Nö noclicmo ob krön- tom borZagao ob lsbnn babuw. On the other hand, we have also heard of phalanges that were positioned very low. So the forms merge into one another without any specific boundaries."^

Among the Germanic tribes, the battle wedges were 12-24 men deep and were arranged according to Geschlechtern, villages, hundred, sworn and sworn comradeships. The members of the tribe first threatened by the enemy stood at the front: it was both an honor and a duty for them to form the front line. Here stood the bravest warriors, armed with long, heavy spears. At this lost post, death was almost certain for the fighters.

Wherever the infantry made the decision, the order of battle was reported to be by wedges. The Germans fought this way for a thousand years. At the Battle of Hastings, the Saxons lined up in boar formation and King Harold broke into the Norman army at the head of his foot soldiers. Even in 1745, the Scots still had the wedge-shaped order at the Battle of Prestonpans, the chieftains stood at the head of the 15-limb-deep line, the mass pressed on and smashed the enemy formation.

Although Delbrück denies that the annans mentioned by the writers of antiquity
The Germanic infantry fought in a tactical form called a wedge. This word is misleading, just like our expression Kolonne, with which

i Livius VII 24.

' Alexander Peez: Europe from a bird's eye view. Munich 1889. p. 42.

Dewrück: Geschichte der Kriegskunst im Rahmen der politischen Geschichte. Berlin 1901. 1149.

it was technically the most correct representation. In his view, the onnE was a rectangle whose front was the narrower side. If a wedge, say from 40 men wide, i.e. 1600 men strong, on a longer enemy front, the most endangered posts were the suffering wingmen in the first line. They had to be prepared to deal not only with an enemy in the front, but also with the enemy's sidekick threatening them from the side. We can therefore assume that the wings marched with a certain amount of caution and held back somewhat, so that the center bounced ahead. On the other hand, the outer rotundas of the rear limbs were slightly overflowing in their urge. The front of the column, which already appeared narrow, therefore actually appeared sharpened.

While the Roman captain (or centurion) stood in the front or marched in the phalanx as the right wingman of his company - only from here could he fulfill his tasks of keeping the spaces in between, commanding the pile volley and then the short attack - the Germanic hunno, the leader of the hundred, probably walked at the head of his wedge. If several families were joined together to form a larger wedge, they stood next to each other, each only two or three packs wide, with the hunno in front of each and perhaps the prince and his retinue in front of the whole wedge. No pile volleys were commanded here, there was no need to keep a regular distance, and the attack began at a much greater distance in the charge. "The leader does not need to take account of secondary divisions and does not need to keep to any direction, but only charges forward where the path and opportunity seem most favorable to him, and his troops follow him. This rushing forward of the leader also brings us closer to the image of the triangle, but the idea here is only that of leadership, not of a penetrating wedge: at the moment of collision, the whole mass should simultaneously lead the ramming blow, surging after the duke."

However, if the opponents were able to intervene with superior long-range weapons, the failure of the wedge thrust often resulted in the loss of the battle. The assertion that the northerners (the Gauls and the Germanic tribes) were only formidable in attack, but then quickly gave way, runs through the entire history of Roman warfare. In the language of the Roman campfires, this experience came to a head with the underestimation of the attackers that Livy makes clear: "The Gauls fight more like men at first, but hardly like women in the end. "2

While the phalanx has the advantage over the wedge that it brings far more weapons directly into the battle, so that the wedge, if it does not break through the line immediately, is very quickly surrounded from all sides and outflanked by it, the phalanx has the weakness of the flanks: a moderate pressure from the side rolls it up and overturns it. Such lateral pressure is exerted particularly successfully by cavalry, as the Germanic tribes often used. In addition, the wedge has the advantage that it can easily and quickly overcome cut terrain without becoming disorganized. The phalanx, on the other hand, can only move forward a very short distance at a faster pace.

How was it that the wedge of Gauls and Teutons was finally overcome by the Romans? Even as the Cimbri and Teutons broke into Roman territory, they put one army after another (5 in all) to flight. A superior tactician, the Roman general Marius, then succeeded in 13 years of work in reforming the army, which proved to be no less significant than the first reform carried out by Furius Camillus, the leader in the battle against the Romans.

r Delbrück 11 47 f.
2 Livy X 28.

Brennus, was to be thanked. Both transformations were directly caused by the wedge impact of the Nordic peoples.

Marius studied the enemy for years, followed their tracks with his army for months and tried to accustom his highly paid troops, who were carefully selected and reinforced by non-Italian elements, to the sight and manner of war of the enemy. He practiced the most rigorous martial discipline and strengthened his soldiers with massive earthworks. Nevertheless, he knew that he would succumb to the Germanic thrust in an open field battle, even if it came to hand-to-hand combat, because then the stout bodies of the northerners would crush the much smaller, stocky Roman soldiers. His plan therefore had a completely different basis: he wanted to win by using artillery and terrain unknown to the Germans. He avoided the plain and instead set up his permanent camp on a ridge near St. Gabriel, the mountain range of the "Little Alps" that juts out furthest towards the Rhone. Here he remained, secured by the steep slopes of his camp, for a full year in order to tire out the Teutons. When they finally decided to storm the camp, he inflicted heavy losses on them during the three-day assault with his artillery (catapults, ballistae, arrows and spears). Only when they had passed the Roman camp did Marius hurry after them to force them into battle in an unfavorable position. In this way he was finally able to destroy them, because the wedge thrust can only bring victory in the first attack. However, if this had to be done under the fire of the Roman guns or even against a fortified camp with steep slopes, the thrust lost power with every inch of ascent.

However, if the wedge thrust was rejected, this did not always decide the battle. On the contrary, the Teutons very often managed to come off well. Even when their hundreds had lost all external order, so that the fighters flooded back through the woods and fields in disorderly heaps or completely disbanded, they were still able to maintain their inner cohesion, their trust in each other and their willingness to help each other, because every unit brought together members of the same sex and the boy's upbringing bound him body and soul to this comradeship of war. This inner, firm and joyful bond, this comradeship to the death, is much more important than external order and male discipline, which is ultimately only maintained by brutal punishments. This is why the Germanic tribes did so well in retreat, even on the run, but especially in scattered combat, when advancing through difficult terrain that tears apart every troop formation, during ambushes in the forest, in ambushes, concealed retreats and in small-scale warfare in every form.

If the Germanic wedge had fundamentally failed against the Roman line of battle, it would be inexplicable why the wedge shape not only survived among them, but was even adopted by the Romans. The Frankish-Alemannic army that fought in Italy in 552 under Butilin and Leuthar had the wedge position. Around the year 600, Emperor Mauritius reported in his "Strategikon" that the Germanic tribes formed a straight battle line. Ammianus Marcellinnsr even tells us that the Romans once attacked in the form of the "pig's head", as the soldierly "simplicitas" called it, i.e . in a wedge. This expression "pig's head" is undoubtedly German, in Norse it is "svinfylking" and we encounter it frequently in the Middle Ages. "With the Germanic tribes they recruited, the Roman commanders also adopted this form. Like the Latin word "onnons", the image indicates a forward, pointed form of formation."?

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r Ämmian 17, 13.
Delbrück II 53.

Die Fundgrube

German Modern German Kamen!

In the "Völkischer Beobachter" of August 6 we read:

"After the Reich Minister of the Interior had already made provisions in his guidelines for applications to change surnames so that Germans no longer had to remain afflicted with Jewish surnames and that, conversely, it was made impossible for Jews to disguise themselves under German names, an interesting judgment of the Court of Appeal has now been issued on the principle that the civil servant cannot be required to register a typically Jewish first name for a child of German blood. A civil servant had refused to enter the first name Josua in the birth register on the grounds that this name was of Hebrew origin and had found so little entry into the German language that it could in no way be regarded as a German first name. The father insisted on his application and argued that the name Joshua was a biblical name and was common in his family due to a long tradition.

The legal dispute went through all instances with varying degrees of success until the Court of Appeal (1b L/x 88/38) finally established the above-mentioned principle in support of the registrar's opinion. The interesting reasoning states, among other things, that the power to determine a child's first name is an expression of parental authority and is therefore primarily vested in the father. The question of which first names can be given to a German child is a matter of public law. There has been no legal regulation to date. When selecting first names, the primary guideline is that a German child should also be given a German first name, i.e. a name that has its origins in German history, legend or tradition and is also perceived as German by the people.

This applies, for example, to names such as Siegfried, Dietrich, Otto, Heinrich, Gudrun, Gertrud. The following could also be considered Names that originated in a foreign language and a foreign historical and intellectual context, but which in the course of a long development have become so firmly established in the German language that they are considered German and are no longer or hardly ever perceived as foreign by the people. This includes first names such as Alexander, Julius, Viktor, Rose, Agathe. This applies in particular to names of Christian origin, i.e. names of people who had a direct personal relationship with the founder of the Christian religion and who are mentioned in the New Testament. These names are mostly of Hebrew origin, such as John, Matthew, Matthias, Mary, Elizabeth and Martha. These names are not generally perceived as un-German. First names mentioned in the Old Testament that are of Hebrew origin and whose first bearers have no or only a distant relationship with Christianity require special treatment. Here too, individual first names would no longer be considered un-German, for example Eva and Ruth. However, names with a very special Jewish sound that have not entered the German vocabulary, such as Abraham, Israel, Samuel, Solomon, Judith, Esther, are to be judged differently, although it used to be customary to give such first names in certain communities. Joshua is also a typical Jewish first name, which should be rejected outright for German children. Family traditions that stood in the way of this would have to be abandoned. It is more important that a German boy who is given a Jewish first name today does not later have problems at school and in youth organizations because he is ridiculed."

In the meantime, a law has been passed which regulates the use of German and Germanized first names for German children and prohibits Jews from using German first names. We particularly welcome this law because we have repeatedly made corresponding demands in the magazine "Germanien".

Jewish camouflage in the Ostrogothic Empire. The oldest evidence of the disguise of the Jews with Germanic names, which was so popular in later times, leads us to the Ostrogothic Empire in Italy. It is well known that the generous and wise rule of Theodoric brought about a new prosperity in Italy, which benefited not least trade. Under the last Roman rulers, the country had become more and more inferior to Byzantium, but taxes had been tightened more and more, so that the impoverishment of further classes made great progress. This changed radically under Gothic rule. Among the beneficiaries of the upswing, who were also able to gain a number of other advantages, were above all the merchant Jews. And to show how much he felt like a "Goth", one Goth called his son "Sigismund". This can no longer be ascertained today. What is certain, however, is that a gravestone from this period was found in the Jewish cemetery in Rome, from the inscription of which this oldest known disguise is clear. (E. Diehl, Altchrist liche Inschriften, No. 4990.)

Gilbert Trathnigg.

Karl Mehrhau 4.

On August 31, our long-time colleague, Rector Karl Wehrhan, died in Frankfurt at the age of 67. Karl Wehrhan had long been a friend of Germanic prehistory and made many valuable contributions to the field of folklore and Germanic studies. His book on children's games and his work on the Lippe sword dance were particularly well received.

The Lurpfeife. To the. We are still being written to about the report in issue 6, 1938: In the print of the hobby rhyme that I gave to Mr. Weber years ago, two words are not reproduced correctly. The initial word of the fifth line is not "well" but "woll" (wanted) and that of the seventh line is not "Heer" but "harr" (had). Furthermore, the baftlösereim was not used in the manufacture of willow pipes in general, but only for the Lurpfeife. This differs from the ordinary willow pipe mainly in that the wooden peg inserted into the mouthpiece of the latter is missing. With the Lur pipe, only the front part The upper part of the bark tube is slightly compressed and the upper bark is scraped off a little at this compressed part. Furthermore, the Lur whistle does not produce a whistling sound like the ordinary willow whistle, but a sound similar to that produced when blowing on a comb. Recently, I have become aware of another version of the "Äurpfeifen-Bastlösereim", which is used or was used in the Livonian town of Elbrinxen near Bad Pyrmont, which reads as follows: Lur, Lur, Puipa - Sapp, Sapp, Suipa - Katte läup en Berg rup - Mit en langen Meste - Sneid aff, reit aff - Olles wat' er uppe satt - Smeit in e Kiulen - Lot versinken - Rara, rara rup, rup, rup.

R. König, former Postal Councillor

In the "Fundgrube" (Germanien, Heft 6, 1938) E. Weber has pointed out that in the area around Bad Pyrmont in nursery rhymes, which are spoken when white whistles are knocked, the word

"Lurpuipen" occurs. He asks whether the word, which is generally considered to be Danish

"lur" is perhaps ancient in Germany and asks for further evidence. The well-known name "Loreleh" for the large rock near St. Goar on the Rhine also belongs here. The base word "Ley", Mhd. lei, leie, is the stone, the rock, usually the Schie- sersels, and appears in numerous names of vineyard districts on the Rhine, Mosel and Saar, in field names, place names (Bullay) and family names (von der Lehen). The determinative word "Lore" is not, as one is inclined to assume on the basis of folk legend (this is secondary to the name), the girl's name "Lore", but contains the same basic meaning as "Lore".

"Lure." It undoubtedly means "to sound, to resound". If we consider that the Loreley rock (Simrock still calls it Lurleh) produces a multiple echo, we arrive at the obvious meaning "sounding (resounding) rock". From a linguistic point of view

"Lurpuipen" and "Loreleh" are composed in the same way; there it is the "sounding pipe", here the "sounding rock".

Dr. Ludwig Prints.

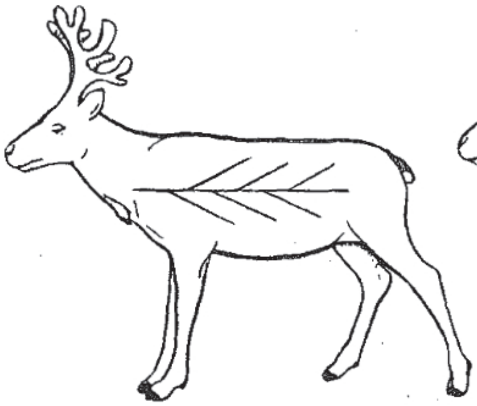
annual symbols as "theopore" signs. Among the Samoyeds, the reindeer plays a special role in the cult as well as in daily life. They believe that there is a soul mate between humans and reindeer. For example, a reindeer is sacrificed in the event of serious illness so that the deity receives a soul as a substitute. Even at the birth of a child

A reindeer of the corresponding sex is sacrificed - its soul is sent to Mother Earth in gratitude. L. KostikoNL reports that the ancestor of the reindeer is said to have been a human who impregnated female animals. This belief corresponds to a Lappish legend according to which the reindeer originated from a creature that was half woman - half reindeer.

There are reindeer that are considered sacred and be especially revered; they shall z. never be used for work purposes. Kostrkow^ reports on the results of a journey that has so far become little known.

Twice a year - in fall and spring - sacrifices are made to the protector of reindeer. At the side of a sacred

A sign is made with the blood of the sacrificed reindeer (fig. 1), which probably represents the tree of life. According to Kostokov's sources, the seven branches mean that the reindeer should live for seven years. At New Year, four animals are sacrificed, and a circle divided by a line from top to bottom is drawn with their liver blood on the side of the body of the fifth male animal (fig. 2). Unfortunately, Koftirov is not succeeded in obtaining the interpretation of this sign given by the Samoyeds themselves. It is certainly a sign of the turn of the year.



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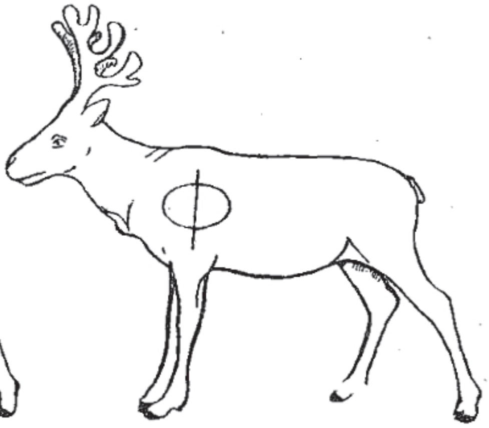

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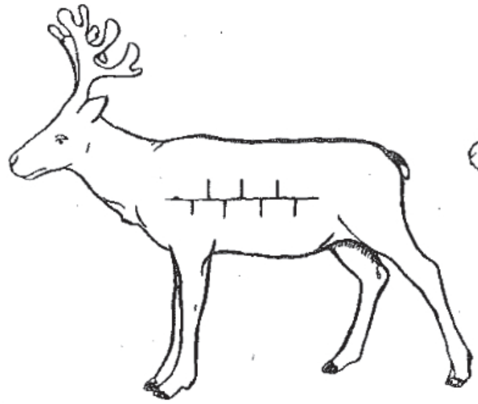

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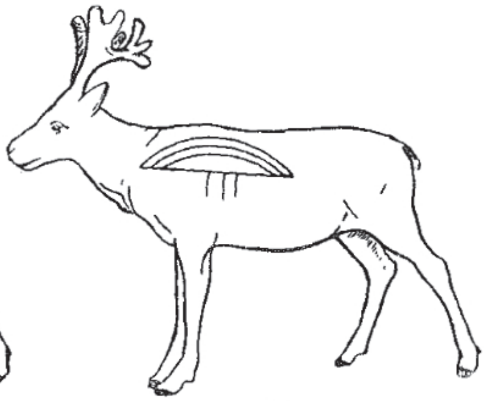

Abb. 4

Certain animals are also dedicated to the sun, which have a white, preferably round spot on their forehead. The sacrifices to the sun take place in January (according to the editors of the "Etnografia" in March), when the sun appears on the horizon for the first time after the polar night. According to the Samoyed belief, the sun was before

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[1] L. Kostikov, "Divine reindeer in the religious beliefs of the Hasovo (Samoyeds)". Etnografia 1930. vol. IX and x. (Moscow.) S. 115-132.

[2] Ibid.

here in the realm of the dead. When she is resurrected, a reindeer is to be sacrificed to her and lestriched with blood - in the form of a line from which seven lines branch off (Fig. 3), seven "threads of light" (^le-we).

The deity of the Samoyeds - Num - must surely be regarded as their only deity. M. A. Castren^ reports that "Num" also denotes the sky; the sun and stars are its part. Likewise, the earth and all of nature

"Num. He is the ruler and creator of the world, he sees and knows everything. Archimandrite Benjamin explains from the epithet Nums - llevbmte - life-giving: ileiL, ileve life; beard-giving= A reindeer is also dedicated to Num; in Kostikov's opinion, the sign represents a rainbow (fig. 4).

After the sacrifice, which is usually made on higher ground, the meat of the animal is eaten there in its raw state. These sacrificial celebrations are clan festivals in which only men are allowed to participate, as the women originally belonged to a different clan. The women are only allowed to eat the reindeer's legs and only the oldest men in the clan are allowed to eat the animal's head.

Many other forces of nature, such as water, fire, etc., are also sacrificed to reindeer. Mjö v. Gronhagen.

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i M. A. Castren, "Nordische Reisen und Forschungen". 1. (Travel memories from the 198 ^ St. Petersburg 1853. Jahren 1838—1844.) S.

[2] „Etnografitseskij Sbo nik Russkago geografitseskago obstsestva. Band IV. 1858. Samojedy mesanskije. S. 56.

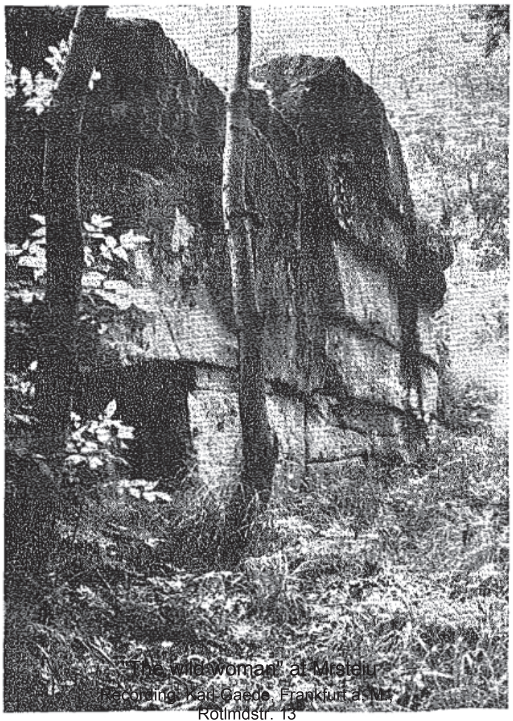
Aus der Landschaft

From the "Wild Woman" and her "Stalls"

Just a few hundred meters from the southern exit of the friendly village of Birstein (Bogelsberg), a truly cyclopean masonry rises up in a forest. Huge, rough-hewn boulders, piled on top of each other without any binding agent, covered in moss, sung by birds and occasionally surrounded by wild buvenge players: this is "Die wilde Frau"!

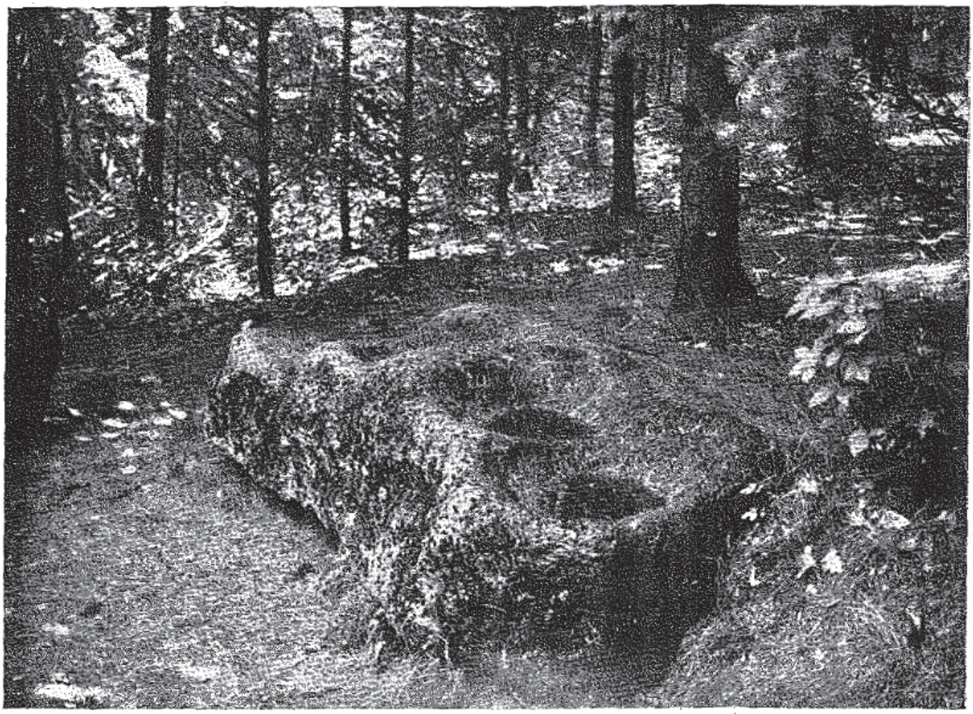
No chronicle, no document that relates it to any event of any time, or that even mentions it! Its ground plan, as far as one can speak of such, betrays no thought of purpose, neither of a castle nor of any other walled building. So it was probably a place of worship.

Also in a forest, not far from an ancient path that is hardly used today and leads from Leidhecken to Dauernheim (Wet- teran), we find the "Wild Woman's Stool". There, in the green insulation of a stand of spruce trees, lies a large, elongated block of porous basalt next to other rough rock, which has three round depressions that at first glance suggest three seats.



"The wild woman" at Mrstein

Recording: Karl Gaede, Frankfurt a. M., Rotlmdstr. 13



"The wild woman's stool"

Exception: Karl Gaede, Frankfurt a. M., Rotltndstr. 13

But perhaps we are dealing with a sacrificial stone, and the three hollows may have been bowls for collecting the blood of the sacrificial animals.

There are also various indications that this place of worship must have been both a place of worship and a place of justice. The "stone table" in nearby Bingenheim, where the public court (Freigericht) met for centuries in the Middle Ages, originates, as an old historian of the 17th century reports (Winkelmann), from the "stool of the wild woman" on the Hohenberge. On three free days, namely "after the Three Kings, after Ascension Day and after Remigius", the above-mentioned court convened, and all those with property in the "Fuldifchen Mark" had to attend. From this it can be concluded that this court, probably under the influence of the clergy, was only later moved to Bingenheim, taking the "stone table" with it, and originally met at the "Wilde Frau Gestühl" on the Hohenberge. With the progressive Christianization of the area and the relocation of the court, the place of worship fell into oblivion. But the "Fridays" perhaps still point to Frigga, who may then have become the "wild woman".

But a dark memory of these things still lives on in the legend. According to it, a long, long time ago, a wild woman lived in that place with her husband and child. These wild people dressed in furs would have been the terror of the area. When the man and child died, the wild woman was captured in Danernheim. Even today, especially in the midday heat of summer days, three white-clad figures are said to walk around there.

You can clearly feel that husband and child were only invented to explain the three "seats" in the pews. But the imprisoned woman, that is the core of the story that emerges from these later additions: is it a final echo from the time when the last "Wise woman", who was acting for Frigga on this stone, was caught?

Karl Gaede, Frankfurt a. M.

Die Bücherwaage

Hanna Meine, **Germanische Symbole und deutsche Volkskunstmuster, neugestaltet in Kreuzstich. -** Foreword by Dr. Auguste Re- ber-Gruber. - Beher's needlework books no. 379. Beher-Verlag, Leipzig-Berlin, 20 Sei
105 illustrations, 1 worksheet.

The unsurpassable forms of our peasant embroideries are thoroughly misrepresented here and kitsched in a way that can hardly be surpassed. Although the author is probably familiar with the most splendid patterns from her native Hanover, she only describes them as "rich, decorative forms", which are to be embroidered " with true enthusiasm".
"Phantafiegebilden can be reshaped". The result of this reshaping or
Unfortunately, "redesign" are the patterns of a desk designer who once made "in primitive". This handicraft booklet, which aims to "resurrect the spirit of the past in the present", can only have a confusing effect and must provoke the rejection of people with a pronounced sense of form.

Siegfried Lehmann.

The German character of the people.**Eine Wesenskunde der deutschen Stämme und Volksschläge,** edited by Martin Wähler. Published by Eugen Diederühs, Jena.

In this comprehensive book, experts in ethnological research have combined individual descriptions to form an overall picture of the German people, which, taken as a whole, must be described as very penetrating and scientifically thorough, as well as true to life. In general, the classification has not been based on so-called old tribes, but other boundaries have been chosen; for example, the Lower Saxons and the Westphalians, the Schleswig-Holsteiners and the Hamburgers are presented separately together with the Pomeranians, Mecklenburgers and Frisians under the generic term of the Low Germans. Whether it is justified to describe the Hamburgers, the Berliners, the Munichers and the Viennese as distinctly city dwellers to a certain extent as special tribes, I must, however, consider it questionable. Nor is it unobjectionable to base a description of the Rhinelanders on today's Prussian Rhine province, which by no means corresponds to a real tribal area. Finally, the question of whether A fundamental separation of Swabians and Alemanni is justified; if it is made today on the basis of a distinct linguistic boundary, this should not be regarded as an unconditional tribal boundary. Today's name Alemanni is merely the artificial revival of the old name (mainly used in Latin) for the entire tribe.

But these questions do not detract from the value of the presentation, which fortunately is not limited to the borders of the former Reich, but also deals with the Germans in the former Austria, in Transylvania, in Baltenland and in the Carpathians. All in all, the book is a valuable portrayal of the German nationality - which has now been largely united in a common empire for half a year.

Plaßmann.

D. P. CaPper, **Viking Voyage to the West.** Authorized translation from the English by Dr. Helga Renschel. Published by L. Staak- mann, Leipzig.

This book provides an excellent overview, drawn from sources throughout, of the nature of the Vikings, their history, their morals and their deeds. Fortunately, the otherwise less consulted sources from England itself are heavily used; however, this also indicates that England itself is in the foreground and that the Viking voyages, which are more distant from it, are somewhat neglected. But this is no reproach to the author, since he himself called the English edition of the book "the Vikings of England". The presentation itself is consistently scientifically flawless and written in a captivating and flowing manner.

In some points about the nature and morals of the Vikings, we cannot, of course, fully agree. Here the verse is still based on a point of view that was common in liberal scholarship. For example, there is no correct assessment of the relationship between national community and individual personality. The democratic and individualistic aspects are overemphasized to the detriment of other traits, and the idea of leadership is almost completely neglected. The depiction of the Berserkers, who are depicted on half a page cannot satisfy you. You as "great in the true sense of the word, with manic tendencies" is a viewpoint that has long since been overcome. The description of the Vikings' beliefs and cult is not quite successful either. Nevertheless, this book, whose particular value lies in the historical sections, is to be welcomed, as it shows how German and English science have largely come to the same assessment and knowledge of Ger manism, although the basic ideological attitude of the two peoples does not coincide. This also explains some of the points mentioned, as well as a few other minor ones that also bother us.

Gilbert Trathnigg.

VolMundliche Ernte. Presented to Hugo Hepding on September 7, 1938 by his friends. Edited by Alfred Götze and Georg Koch. Gießner Beiträge zur deutschen Philologie. Vol. 60. from Münchowsche Universitäts-Druckerei Otto Kindt G. m. l>. H. in Giessen. Giessen 1938. 273 pages. 8,- RM.

In addition to a list of Hugo Hepding's writings, this commemorative publication contains mainly folkloristic contributions, which, by no means limited to Hesse, offer valuable new results and suggestions. Unfortunately, it would be going too far to even mention all the contributors and their contributions, let alone all of them. 26 essays in more detail. Among the linguistic works I would like to mention L. Bertholt", sprachliche Niederschläge absinkenden Hexenglau- bens and A. Götze, Der Name Hepding. From the rich wealth of folkloristic works, I would like to emphasize K. Helm, Notfeuer, O. Lauffer, Die Hexe als Zaunreiterin, H. Marzell, Segen und Zauberformeln aus einem österreichischen Rotzarzueibuch des 16. Jahrhunderts, F. Mößin- ger, Vom Weihnachtsbaum im Hessischen, W. Stammler, Atzmann und Stroh, Das Lied der hessischen Landgänger. Despite the limited space available to the individual contributors, all the contributions - including those not mentioned - present well-rounded accounts, all of which present new source material and, depending on the subject matter chosen, offer either beautiful new results or valuable information.

Gilbert Trathnigg.

Zeitſchriftenſchau

Archiv für Religionswissenschaft, 35th volume, Issue 1/2 1938, W. H. Vogt, Religiöse Bindungen im SPätgermanentum. Vogt's study focuses on the ties and tensions in late Germanic paganism before the conversion. He believes he can identify an attitude in Germanic paganism that was distant from religion. Furthermore, the religious ties did not include morality and law. The gods of peace and fertility take a back seat to the god of horror, Wodan-Odin. "In the late period, the joyful experience of the gods seems to have lost much of its significance for the feeling of life. ... Old religious ties became impossible, new ones were achieved or possible: the personality became free from gods and the determination of events and was able to experience the oversized god with unprecedented force." Ninck's and Höfler's investigations lead to a different view; in any case, research will have to deal with Vogt's knowledgeable investigation. / **P.** Goeßler, **Germanisch-Christliches in Churches and cemeteries of Southwest Germany. The** author**'s** study **is devoted** to the "intricate overall problem of the relationship between the Germanic and the Christian, as it can be seen above all in churches and cemeteries of the early Middle Ages", on the basis of Southwest German sources. He mainly deals with the images of the Alpirsbach monastery church, the Peter and Paul church in Hirsau and the hospital church in Tübingen, whose significance for the problem under discussion was first pointed out by Jung and Eugen Weiß. The well-read, very cautious author missed the works that our journal published on the paintings he dealt with. / Georg Gräber, **Das Schwert auf dem Brautläger.** "One of the most beautiful results of comparative religious history is probably the realization that the origin of some customs ultimately lies in a ritual necessity.

of things. Only in later times, which no longer know the basic conditions of their own culture and are therefore no longer able to judge correctly, are certain actions that once arose **from** your cult interpreted either poetically, mythically or ethically in one or other direction of human feelings." The custom of placing a sword on the bride's bed, known from Greek legend, is another example of this. It was no longer understood later, but originates from ancient cult practices, as Gräber can show on the basis of a wide range of evidence. / **Westfalen,** Hefte für Geschichte, Kunst und Volkskunde,
23rd volume, issue 1 1938, I. O. Plaß- mann, **Lambertus-Feier, Lawbertus-Py- ramide und Lambertus-Lied.** Much has already been written about the Lambertus celebration in Münsterland, but Plaß- mann is still able to contribute something fundamentally new. From his fine study, the following should be emphasized as particularly important for the folklorist. At the center of the celebration is the "pyramid", a three-sided frame decorated with greenery and hung with colorful lanterns, which is danced around. This Lambertus pyramid has its closest equivalent in the Christmas pyramids; originally, it did not carry paper lanterns, but rather small oil lamps. Plaß- mann now succeeds in documenting this pyramid with lights in Münster in the 16th century. Kerssenbrock mentions it in his description of Münster's **carnival** customs. This evidence is so important because it is the oldest document for a very important cult symbol in our customs and it already attests to the connection between periwinkle and light, which was not originally understood by previous research. Plaßmann's further explanations refer to the ancient Lambertuslied, which has clear connections to the symbolism of the course of the year. - **Zeitschrift für Rechtswissenschaft, Germa nische Abteilung 58, Heft 1, 1938 /Her** bert Meyer, **Menschengestaltige Ahnen pfähle aus germanischer und indogermani scher Frühzeit. H.** Meyer starts from the old wooden figure which is classified in the Berlin Museum of Prehistory and Early History under Slavic antiquities as "Pfahlgötze oder Roland von Friesack". It was found in a horizontal position by the water miller in Alt-Friesack (Mark) in the Wiesenmoor in 1875. The previous assumption that the wooden figure was Slavic and represented a
"idols", is merely based on assumptions
tions. Herbert Meyer shows that the next ! of the now deceased famous German

The most common relatives of this wooden figure (Swedish rock carvings, stone figures from Württemberg - Holzgerlingen and Wildberg - as well as English wooden figures) suggest a Germanic origin. The question can only be definitively clarified by a pol- len analytical investigation, which will make it possible to place the wooden figure in a chronological order. If the figurine does belong to the Slavic period, then Germanic influence can be assumed in the design. According to Meyer, it is not an idol, but rather an ancestor pole, as it originally stood on every burial mound. Some of these grave poles were given a human form (head); however, the wooden image of Frie sack could also be a cult image that did not stand on a burial mound but was used in cult processions. / **Beiträge zur Geschichte -er deut schen Sprache und Literatur, 61st volume,** issue 3, **1937. Th. Frings, Siegfried, Xan ten, Niederlaud.** Recent studies on Germanic heroic legend (H. Schneider) indicate that the Xanten Cathedral is dedicated to St. Victor, who appears in the legend as the dragon slayer, and furthermore (I. R. Dieterich) that the Xanten Victor monastery in Guntersblum near Worms was a property. As Frings shows, Ph. Heber already referred to both facts in 1858 in his book "Die vorkarolingischen christlichen Glan- benshelden am Rhein und deren Zeit, nebst ein Anhang über Siegfried den Drachen töter". "St. Victor of Guntersheim is to be derived from Victor of Xanten. The parish church in Guntersheim was probably founded by Xanten Abbey on its estates there (Annalen des Hist. Vereins für den Nieder- rhein, 1, 1855, p. 105)". In 1928 Vollmer (Annalen, 113, p. I ff.) contributed new material on the Xanten-Worms relationship. Above the archway of St. Michael's Chapel in Xanten is a Romanesque sandstone sculpture from around 1000, depicting St. Victor slaying the dragon. Frings therefore believes "that Siegfried could have been located in Xanten since 1000 due to the cult of Victor and the depiction of a dragon fighter". / **Zeit schrift für Volkskunde,** Neue Folge, Vol. **9,** 1938, Issues 1 and 2. With the new year, the well-known journal is edited by Heinrich Harmjanz and Günther Ibsen and receives a new orientation. / Johannes Volte, **Picture books of the 16th and 17th centuries. From** this last part of the extensive work

The section on the tree of love should be emphasized in the book by the shy folklorist, which comes from his estate. In connection with the history of popular cult trees, the tree of fortune (nrdoro cke krutti ckelln Fortuna), which is depicted in an Italian woodcut from the 16th century, is particularly important (Fig. 4, p. 18). "For tuna, blindfolded, standing at the top of a tree, distributes gifts (unfortunately indistinct) such as a lute, crown, shovel and playing cards to the crowd below with a long stick hanging from it." / Heinrich Harmjanz, Polish Folklore. Harmjanz gives an extensive account of the history of the Polish folklore.

. history of Polish folklore and at the same time introduces its current status. Polish folkloristic research stands at a considerable height and it is - as Harmjanz rightly points out - very regrettable that its rich results are hardly known in Germany. Polish folklore was inspired by Herder and German Romanticism, and even the most recent Polish folklore research is strongly influenced by Germany. Since very few German researchers have a command of the Polish language, it is to be hoped that the most important Polish folkloristic works, both the more recent summarized works and the indispensable older extensive collections of sources, will be translated into German. Of the more recent Polish folkloristic publications, the book "Xukurn w- ckova" by Bystron in particular deserves to be translated, as Harmjanz (p. 24, note 1) points out. The content of Harmjanz's important work cannot be discussed further here. Every German folklorist should read it. "A knowledge of the German-Polish neighborhood from a folkloristic point of view is more than necessary; this knowledge will be useful for the mutual understanding of the peoples and valuable for German scientific work." /Gün ther Ibsen, **Das deutsche Altertum, Jakob Grimm und sein Werk.** The achievement of Grimm's study of antiquity is the completion of German antiquity. This signifies the contradiction against an alienated and false consciousness and was a decisive advance towards German self-reflection and self-discovery: "Rückbesinnization of the peculiar rank of Grimm's work is our task and intention." / Erich Röhr, **Das Schrift tum über den Atlas der deutschen Volks kunde.** The great "Atlas of German Folklore" is indispensable for every folklorist. Everyone who works with it must read Rohr's explanations. / Harmjanz's treatise on Polish folklore is completed in the second issue. Bruno Schier, **The apiary in Central Europe, gives an introduction to** question 194 of the "Atlas of German Folklore". Remarkable are the close correspondences that emerge between the Alpine countries and Sweden. / Leopold Schmidt, **Karl Ehrenbert Freiherr von Moll and his friends,** a contribution to the history of German folklore. The merits of "Freiherr" von Moll and his friends for German folklore have been almost completely overlooked until now. Schmidt has the merit of having written a hitherto unknown chapter in the history of German folklore in his work, which is rich in material. / **Oberdeutsche Zeitschrift für Volkskunde,** 12. Jahrgang, 1938, Heft 1 From the rich content of the new issue, the comprehensive 40-page work by Eugen Fehrle on " **Deutsche Fasnacht am Oberrhein"** is particularly noteworthy. Fehrle also re-examines the origin of the names Karneval and Fasnacht. Although theSchiffs- wagen is based on an old custom, the name Karneval cannot be derived from carrus navalis. The Latin word for chariot is currns; carrus, on the other hand, "is a Celtic word that was adopted into Latin around the turn of the century". It cannot be assumed that the ritual float was called a cart. As Fehrle points out, the history of the words Fasnacht, Faselnackü, Fastnacht etc. needs to be examined in detail. According to Stumpfl's explanations, the new ones that Fehrle offers are the most comprehensive and important. Fehrle comes to the conclusion that Fasnacht originally had nothing to do with fasting and "that the spelling Fastnacht is a later form determined by the church". Like Stumpfl, Fehrle tracesthe word Fasnacht backto the old stem fas- "Zeu gung, Wachstum", käsen "Zeugen, fruchten, gedechen".

.Huth.

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Germanien

Monatshefte für Germanenkunde
zur Erkenntnis deutſchen Weſens

1938 November Heft 11

Lur realization of the German essence:

Voltstum or chauvinism?

The settlement of the Sudeten question, brought about with a strong and sure hand by the leader of the German people, brought Europe to a turning point at which not only the question of war or peace was at stake, but the future fate of Europe in an even higher sense. Anyone with a sense of historical thinking will have been depressed in the days of the looming threat of war by the memory that it was once Prague where the Thirty Years' War broke out; that Bohemia, along with Flanders, is the country with the most battlefields in Europe. For four hundred years Bohemia has been the land of smouldering ethnic antagonisms; since the Marcomanni cleared it, this natural mountain fortress in the heart of Europe has been a hotbed of restless movements and disastrous emanations.

Of course, this was not always the case. The entry of the peoples of Bohemia into history is tantamount to their entry into German history, and it could never have been otherwise. As early as the time of Henry I, Bohemia was faced with the question of forming a block and an almost impregnable fortress together with the German Empire against the steppe peoples of the East, or being a bridgehead of these Eastern peoples against the Germanic and European land of the center. The bravest and cleverest Bohemian princes have always opted for the former; but a strong opposition has always played with the latter possibility - from the days of Boleslaw to the present day. A false historical myth played a part in this early on; a historical myth that Konrad Henlein attacked and refuted in his speech at Karlovy Vary. It was the doctrine that Bohemia was originally a Czech land that had only fallen victim to artificial Germanization in the peripheral areas. This historical myth has long since been refuted by scientifically established facts. In reality, Bohemia, and for the most part Moravia as well, is a land into which two peoples divided in two opposing directions of settlement. Only a later period with a later ideology has changed these natural conditions.

The section on the tree of love should be emphasized in the book by the Italian folklorist, which comes from his estate. In connection with the history of popular cult trees, the tree of fortune (ardoro cke krutti ckelln Fortuna), which is depicted in an Italian woodcut from the 16th century, is particularly important (Fig. 4, p. 18). "For tuna, blindfolded, standing at the top of a tree, distributes gifts (unfortunately indistinct) such as a lute, crown, shovel and playing cards to the crowds below with a long stick. thronging crowd below." / Heinrich Harmjanz, Polish Folklore. Harmjanz gives an extensive account of the history of Polish folklore and at the same time introduces its current status. Polish folklore research is at a considerable height and it is - as Harmjanz rightly points out - very regrettable that its rich results are hardly known in Germany. Polish folklore was inspired by Herder and German Romanticism, and even the most recent Polish folklore research is strongly influenced by Germany. Since very few German researchers have a command of the Polish language, it is to be hoped that the most important Polish folkloristic works, both the more recent summarizing works and the indispensable older extensive collections of sources, will be translated into German. Of the more recent Polish folkloristic publications, Harmjanz (p. 24, note 1) emphasizes that Bhstron's book "Xulmracka- ckona" in particular deserves to be translated. The content of Harmjanz's important work cannot be discussed further here. Every German folklorist should read it. "A knowledge of the German-Polish neighborhood from a folkloristic point of view is more than necessary; this knowledge will be useful for the mutual understanding of the peoples and valuable for German scientific work." / Gün **ther Ibsen, The German Antiquity, Jakob Grimm and his work.** The achievement of the Grimms' study of antiquity is the closure of German antiquity. This indicates the contradiction against an alienated and false consciousness and was a
A decisive push towards German self-reflection and 'self-discovery': "Rückbesin nization of the peculiar rank of Grimm's work is our task and intention." / **Erich Röhr, Das Schrift tum über den Atlas der deutschen Volks kunde.** The great "Atlas of German Folklore" is indispensable for every folklorist. Everyone who works with it must read Rohr's explanations. / Harmjanz's treatise on Polish folklore is completed in the second issue. Bruno Schier, **The apiary in Central Europe, gives an introduction to** question 194 of the "Atlas of German Folklore". Remarkable is the close correspondence that exists between the Alpine countries and Sweden. / Leopold Schmidt, **Karl Ehrenbert Freiherr von Moll and his friends,** a contribution to the history of German folklore. The merits **of** Baron von Moll and his friends for German folklore have been almost completely overlooked until now. Schmidt has the merit of having written a hitherto unknown chapter in the history of German folklore in his work, which is rich in material. / **Oberdeutsche Zeitschrist für Volkskunde, 12.** Jahrgang, **1938,** Heft **1.** From the rich content of the new issue, the comprehensive 40-page work by Eugen Fehrle on **"German Fas-- night on the Upper Rhine".** Fehrle also re-examines the origin of the names Karneval and Fasnacht. Although theSchifss- wagen is based on an old custom, the name Karneval cannot be derived from carras navnlls. Chariot is Latin cm-rus, whereas carrus "is a Celtic word that was adopted into Latin around the turn of the century". It cannot be assumed that the ritual float was called a cart. As Fehrle points out, the history of the words Fasnacht, Faselnackt, Fastnacht etc. needs to be examined in detail. According to Stumpfl's explanations, the new ones that Fehrle offers are the most detailed and important. Fehrle comes to the conclusion that Fasnacht originally had nothing to do with fasting and "that the spelling Fastnacht is a later form determined by the church". Like Stumpfl, Fehrle traces the word Fasnacht back to the old stem kas- "witnessing, growth", ks8en "to witness, bear fruit, flourish".

O. Huth.

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Germanien

Monatshefte für Germanenkunde zur Erkenntnis deutſchen Weſens

iy;8 Movember
Plague"

~~Tur realization of the German essence:~~

Voitstum or chauvinism^

The settlement of the Sudeten question, brought about with a strong and sure hand by the leader of the German people, brought Europe to a turning point at which not only the question of war or peace was at stake, but the future fate of Europe in an even higher sense. Anyone with a sense of historical thinking will have been depressed in the days of the looming threat of war by the memory that it was once Prague where the Thirty Years' War broke out; that Bohemia, along with Flanders, is the country with the most battlefields in Europe. For four hundred years Bohemia has been the land of smouldering ethnic antagonisms; since the Marcomanni cleared it, this natural mountain fortress in the heart of Europe has been a hotbed of restless movements and disastrous emanations.

Of course, this was not always the case. The entry of the peoples of Bohemia into history is tantamount to their entry into German history, and it could never have been otherwise. Already in the time of Henry I, Bohemia was faced with the question of forming a block and an almost impregnable fortress together with the German empire against the steppe peoples of the East, or being a bridgehead of these Eastern peoples against the Germanic and European land of the center. The bravest and cleverest Bohemian princes have always opted for the former; but a strong opposition has always played with the latter possibility - from the days of Boleslaw right up to the present day. A false historical myth played a part in this early on; a historical myth that Konrad Henlein attacked and refuted in his speech at Karlovy Vary. It was the doctrine that Bohemia was originally a Czech land that had only fallen victim to artificial Germanization in the peripheral areas. This historical myth has long since been refuted by scientifically established facts. In reality, Bohemia, and for the most part Moravia too, is a land divided between two peoples in two opposing directions of settlement. Only a later period with a later ideology interfered with these natural conditions.

The Bohemian question has been a disastrous political factor right up to the present day.

The ancient world and the Middle Ages did not at all know the ideological rather than natural attitude that has been referred to as chauvinism[1] since the time of Bismarck. The European empires of the Middle Ages were created by Germanic ruling classes; these ruled partly over Germanic, partly over non-Germanic people, and they left the peoples as they had grown without artificial influence. Thus the classical ethnic border of Europe, the border between German and Welsch, was never a state border; it always ran, and still does today, on this side or beyond the state borders. The Lotharingian Middle Kingdom was pieced together from both components and proved to be unviable as a result; but for almost nine hundred years the German Eastern Empire reached far into the Welsh ethnic area without changing anything about the ethnic borders; at most, such changes were made to the detriment of the German ethnicity that supported the state.

Such encroachments on the evolved nationality were not at all in keeping with the medieval idea of empire; not because ecclesiastical Christianity really exaggerated and balanced out the differences between nations, but because the ger manic idea of empire was completely different from that of the southern empire. The latter always has the tendency to create a mass of uniform people; the latter, however, is founded on the idea of voluntary community, of cooperative society; as expressed, for example, in the word "ConnnonveMb" for the English world empire, which in many respects really has very Germanic traits. Under the sign of this idea of empire, the German people expanded enormously throughout the Middle Ages. If, in the process, it partially absorbed foreign ethnicities in the East, this was done in a promotional but not a rapist manner; just as a widespread policy of denationalization is hardly conceivable at a time when there were no state schools.

The emergence of modern nationalism, which experienced its unreal exaggeration in "chauvinism", is symbolized by two phenomena of the late Middle Ages. One is the awakening of French nationalism in the triumph of Joan of Arc. This phenomenon is still strongly rooted in the medieval world of thought; it is the Frankish kingship with its symbols in which the national idea is embodied, just as the resemblance of the Maid of Orleans to a shieldmaiden of the Germanic north is unmistakable, despite all the accessories from the Christian world of thought, which still appears in Schiller's tragedy in an exaggerated representation. This national idea only took the turn towards chauvinism in the French Revolution, in which an inanimate rationalism won the day; it differs from this just as much as the Maid of Orleans differs from the "goddess of reason", who was later elevated to the throne.

The other manifestation of modern nationalism is the Czech priest John Hus. Confessional bias, which confused the view of history on both sides in Germany, also allowed a recorded image to be valid here for a long time. Of course, the Czech nationalism that Hus deliberately ignited actually originated from the sphere of Christian dogmatism, but this came into conflict with itself, as was basically the case with all heretical movements up to and including the Reformation. Czech nationalism

[1] The word comes from Chauvin, the name of a recruit in the French comedy "1.3. cocaräe tncoloi-e" derived from Theodore and Coaniard (1831); Chauvin is the pretentious proclaimer of an exaggerated pseudo-nationalism.

The revolutionary elements contained in the Christian world of thought itself played less of a role than the Old Testament idea of the "people of God", which declared all other peoples to be "heathen", "heretical" or "barbaric". What was added in this particular case was the rebellion of a feeling of inferiority against a culture that was perceived as superior. But such a feeling of inferiority can only arise and gain power if one believes in an absolutely superior culture in itself, which can only spread in a certain way, and if one ultimately does not believe in the cultural substance of one's own people.

At its core, then, it is the idol of a self-contained, transferable "culture of humanity", which stems from the humanist world of thought, that first gave the national differences the ideological character of antagonism and thus mutual hatred. For under the suggestion of this doctrine of a "chosen people", which perceives itself as the only "people of God", the claim of individual nationalities to be the only true representatives of the true "humanity" developed, which is just another way of saying the same thing. One measures this self-created ideal of universal humanity by one's own standards and then establishes that the others do not have this ideal and are therefore "barbarians", a danger to peace and a threat to all culture. And from this develops the strange idea that nationalism consists less in the cultivation of one's own national values than in the rejection and insulting of those who deviate from these values. Chauvinist France, with the humanitarian ideology of the Great Revolution, had developed these lessons above all from the supposedly ancient ideal of culture; it is no coincidence that the great hater Clemenceau was an enthusiastic admirer of Demosthenes. On the other hand, Wilsonian Americanism, which, under the slogan "ünmonit^" and helped to perpetuate European discord, cannot deny its spiritual origins in Calvinism. No other nation imagined itself as the new chosen people, called to bring a new salvation to mankind, and none has failed so miserably to do so. The catchphrase of the crusade for culture marks the inner kinship of this ideology, which is a mixture of Israelite and humanist elements, with that of the dogma fanatics nine hundred years ago.

If this merciless chauvinism, originating in abstract ideology, was still tempered and restrained in the nations of Central and Western Europe by real cultural traditions from the time of common chivalry (which was, after all, entirely of Germanic origin), it ran riot all the more quickly and luxuriantly among the peoples of the East after a long period of cultural and political immaturity. All chivalry is the result of inherited and conscious freedom, which in turn is the core of all true mastery. These prerequisites were largely lacking among the Eastern peoples, and so the raids of the Hussites and related phenomena of more recent times were a confirmation of what Schiller says: "Before the slave, when he breaks the chain, before the free man do not tremble!" All that was needed to add to the inherited slave instinct was a dash of Israelite self-righteousness, as with Hus, or a Western European humanitarian doctrine, as with the founders of the Czechoslovak state, to complete the development that Grillparzer foreshadowed with a glance at the development of the Habsburg Empire:

> The path of new education goes
> From humanity to nationality to
> bestiality.

The most visible human manifestation of this development was the type of nagging, harassing, narrow-minded, yet at heart timid little civil servant who was set up by a hostile state authority as the bailiff over a culturally superior population. And he reached into higher circles within the officialdom than one might expect.

Now, as a counter-effect against the French Revolution and its not at all "human" effects, a movement emerged in Germany that sought more fruitful and lively foundations for a renewal of state life instead of the abstract " humanity". This immediate vitality was discovered in the inner context that first and foremost binds man to man, and it became "Volkstum" - a word that could not yet be translated into any other language in its full meaning. In reality, Volkstum is not a contradiction to humanity; on the contrary, it is only the natural humanity itself. For human beings exist only as members of the people; the human being as such, as preached by humanism and humanity, is an inanimate abstraction. Arndt was therefore able to make the forward-looking statement: " Volkstum is the religion of our time." In essence, it is the self-reflection of a humanity that is tired of worshipping abstract idols of foreign origin; and which instead professes the true and vital roots of all humanity.

Thus, the fate of the coming Europe lies in the decision between Volkstum and chauvinism. Volkstum is the fulfillment of a law of life that will always serve the eternally living. Chauvinism is the result of an abstraction which, at its deepest core, is lifeless. It is closely related to the dogmatism that has come down to us as the evil legacy of a Hellenistic cosmopolitan civilization from the decaying Mediterranean world - the result of an inwardly rotting power structure in which both nationalities and personalities have perished and only shapeless masses remain.

Adolf Hitler was the first to consciously and honestly recognize and declare the Volkstümer as the roots of all statehood. He was also the first to turn this realization into reality. In doing so, he created the Reich of all Germans, but he did even more: he laid the foundations for a true Europe. It is up to the other peoples of Europe to recognize this and seize the great moment.

I. O. Plaßmann.

May Germany never want to build its greatness and its happiness on any other foundation than on the totality of all its children brought up to the fullest development of the talents and powers invested in each of them/ thus on as many foundations as it has sons and daughters. May Germany never believe/ that one can enter a new period of life without a new ideal. May it mean that economic life grows from below not from above, that it is acquired/ not given. Lagarde

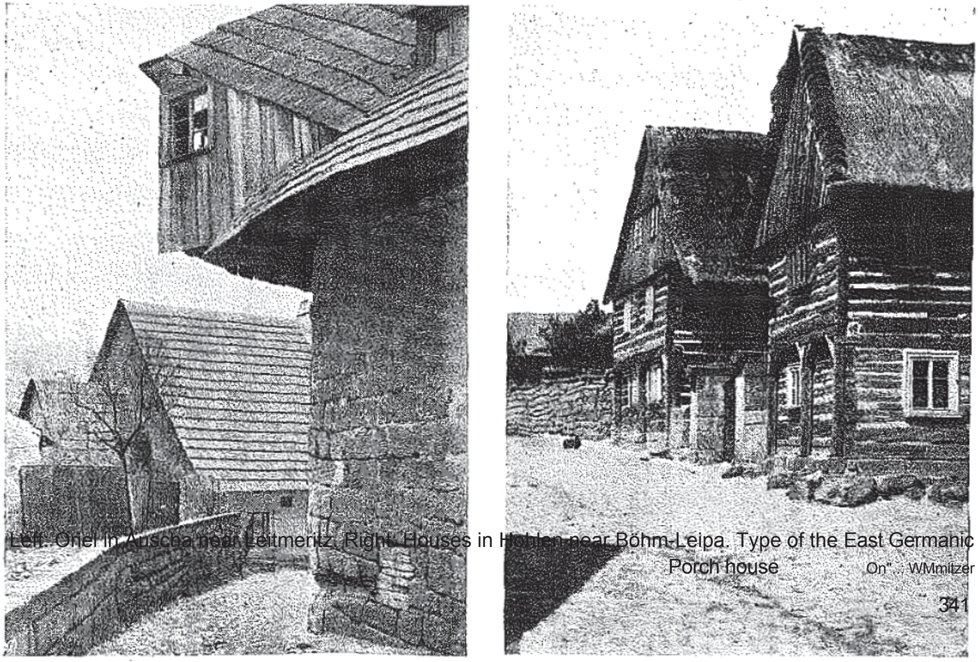
Germanic tribes and Slavs in the Sudetenlands

From Leonhar- Franz

There was a time in scientific research when it was believed that the oldest inhabitants of the Sudetenland were Slavs. This opinion was already held by the "father" of Sudetenland prehistoric research, Karl Joses Biener von Bienenberg (1731-1779), at whose time the view of the great age and wide spread of Slavism in Europe had many supporters both inside and outside the country. Even in a work from the 19th century, in Keferstein's "Ansichten über die keltischen Alterthümer" (3 volumes, Halle 1846-1851), we read that Slavs can even be assumed to be one of the earliest population groups in Western Europe. It is understandable that the Czechs, as their national consciousness grew stronger, turned eagerly to the propagation of such views. Of the representatives of prehistoric research, the most ardent was. I. L. PiT (1847 to 1911), who assumed that the Slavs in these areas lived as early as the 2nd millennium BC.

Today we know that the oldest inhabitants of the Sudetenlands were nomadic hunters during the Ice Age countless thousands of years ago.

2nd millennium were replaced by Jndo-Germanic peoples. We are not in a position to use the names of peoples for this early period. This is only possible for the last half of the last millennium before the turn of the millennium, when the inhabitants of most of Bohemia and Moravia can be identified as Celts. Just before the turn of the



Left: Oriel in Auscha near Leitmeritz, Right: Houses in Hohlen near Böhm-Leipa. Type of the East Germanic Porch house

On"... WMmitzer

The first Germanic tribes settled in Bohemia; they were Elbe Germanic tribes who, coming from Saxony, first colonized the northern part of the country. Soon after the turn of the century, the whole of Bohemia and Moravia was already included in the Germanic settlement and dominion area, so Germanic tribes had already been in the country for centuries before the Slavs arrived.

This fact, corroborated by thousands of finds, is only occasionally disputed today in the Czech daily press, and Czech scholars have now come to terms with the facts. One of the most recent examples of this is the fact that Or. I. NeustnpnA writes in an essay: 2 pravelen severo- rüpacknicü <^ecü (From the Prehistory of Northwestern Bohemia) in No. 43/1937 of the Prague journal PraZsU Ul. zpra- vodaj: In Bohemia, from the 1st to the 6th century, the Germanic Marko and Thuringians lived here. Then Slavs "gradually took over the whole country occupied, the last remnants of the Germanic tribes pushed out or absorbed" L

At the same time, however, this also reveals a view of the duration of Germanic settlement that is shared not only by Czech but also by German historical research. It is considered proven that the settlements towards the end of the

It is therefore likely that the Slavs who invaded the Sudetenlands in the 6th century AD would have encountered only very sparse remnants of Germanic tribes, if not a completely deserted land. Only a few researchers, including the Czechs Niederle and Dvorak[2], reckon with a Thuringian population in Bohemia until the 7th century.

The Brno historian B. Bretholz, on the other hand, claimed that Germanic tribes had been living in the Sudetenland for so long that part of the German population of the Middle Ages can be traced back to them directly.

This problem is not only of purely scientific importance, but also of eminent political significance. From the alleged disappearance of the Germanic tribes, the Czechs in our days have derived the conclusion that the Sudeten Germans have no inherited right to their homeland because they have "only" been there for a thousand years and there were Slavs before them. This view is expressed, for example, in the memorandum presented by the Czech peace delegation in Paris in 1919, in which it is stated that "the Germans in Bohemia are colonists or descendants of colonists (ckes colons ou ckes ckescenckants cke colonch").

So what is the truth regarding the continuation of Germanic settlement in the Sudeten lands? Linguistic research proves that the Slavs who arrived in the 6th century did not find the land deserted. There are a number of geographical names of Germanic origin^, for example Elbe, Angel, Uslawa, Klabawa, Wondreb, Elster, Mulde, Flöha, Steina, Schwarzach, Igel, Ofkawa, Waag; Jesentky (Gesenke). Even if the German language form has not always been preserved alongside the Slavic one, but the names live on in Slavic phonetic form, this proves conclusively that the Slavs still found Germanic people when they moved in, because otherwise they would not have been able to get to know the Germanic names. In addition to names of Germanic origin, there are also names of pre-Germanic origin.

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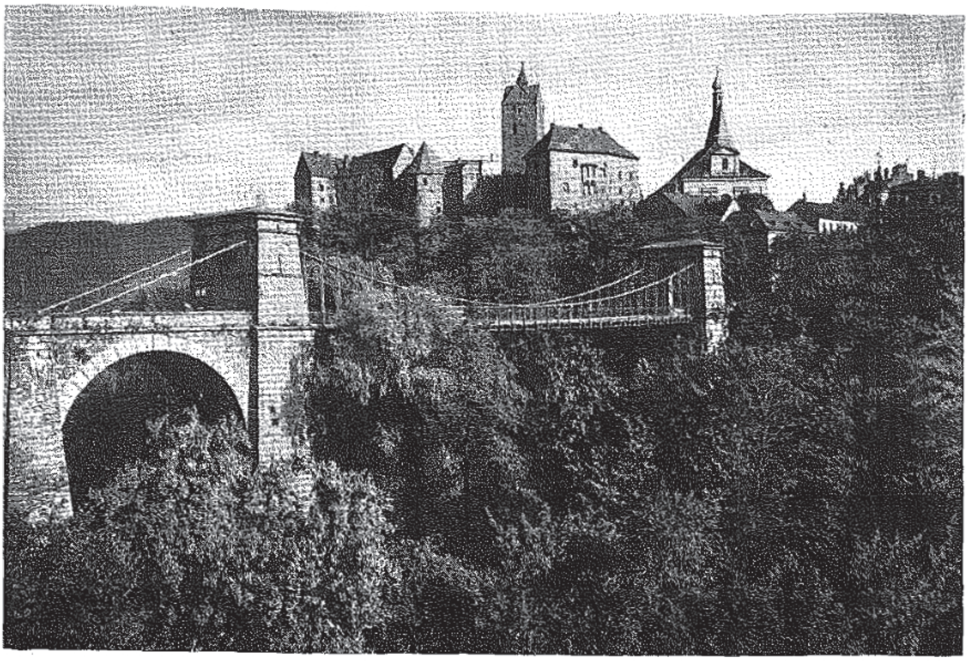
r.Anch Neustupn? thus admits that Germanic cultural land has passed into Slavic hands. He could therefore have spared himself the sorrowful exclamation attached to the medieval Slavic settlement of north-western Bohemia, where Germans still live today: "What a contrast to the Germanized areas of today!".

[2] L. Niederle, merovejsüä kulturu v eeeüäcb (Lamätü^ arcbeologicüe 1918); F. Dvorak, ?raveü Xollnska a Kourimoka. Kolin 1936.

H. Raschhofer, Die tschechoslowakischen Denkschriften für die Friedenskonferenz von Paris 1919/20. Berlin 1937. p. 95.

E. Gierach, Die Bretholzsche Theorie im Lichte der Sprachforschung (in: Der ostdeutsche Volksboden, herausgebeu von W. Bolz, Breslau 1926, p. 144); E. Schwarz, Die Ortsnamen der Sudetenländer als Geschichtsquclle. Munich 1931.



Mögen Castle near Eger

B.D.U^picture rchill

The Slavic vocabulary has also been enriched by Germanic translations (e.g. March, Mohr", Oppa, Aupa, Mettau, Oder, Gran, Jser, Eger, Thaya, Arwa). On the other hand, very few place names of Germanic origin have survived, for example Olmütz and the mountain name Lix (Reif); presumably the Slavs mostly translated the Germanic place names and this translation then replaced the Germanic names. The folk name of the Germans was not adopted by the Slavs either, but they called the Germans by the common Slavic word Nämci. Only the tribal name of the Silingen has been preserved in Slezanä, Silesians.

The situation in neighboring areas is no different from that in the Sudetenland, where Germanic settlement was also expected to cease. For Austria, for example, the continuation of Germanic settlement can also be deduced from the names of bodies of water. Even if the names are older than Germanic (for example Danube, Vienna, Liesing, Kamp, Krems, Traisen, Mbs, Enns, Traun, Jnn, Drau, Gail, Gurk), the continuation of the names would not have been possible if there had been an emptiness of settlement or even if the Germanic tribes had only remained in small islands. The very fact that the linguistic designation of all important river courses points to a continuous transmission of such linguistic material presupposes Germanic peoples on all these waters and thus excludes the idea of isolated settlements. Incidentally, even personal names of Germanic origin have been preserved in East Germany

We are only at the beginning of research into all the problems touched on here. However, there is already a growing suspicion that the alleged disappearance of the Germans before the Slavs moved in, and even a Germanic settlement that only persisted in an insular form, is a delusion, i.e. that today's coexistence of Germans and Slavs is not a matter of fact.

M. Vasmer, The Burgundian name among the West Slavs. Sitz.-Ber. Pruss. Akad. d. Miss. 1933, IV.

and Czechs can be traced back to the coexistence of their ancestors more than a thousand years ago. This means, however, that the Sudeten German population of the Middle Ages has a certain historical connection with the Germanic population of the preceding centuries, which cannot be estimated at present. Of course, I do not want to deny in the least that this ancient Germanic population in the Sudeten lands was greatly strengthened and refreshed by the East German colonization in the Middle Ages. But if Germanic peoples were already present before the Slavs and remained there even after their arrival, then there can be no question of the Slavs having priority in the Sudetenlands. It is therefore also unacceptable for the Czechs to speak of Germanized areas, they can only speak of Slavized ones.

For it is also not true that the Germanic hoards, which are thought to date from the 5th and The Germanic tribes of the 6th century, at best, would only have existed in the peripheral areas of Bohemia. Numerous finds prove that Germanic tribes also lived in the fertile interior of Bohemia at that time. One example is the Germanic cemetery at Tschelakowitz near Brandeis on the Elbe, which dates back to around 600. The weapons found in fine graves also suggest that these Germanic tribes were well armed, but they must also have been wealthy because, like the Germanic tribes of that time in other parts of Bohemia and Moravia, they were able to acquire gold coins and gold jewelry.

The areas of Germanic and Old Slavic settlement in Bohemia and Moravia largely coincide. However, the numerical strength of the earliest Slavs in the Sudeten lands cannot have been very significant, judging by the finds. However, the population density of the Germanic tribes must also have been reduced in the 5th and 6th centuries; the sharp reduction in finds from this period compared to the preceding Germanic centuries allows us to conclude that the population was reduced, which apparently enabled the Slavs to slowly penetrate the area settled by Germanic tribes. However, as the distribution of finds shows, the reduction of the Germanic population did not destroy the ethnic unity.

The cause of the population decline is probably not exclusively due to emigration, but above all to epidemics^. However, even these did not wipe out the Germanic ethnicity, which continued to exist. Thus the place name Nimptsch in Prussian Silesia, which Thietmar of Merseburg mentions as urbs Nemzi, town of the Germans, "so early that it can by no means be connected with German colonization"", proves the presence of old Germanic settlers. For the area of Raabs in northern Lower Austria, Germans in the 9th century can be assumed on the basis of local name considerations, as Steinhäuser has shown^. Klebel has concluded from the Raffelstättner customs regulations that there were German settlers in the 9th century, also in northern Lower Austria, and he has traced the name Lundenburg back to a German linguistic form of the 9th century^.

Such observations make the silence of the Frankish annals from the beginning of the 9th century about Germans in the Sudetenland seem coincidental and therefore historically inconclusive. For the same reason, the fact that the African Jew Ibrahim ibn Jakub, who visited Prague around 970, makes no mention of the Germans, which has been taken as proof that there was no indigenous German population in Bohemia in the 10th century, is not historically conclusive.

6 L. Franz, On the population history of the early Middle Ages. Deutsches Archiv f. Landes und Volksforschung II, 1938.

? E. Schwarz in Sudeta 1934, p. 62.

s W. Steinhäuser, Die genetivischen Ortsnamen in Österreich. Vienna 1927.

v E. Klebel, Church constitutional issues and the German settlement in South Moravia. Yearbook d. Reichsverbandcs f. d. d. katholischen Ausländsdeutschen 1935, p 108.

Bohemian Krumlov
B.D.A. image archive

weight. On the other hand, the Arab geographer Al-Mas'üdi, who died in 955 or 956, apparently overlooked the fact that the Slavic tribes mentioned were the Sorbs, the Dulaba, which are probably the Dudlebs in southern Bohemia, the Moravians, the Saxons, the Kasubians and, as the bravest and most warlike tribe, the Ntzmjin^. Linguistically, the latter can be nothing other than the Ntzmci, the Germans. Although the Arab does not explicitly state where these tribes lived, the listing of the Ntzmjin between the Sorbs, Dudlevs, Moravians and Saxons does not make it seem impossible that they were Germans in the Sudetenlands, whom the Arab considered to be Slavs.

Close relations between Germanic tribes and Slavs, even indications that the Slavs lived together with Germanic tribes, can be determined in the area of realia. In the oldest castle complex in Zantoch an der Warthe, which was built at the end of the 8th or beginning of the 9th century, a pile fence, which is not normally used in Slavic fortifications, and the wattle and daub technique of the houses have been found, both of which are characteristic Germanic building features, while the second Pomoran castle in Zantoch already has a rampart built on a wooden pile grid, which is common among the Slavs^.

The Slavic term for fortification, t?fn, also proves that the Slavs learned from the Germanic tribes in building defenses. It is related to our fence and the -tun in Danish place names, -tuna in Swedish and town in English. The Slavic word is a borrowing from Germanic; for linguistic reasons it must have been used before the 8th century. The Slavs therefore adopted the word from the Germanic tribes in the form of the thing, the picket fence.

However, the Slavs seem to have learned many other things from the Germanic tribes, such as the round, pierced millstones that were previously considered to be characteristically Slavic. Finds of such millstones in connection with a

G. Jacob, Arab reports by envoys to Germanic courts from the 9th and 10th centuries 10th century. Berlin 1927. p. 17.

ii Brackmann-Unverzagt, Zantoch, a castle in the German East. Berlin 1936.

In the late Germanic period on the Siliug "we come across the possibility, bordering on probability, that the Slavs first became acquainted with the round granite millstone" among the Germanic tribes.

The Slavs also learned pottery from the Germanic tribes, which today
even Slavic researchers admit". The peculiarly coarse-grained clay of Slavic pottery and its treatment can already be observed in later Germanic pottery. In the past, Germanic pottery was very often declared to be Slavic precisely because of this and because of the wavy line decoration, which was wrongly regarded as characteristically Slavic. The Breslau prehistoric research circle in particular has recently been working on these questions; its results have done nothing to revise old views. Boege, for example, has shown that the supposed settlement gap in Silesia, which spanned the 5th and 6th centuries, does not exist and that a considerable proportion of the pottery in Silesia previously regarded as Slavic is Germanic". Similar results have been obtained in central Germany. Thus writes M. König, Ein ge schlossener Fund germanischer Gefäße von Zerbst (Jahresschrift Halle 1936, p. 207):
"The decoration of the late Germanic period corresponds so closely to that of the early Slavic period that one is tempted to regard the absence of people from 400 to 600 as impossible. In that case, remnants of our Germanic people must have remained here in the borderland, retaining their vessel forms and decorations without further development. And the Slavs who migrated to the Zerbst region adopted the decoration, and in some cases also the vessel shapes, from them ... During the excavation of the imperial palace of Dornburg on the Elbe, I found Slavic pots that still show German-Germanic forms from the period 500 to 850." In Silesia, eighty sites from the 7th to 12th centuries have already been identified where Germanic finds have come to light or at least Germanic influence can be proven".

The Slavs must therefore have come into very direct contact with the Germanic tribes, and not just through a few isolated Germanic settlements, because such settlements would probably not have had the power to fertilize the Slavs culturally in such a lasting and extensive way.

However, this relationship was probably not just a result of contact at the borders of the bolks on either side, but must have been the result of intermarriage. One of the indications of this is E. Petersen's excavation on the hillfort of Kleinitz, Grünberg district, in Prussian Silesia. There, late Germanic and early Slavic antiquities were found in such an arrangement that it cannot be a question of a chronological succession of Germanic and Slavic peoples, but only of a coexistence".

Langenheim has arrived at the same results, "shedding new light on the questions of Slavic land occupation and the origin of the Early Slavic pottery and the problem of the chronology of these events". Langenheim shows a Germanic-Slavic mixture in the finds from Gustau, from which the actual Early to Middle Slavic pottery seems to have developed, although strong Avar influences can still be observed.

" W. Boege, Zar dating of the funnel pits on the Siling. Nachrichtenblatt f. deutsche Vorzeit 1936, p.175.

" So I. Eisner in ?3mätky srckeoloAiclce 1935, p.82.

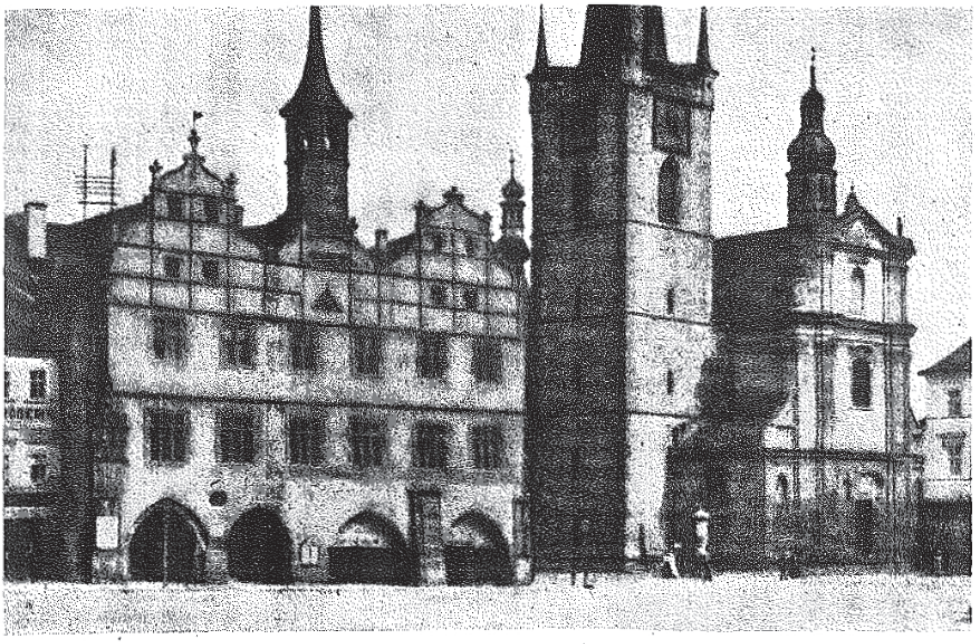
" W. Boege, Ein Beitrag zum Formenkreis der wandalischen Irdenware aus der Völker wanderungszeit. Old Silesia 1937, p. 44.

" Map 11 of the joint work "Germanische Vorzeit Schlesiens" published in Breslau in 1937.

in E. Petersen, Der Burgwall von Kleinitz. Old Silesia 1937, p. 59.

ii K. Langenheim, Ein wichtiger srühslawischer Siedlungsfund vom "Schmiedeberq" bei Gustau, Kr. Glogau. Altschlefien 1937, p.76.

" To the evidence cited here by Langenheim a lot can be added from Moravia.



Town hall in Leitmeritz
Aufir.: Willmitzer

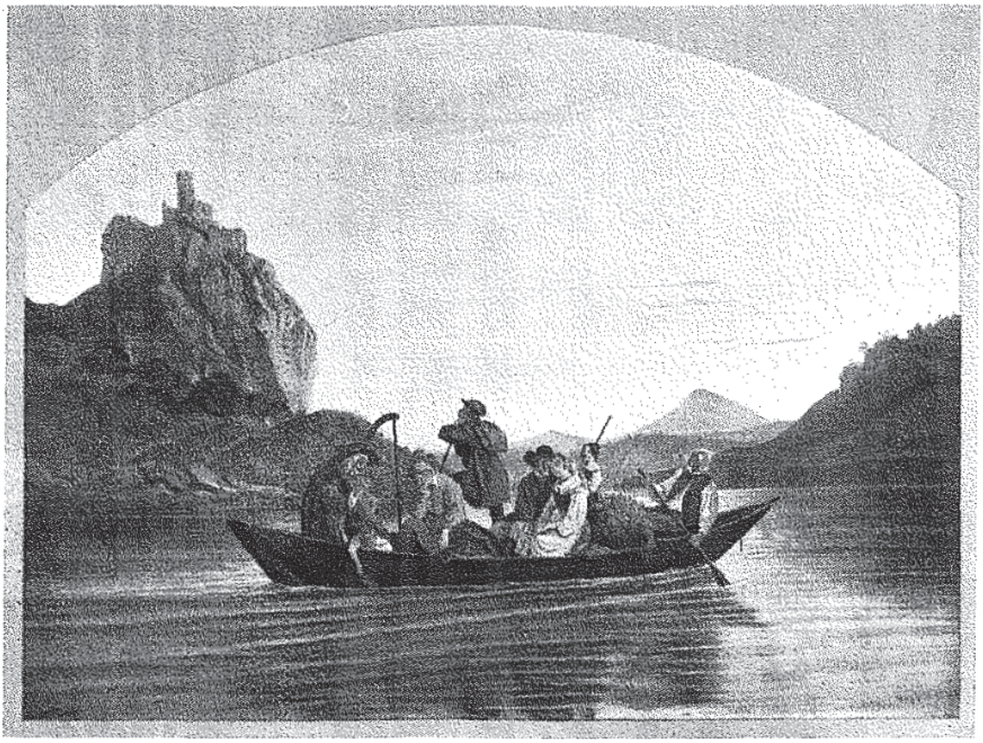
In future, it will therefore be necessary to examine pottery very carefully before it is definitively declared to be Slavic. This also applies to other finds. Reinecke has shown that the temple rings previously regarded as characteristically Slavic "were by no means of Slavic origin and were only later borrowed by the Slavs from Germanic possession, mainly from western, Carolingian sources"^, i.e. that the presence of Slavs cannot simply be inferred from temple rings.

The distribution of the Slavs, the nature of their relations with the Germanic tribes and the duration of the Germanic colonization of the Sudetenland probably look very different from what was previously believed. The millennium of commonality of Sudeten Germans and Czechs in homeland and destiny, which the Czechoslovak Prime Minister HodLa recalled in a speech to the Budget Committee of the Prague Parliament on November 17, 1937 as a reminder to the Germans (but not also to the Czechs!) of national peaceableness, is to be extended by almost half of this period, and the purely Germanic settlement of the Sudetenlands is another five hundred years older. In addition to the undeniable priority of Germanic settlement, the Slavs were the takers and the Germans the givers in countless cultural areas, for example in the areas of state authority, military affairs, agriculture, peasant economy, traditional costume, etc.".

P. Reinecke, On the origin of the Slavic temple rings. Germania 1934, p. 218. The same, Slavic or Carolingian? Preh. Zs. 1928, p.268.

[20] Cf. recently B. Schier, Die Auseinandersetzung zwischen Deutschen und Slawen in volkskundlicher Sicht. Deutsches Archiv f. Landes- und Volksforschung ii, 1938. p. 1. J. Hanika, Sudetendeutsche Volkstrachten. Reichenberg 1937.

[19] E. Gierach, Germanen in den Sudetenländern. NS.-Monatshefte 101, 1938, pp. 1-11.
E. Gierach, Germanische Lehnwörter im Tschechischen. Sudetendeutsche Monatshefte 1938, pp. 285-88 and 359-62.



Crossing at the Schrecken stein

Painting by Ludwig Richter

The seeds of the Bohemian Nand Mountains

From Gilbert Trathnigg

The interpretation of the names of mountains and rivers can yield more historical information than one might initially assume. First of all, these name interpretations reflect a picture of the settlement; the individual groups of names, which can be attributed to a particular language and thus to a particular people, provide an overview of which peoples lived in a particular landscape. The sequence can also be determined in part from the names themselves, because the age layers of the individual languages often provide a very specific chronological approach to the coining of the name in question. These chronological determinations can be supplemented by the statements of prehistoric research, which can draw the same conclusions from the sequence of cultures.

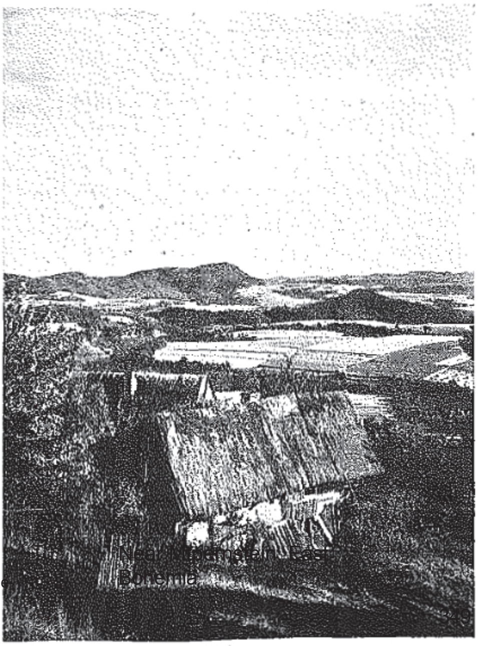
The second important result that can be obtained from the interpretation of names is the way in which the names were passed on. If a layer of names has only been handed down through old inscriptions or through mentions in old documents or historians, this is a clear sign that the area experienced a change of ownership in which the older settlers left almost completely, either voluntarily or by force. However, if the name persists to this day, then the older settler people continued to live during the period in which the other people had already invaded and settled next to them or dominated them. Depending on the way in which the name

If the ethnic group continues to exist today, it is possible to draw conclusions as to whether the older settler class remained loyal to its ethnicity or not. However, such evaluations require precise additional investigations into all phenomena of ethnic life in the past and present, because only then can all possible sources of error really be eliminated with certainty.

Of the names we want to examine, the oldest layer is Celtic or at least refers to the former Celtic settlers. Thus the name Bohemia itself, which originated from "Boiohaemum". The first part of the word is the Celtic tribe name of the Boii. This people lived in Bohemia in the last centuries B.C. and were defeated by the Marcomanni in the course of the last century B.C. and finally displaced. However, the second element cannot be explained from Celtic. It contains the Germanic word that lives on in ours: "home". The translation is therefore easy: the land of the Boii. In this case, the originators of the name were the Germanic tribes, who either coined the name at the time when the former lived there, or later after their displacement in order to designate the new seats of the Marcomanni in contrast to their old ones. The Böhmerwald was then also named after the country. This name has been documented since 906 and was still called Beheimaer walt around 1300. The older name for Šumava was purely Celtic and was Lnbrem Silva, which is derived from the Celtic gabroL, "goat, ibex". Celt. itself is probably a more recent borrowing from the Germanic word for ibex, so that it can be assumed that the Celtic mountain name is only a translation from the Germanic.

Just like Oabrew silva, the name for the German low mountain range and the forest wreath surrounding Bohemia, lüerczmw sllva, faded away early. Only Celts could have coined this name, as only they could have dropped the idg. g in the initial sound

Lake Plockenstein in West Bohemia



Near [illegible], East Bohemia

is. The Germanic form of the name, which goes back to idg. " oak", was actually also in use. Around 800, Fergunjo, the Erzgebirge was called llergmun.

The Frankenhöhe between Ellwangen and Ansbach kept its name longer than the Erzgebirge. As Virgunn^, later Virgnnclo, we find it in medieval documents until it also gave way to the newer name Frankenhöhe; just as the Erzgebirge was given a new name after its ore wealth.

The name Sudeten originally referred to the Thuringian Forest, the Franconian Forest and the Ore Mountains. Its current use for a mountain range is only a few centuries old and owes its origin to an error by Melanchthon (cf. H. Hammel, Namen deutscher Gebirge, Giessen 1935). Just as Oabrew refers to the abundance of game in the Böhmerwald and Erzgebirge, so does 8uäew, which is to be placed with idg. m "wild sow", which was extended by -ew to 5UÜ-.

Another Germanic name for the Erzgebirge was Xtiriguickui, which is identical in sound and meaning to the Norse klvrlcvillr " dark wood" (the name of a legendary primeval forest). The name can only originate from a time when coniferous woodland replaced and pushed back the older deciduous forest. The first part of the name contains germ. merkww "dark, gloomy", the second part germ. m-tiu "wood, forest".

In Germanic times, the mountain range between Silesia and Bohemia was called Lsülburgion oros in Greek. Greek paraphrase Lsülburgion oros. The interpretation is not difficult because, in addition to traditional Germanic "ash" also a secondary form to be on which this name is based. This later lived on in the Slavic " Eschengebirge", to which our "Gesenke" can be traced back, which arose from a folk ethnological reinterpretation of the Slavic name.

The name Giant Mountains is probably relatively new. It is only documented from the beginning of the 16th century, when it was understood as "mountain of the giants". The attempt to relate the name to the Germanic rüe "gully on the mountain" causes difficulties because the wooden giants and their name were only used later. In Germanic times, the mountain range was called the "Wandalisches Gebirge" because it separated Bohemia from the seats of this East Germanic tribe.

This is only a small selection from the large number of old names that have been preserved in the Sudeten region. If we wanted to include the river names and place names in the same way, our explanations would have to swell too much, because the returned country is rich in old traditions, which were faithfully preserved in the struggle for the Germanness of the country.

Germany is the totality of all Germans who feel German, who think German, who want German: Each and every one of us is a traitor to the country if he does not consider himself personally responsible for the existence, happiness and art of the Fatherland at every moment of his life, and each and every one of us is a hero and liberator if he does.

Lagarde

The historical achievement of the Sudeten Germans

From Narllordarr

The fate of the Sudetenland has always been closely linked to the history of the empire. In the Bohemian region, the heart of Central Europe, as it was rightly called, the world of the Germanic peoples met the Slavic East; here the German North and South met and united and not only had a decisive influence on the culture of the East, but also repeatedly gave new impetus to the intellectual creativity of the old Reich. Sudeten German history is a piece of overall German destiny.

Bohemia had been Germanic territory for more than half a millennium when it was colonized by the Slavs in the course of the great migrations in the 6th century. However, linguistic research in recent decades has provided us with the important discovery that, in addition to the Slavic immigration, considerable remnants of the Germanic population remained in the Fande. Place, field and river names still clearly show their Germanic roots today, suffice it to mention the names of the Moldau and March rivers or the name of the town of Brunn. The Slavic immigrants essentially only occupied the sparsely wooded parts of the interior of Bohemia and Moravia; the densely wooded areas on the edges of the Bohemian Basin were not covered by them. These landscapes were only opened up through the clearing work of the German colonists in later centuries.

This repopulation of the land, which marks the beginning of Sudeten German history proper, does not begin in the 12th century, as is generally assumed. As early as the 10th century, Bavarian dukes had already established isolated settlers in the deserted areas of the Bohemian Forest; somewhat later, German colonization also began further north from the Upper Palatinate and Main-Franconia. The influence of German culture also made itself felt in the interior of the country, especially since Bohemia was finally incorporated into the imperial union under Otto I. German princesses and, in their wake, German clergymen and German merchants moved into the country. When the bishopric of Prague was founded in 973, a Saxon named Thietmar received the title of bishop; at his reception in Prague, he was greeted with the singing of a German hymn. There is evidence of a large German colony in Prague in the 11th century. At the same time, we also encounter the name Eger for the first time. Later, the Hohenstaufen monarchs, who received the Egerland by marriage, established a palace here, where Frederick II in particular held court on several occasions. The town of Cheb remained imperially independent for a long time, and this right was expressly confirmed when Louis the Bavarian pledged it to the Crown of Bohemia in 1316.

From the middle of the 12th and 13th centuries onwards, the great stream of German colonists reached the hundred the country. They moved from the Ore Mountains to the Eger Valley, while at the same time Thuringians and Franks came from Lusatia and Silesia to northern Bohemia. The German colonists first had to create their living space through extensive clearing work; even in Bohemia, German colonization was achieved through the work of the plough and axe rather than the sword. In addition to the German farmers, Cistercians and Premonstratensians also took part in the reclamation of the land. In the northwest, the Cistercian monastery of Waldsassen in the Upper Palatinate was the starting point for colonization, and in the south, the Austrian Zwettl Abbey in particular.

In addition to the work of the farmer and monk, the third important factor was performance of the German citizen. As in the entire Slavic East, the form of the town was unknown in Bohemia; there were only isolated market towns with occasional trade. The Bohemian town system was of purely German origin. The newly founded towns in the Sudeten region, such as Saaz, Leitmeritz, Braunau and others, were granted the town charter of the mother country, in particular the Magdeburg charter, while new town charter districts were formed in the south around Brunn and Jglau.

The German settlement in Bohemia was given a special touch by the miners who introduced the sophisticated art of mine construction here; individual mining towns with special rights, such as Deutsch-Brod and Kuttenberg, were established early on. The local princely family of the Premislids largely encouraged and favored German immigration - this must be emphasized again and again, especially today. The Germans did not come as uninvited guests, they brought a new, better form of soil cultivation with the iron plow and were the bearers of a higher culture. The prosperity of the townspeople benefited the economic power of the young Pkemi- slid state just as much as the hard work of the farmers and miners, which the sovereign and the landlords could share in the form of taxes. The Germans were the mainstay of the Bohemian state at the time. As early as the 11th century, the Germans of Bohemia were granted the privilege of living according to their own law by Duke Wratislaw; in the following period, the Bohemian kings themselves founded a large number of new towns as town lords. German culture also found support at their court. The minstrel Reinmar von Zweier found a temporary home in Prague under King Wenceslas I around the middle of the 13th century; Wenceslas himself was a German minstrel. Towards the end of the century, Ulrich von Efchenbach, the first German poet born in Bohemia whose name we know, wrote his Alexander poem at the court of Prague.

The most illustrious figure of the Premislid dynasty was Ottokar II (1253-1278),
On his mother's side, he was a scion of the Stauser dynasty. He was a zealous promoter of German colonization beyond the borders of Bohemia; the city of Königsberg is named after him, as he rushed to the aid of the Teutonic Knights in their battles against the Prussians and Lithuanians with an army of knights. In Bohemia itself, he mainly favored the town system. No fewer than 21 towns were granted city rights under him. His far-reaching plans to unite Bohemia, Moravia and South-East March into one large empire led to a clash with the House of Habsburg when the latter began to shift its center of gravity to the east under King Rudolf. The Battle of Dürnkraut on the Marchfeld, in which Ottokar met his death, was decided in Rudolf's favor. However, Ottokar's end was the first serious setback for Germanism in the Sudeten region.

The age of the Luxembourgs, in particular the reign of Charles IV, brought a new upswing. Charles's aim was to create a large German state here in the east on the Elbe and Vltava with the Margraviate of Brandenburg, which he acquired from the Wittelsbachs, and his Bohemian hereditary lands, from which it would be possible to overcome the territorial fragmentation in the mother country. Even during his father's lifetime, he intervened in Bohemia in an orderly manner and, as king, attempted to establish a strong central power in the country despite the opposition of the Bohemian nobility. The seat of government became Prague, which Charles left only temporarily even as German king. It was the first permanent residence of a German ruler and was to become the capital of the empire. The establishment of Charles University in 1348, one of the young king's first deeds, shows that Prague was to become not only the political but also the intellectual center of Germany. The city was doubled in size with the founding of the new town of Prague; the Swabian Peter

Parier found his second home here and gave the St. Vitus Cathedral at Prague Castle its special shape. The new aspirations of humanism were also nurtured at Charles's court, and it was from Prague that the literary work of the whole nation was decisively influenced. Today we know that the newer German written language was not, as was sometimes assumed, the work of the chancellery of Prague and its chancellor Johann von Neumarkt alone, but that the same development was also taking place on Franconian and central German soil in the chancelleries of Nuremberg and Wettin. However, the central position of the chancellery of Präg was decisive for the spread of this new language form. A Sudeten German, Johann von Saaz, was the creator of the first great new German prose poem. His Ackermann aus Böhmen, that great argument between Ackermann and Death, is at the same time the expression of the new German humanism, which broke the bonds of the medieval world view. At that time, around the turn of the 14th century, the Sudetenland gave back to the motherland in many ways what it had once received from it.

The Hussite invasion initially destroyed this rich cultural and economic prosperity. nichtet. It has been the grave. It was the grave error of a one-sidedly confessional historiography to celebrate Hus primarily as a religious hero and martyr. Hussitism was not purely a matter of faith; as was so often the case at the time, religious aspects were intended to conceal the true political motives. The fight against the Church was fatally linked to hatred of Germanism. The breaking of the old university statutes by the Czechs and the departure of the German professors and students to Leipzig marked the beginning of the centuries-long battle for the University of Prague, the intellectual bulwark of Germanism in Central Eastern Europe. Hus' death gave new impetus to the Czech movement, which had been inflamed by him. In the ensuing battles, Germanism suffered heavy losses; in the Letter of Majesty of 1436, King Sigismund was forced to partially recognize the Czech demands. The final Germanization of the entire Bohemian region had now become impossible. No one other than Palacky, the father of modern Czech historiography, has stated that without the Hussite movement Bohemia, like Silesia and Austria, would have become a purely German country.

It is a testament to the strength of the Sudeten Germans that they recovered from these serious setbacks towards the end of the century. The discovery of new tin and silver deposits in the Ore Mountains led to the founding of new mining towns, such as Joachimsthal; at the beginning of the 16th century a large cloth industry developed around Reichenberg and Friedland, and at the same time the glass industry and crystal makers emerged in north-eastern Bohemia. The Reformation also discovered new spiritual forces in Bohemia; when Protestantism reached its peak towards the end of the 1930s, two thirds of the country embraced Luther's teachings. The Thirty Years' War, which began on Bohemian soil and ended here, would once again bring a serious setback that would be decisive for centuries. The Battle of the White Mountain marked the end of the brief period of Bohemian aristocratic rule against Habsburg. The country was forcibly returned to Catholicism. No fewer than 30,000 families who did not want to submit to the forced religion were forced to emigrate and found a new home in Saxony, Brandenburg and Holland; foreign families took their place.

However, it was above all the fact that Bohemia was politically sealed off from the North German world by the Habsburg victory and subordinated to the supranational interests of the dynasty that was decisive for its development. The new national order of 1627 was a complete victory for absolutism, which extinguished national life. The Germani

The attempts at reorganization later undertaken by Joseph II were only a temporary episode in Bohemia, as elsewhere.

However, cultural relations with the other German regions could not be cut off. As in the heyday of the 14th century, there was a mutual give and take. Balthasar Neumann - to mention just a few names - the creator of the Würzburg Residence and the leading master builder of the entire southwest German Baroque, was born in Eger; in Prague itself, the Austrian Fischer von Erlach and Christoph Dientzenhofer from the Bavarian town of Aibling and his son Kilian built the Baroque palaces and churches that still give the city its special character today.

The reawakening of the nationalist idea At the beginning of the 19th century, the old antagonisms between Germans and Czechs resurfaced. In 1848, the year of the revolution, the antagonisms clashed sharply for the first time. Under the leadership of the historian Palacky, the first All-Slavic Congress gathered in Prague to unite the Slavic peoples of the Danube Monarchy against the Germans. For their part, the Germans of Bohemia met in Teplice and raised the demand that the German lands of Bohemia should be separated from the Czech lands. The victory of the reaction in Vienna prevented these far-sighted plans from being realized. The deep tragedy of the following decades was that the Germans in Bohemia, as in the other lands of the empire, put their strength at the service of the Danube Monarchy, while the dynasty and the central government in Vienna repeatedly encouraged the suppression of the Germans and the gradual Slavization. The language decrees of the Taaffe era, with which the German language ceased to be an official language in Bohemia, the establishment of a Czech university in Prague in 1882 and the language decrees of Prime Minister Badeni, which deliberately sought to Slavize the closed German settlement area, were the most important stages on this fateful path. Left to its own devices, the Sudeten Germans had to take their own defensive measures; in the pre-war and post-war period, they fought the battle for the preservation of their nationality under their own steam, until they were able to bring it to a victorious conclusion in our days under the protection of the newly established Greater German Reich, so that they could now once again fulfill their all-German role in the larger Germany. task of being the bearer and mediator of German culture in the East.

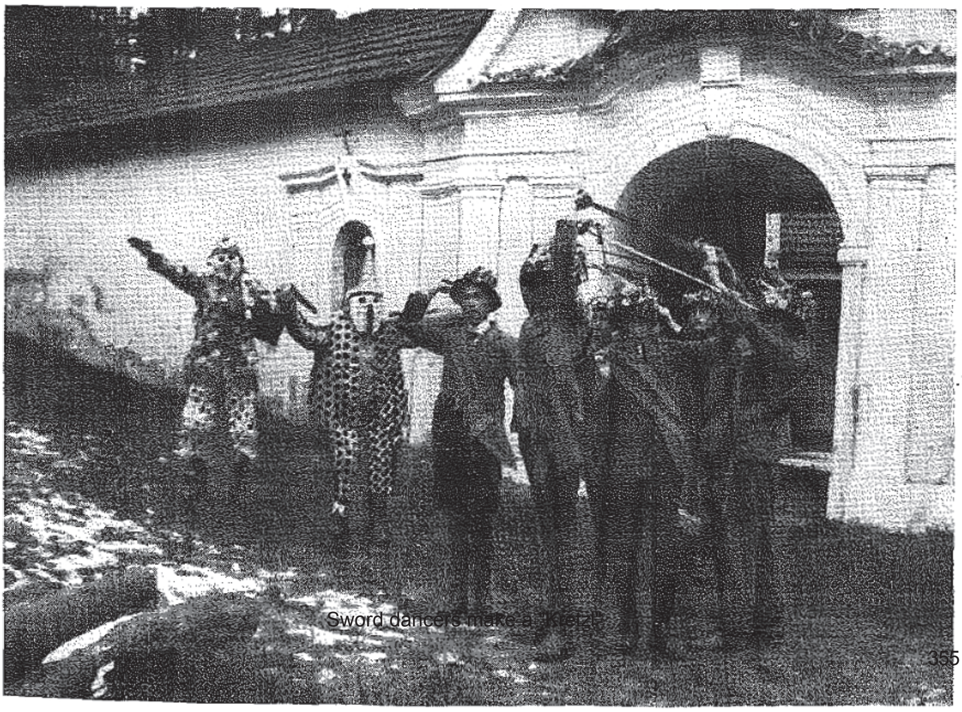
Germans! Don't want to be light and glittering, don't want to be shimmering and graceful! - You cannot do that - let the southern people play and flutter. You must want to be heavy in earnestness, honesty, bravery and freedom. May the people on the other side always call you clumsy and unruly, - let them do so, - he who has the real,can do without the vain. Ernst Moritz Strndt

German customs in the Böhmerwatd

From RtchKvd Wolfram

If in these happy days the entire German nation is deeply moved by the liberation of the Sudeten Germans from decades of suffering, then this is of course particularly the case for us Eastern Germans. After all, it is the largest part of our old Austrian German nation still under foreign rule that is now returning home. There is hardly one of us who does not have friends and relatives in the Sudetenland. Even the folklorist, who went from farm to farm and became just as familiar with the farmer and small town dweller as with the woodcutter in the vast forests, grew fond of all these often bitterly poor but splendid people. How often he was able to experience for himself how the Czechs lived here. Not once did I come to the people I knew and find their home in complete disarray after a house search that had just taken place, the male part of the family dragged off to prison for no reason. And I also got a faint idea of what they had to endure when arrest on suspicion of espionage put a temporary end to my folkloric activities in the area. It's no wonder that when the German troops occupied Zone I, my thoughts wandered over Ober-Haid to the southern Bohemian Forest and one image after another of what I was once allowed to see and experience there came to mind.

Perhaps the greatest spiritual and racial wealth of a people are their backwoods people, from whom new streams of strength constantly emanate. Those simple and direct people who master the harshness of life without a lot of words and are able to deal with



Sword dancers make a "Kretzl"

full of intimacy to its few hours of celebration. We gain such inner richness to the greatest extent with the Sudeten Germans. Especially with the forest areas of the west and south. Their land is high. An undulating, leveled remnant of primeval mountains with individual peaks on top that fade into the distance. Strangely shaped rocks emerge here and there, among them some old sacrificial stones. The valleys of the brown rivers are deeply incised. The cold north winds sweep unhindered across the land, making the frost a familiar sight. Massive forests, in which man has only made breaches in places, can still be seen over long stretches. The landscape of Stifter. No Czechs were sitting on this land when German farmers began to clear the forest in the early Middle Ages. It is our very own country. And the folk life and customs in these areas are also quintessentially German, preserving a wealth of highly ancient traits.

If you come during the carnival weeks, you don't have to wait long for folkloristic experiences. Hardly a day goes by without cheerful shouting, music and the eager gathering of villagers announcing the arrival of a moving carnival group. In week-long journeys through entire districts, they go from house to house with traditional sayings. Despite the great poverty of everyone, the "merry beggars" are almost never turned away. Old faith protects them. If the Faschingsbursch doesn't come - "the Bursch" is the whole fraternity - no grain will grow in summer. The first thunderstorm comes from the region where the first Bursch appears. The baker's wife tears off red rags from the jesters' garments, which are covered in lace, and puts them under the hens; then there are lots of eggs. The jesters ("Hudl") carry a long-nosed cloth larva and hop ahead of the procession with infinitely funny movements. Behind them come the musicians and, in single file, the main

The sword smiths (Bohemian Forest sword dance)

The fools try to gain entry

man, the judge with the spit on which the pieces of bacon are pinned, the dancing master, the plank master, the Robeschträger, Mehlbua, Kornbua, Oirbua (Eierbursch) and Hoarbua (Flachsbursch), who carry the respective donations in baskets and sacks. A "Kretzl" is danced in front of each house; unmistakably an old cultic circumambulation dance, which corresponds to the "Kranz!" of the carnival runners in the stubborn Mur Valley. Then comes the chant:

"A funny Faschingbursch speaks to
a very wise man,
a Metzn Hadern, a Metzn Korn, a Stuck Speck,
the jolly fellow goes away again with honor.
A bratwurst that goes around the oven nine times, give it out, it'll
last us the whole time.
If you have a black-brown girl in the house,
give it to her,
we'll have a little dance with her.
Musicians, play it up
and the whole lad cheers!"

Then it's off to the parlor with a cheer, the maids are taken from the spinning wheel and swung vigorously in the dance. Meanwhile, the hudl rummages through the kitchen and stovepipe for food and steals what she can find. Because the guys have the right to take it. It is the ancient right of the masked men to steal, which stems from their claim to offerings. As O. Höfler has shown, they once embodied the army of the dead as the living Wild Hunt, which also has power over fertility. If they find a house blocked, they try to force their way in. Many a joke is attached to this, when the father of the house in the house that is being stolen from had hidden a spoon in the prepared grain. After the departure, the Bursch is called back and the theft of the spoon is discovered. Hudl has to pay for this. She is placed on a bench and sentenced to an excessive number of strokes.

"But not up there," cries the victim, holding his backside, "I've got flat feet." But it doesn't help. With a strange chant, the boy walks around in circles and squeezes the Ngrren until he is asked to leave by a girl.

The procession of the sword dancers is very similar, except that in place of the

"Kretzls" in front of every house. The boys are dressed up in their finest with sashes and tinsel bouquets on their hats. A game of calls brings dancer after dancer into the parlor, where they introduce themselves with rhyming phrases. One of them is apparently slain and brought back to life, and then the music begins. The dancers chain themselves together with pommel and spike, slip through sword gates, jump over sabres, beat their weapons together in time. Finally, the jester in the middle drops to his hands and knees, the sword star appears above him, on which the main man now steps and speaks his abdication rhyme. As numerous as the chain sword dances dating back to Germanic times once were throughout Germany, today this tradition lives on in only one place in the old Reich: among the "unmarried vineyard people" in Überlingen on Lake Constance. As in so many areas of folk life, the Germans in the former Austria-Hungary are significantly more ancient, i.e. younger. Numerous sword dances are still in full bloom. In the Bohemian Forest alone, sword dancing is still practiced in around twenty places^.

In general, the customs of young farmers are very distinctive. Going to the window individually and in groups is still quite common, especially among the servants. Woe betide the boy who is not recognized by the young men and wants to go on a foray into the girls' territory of the village in question. He would not be treated gently. The possibilities for pranks are almost inexhaustible. Window-dressing itself is a fine art. Only if the lad is able to talk for hours in funny rhymes without faltering will the dirndl be persuaded to come to the window. If she is right, she will not come at all the first or second time. Only the third time might she make herself known. Sometimes a guy runs out of patience. Then he tells the heartless woman firmly. When she's finished, she answers and the witty phrases fly back and forth.

One of the main times of the year for lads is "Unruhnacht", which usually falls at Whitsun. All kinds of mischief is perpetrated. In the morning, the farmer can find his cart high up on the roof of the house, where it has been taken to pieces and put back together again. The goat has been swapped for a goat, the small, secretive cottage, which can be found on every farm, stands in front of the front door, the horse is bridled by the tail, the signs have been swapped. The saying goes, "Old Ruprecht has gone around". The maypole is also put up by the fraternity on Whitsun night. It remains standing until St. John's Day. Then the guardian boys heap all available brushwood around it to form the "Sunawitfuir". Once the pile has been ignited, there is general rejoicing. The boys have kept all the old brooms. Now they light them too and turn them in circles as torches. Burning birch sticks fly into the night sky; everyone cheers, shoots guns, dances and finally - when the "king (maypole) is knocked over - jumps over the fire. The charred pieces are placed on the flax field so that the flax will grow well. One of the boys' customs in the fall is the "Wulfn" (wolf drive) on St. Andrew's Day (November 30). They sneak in groups from the house

i See my book "Schwerttanz und Männerbund" (Kassel 1936 ff.). The exact description of all the dances with music appears in the 2nd volume.

The captain speaks the abdication rhyme
(Bohemian Forest sword dance)

For the time being, permission to dance is
requested in each village in a precisely
prescribed position and with formal speeches

to the house, beat vigorously against the gates with their whip handles and shout "D' Wulfn hant do" (the wolves are here). This is probably an ancient allusion to the former belief in the transformation of animals, which is usually combined with canine customs. Then they crack their whips mightily and make a racket with all the appropriate instruments.

On Easter Sunday, the sun makes three leaps. If you get up early enough, you can see them. The Judas was burnt on Easter Saturday, a fire fed by old coffin boards. The boys burn beautifully carved wooden stakes in it, which are placed in the corners of the fields with the palm bushes on Easter Sunday. In the evening, the boys get the "Osterpackl" from the girl they danced with at carnival. In return, he has to buy her Lebzelten on church day. The pack contains beautifully painted or scratched red Easter eggs. Two of them fit together to form a couple and have a rhyme that is often very heartfelt: .

"Loving and not seeing "Wakingme up to daylight is
harder than walking on thorns." My mind is set on you."

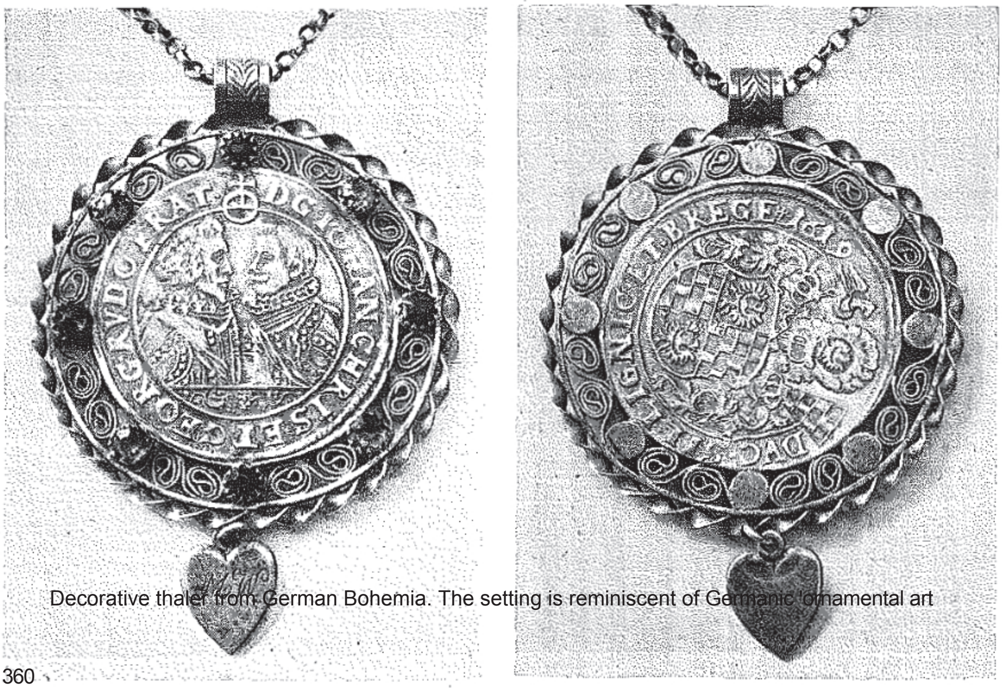
"I can't let you go,
and should the whole world hape me." But

a strong rebuff can also occur from time to time:

"Thank you God, you blunt broom, "You mean, I love you and I've got you,
that you were my jester at carnival!"I would like to be a step-servant."

On All Saints' Day and All Souls' Day, the roads are teeming with "Seelweckern", people who collect soul wakes. Originally on behalf of the dead themselves. These "Wecken" are finger-length loaves of bread: white for the locals, black for the strangers. Hundreds are often made and distributed. The old festival of the dead is also manifested in the fact that all the inhabitants of the house are woken from their sleep at midnight on All Souls' Day, gather in the parlor and spend an hour in prayer. During this time, the deceased ancestors come to visit. The Christmas tree has not yet fully penetrated the Bohrnerwald. Even the presents are not brought by the Christ Child, but by the "guldne Rößl". While all the family members are gathered in the parlor and the children await his arrival in breathless anticipation, the mother of the house awaits him at the door with a bowl. Suddenly there is trampling and the sound of a bell to signal that the golden horse has arrived and has poured sugar, nuts, apples and gingerbread into the bowl from his sack full of good things. On the second day of Christmas, St. Stephen's Day, the village lads fill their pockets with oats as they go to church. They throw them at the virgins coming to church, which is called called "steffeln". This is the equivalent of "Schmeckostern", the practice of pouring water on girls, which is otherwise common in eastern Germany. Those who are steffeln are spared the sting throughout the year.

There are countless examples of the flourishing German customs of the Šumava people. Of the harvest work, of the dance with its amusing four-part dances and, above all, of the wedding. But the above is probably enough to characterize the life of these people and their powerful, original way of life. May it remain with them in the new era of economic development that is now dawning, a blessing for them and a joy for us.



Decorative thaler from German Bohemia. The setting is reminiscent of Germanic ornamental art

Aufn.: E. Willmitzer

Sudelendeul music

From Wans Joachim Moser

The Sudeten German regions are folk music landscapes of the first order - Upper Saxon, Silesian, Central and East Franconian, Bavarian-Austrian settlers have developed their German-Bohemian characteristics here, not least in song singing and instrument playing. In the faithful determination of true borderland vigilance, both have also kept alive many antiquities, especially on the linguistic islands, which have long since disappeared in the more comfortable and secure existence of the interior. Even today, at weddings in the Jglau language island, you can still see the village musicians arriving with a self-made, ribbon-decorated fiddle trio, whose bass (the plaschprment) is attached to a lute ribbon around the neck, as in the 15th to 16th centuries. The bass (the plaschprment) is carried around the body on a lute strap, usually only covered with three strings, and the playing hand is made supple with un-slip; for the old minstrel's rule applies that the dance music does not end until, as in Tannhäuser's Leich, it says: "Heia hei, nu ist der videlboge enzwei!"- Or in the Kuhländchen and in the Moravian Schönhengstgau one can still hear many centuries-old singing styles that are in the "church keys" (without being able to prove that they have spiritual roots), or craft songs in which the professional gestures, for example of the cooper, are an inseparable part as a funny play of rhythms. Here the most diverse shepherds' calls are still alive when the cattle are driven in and out, here the seeds are still blessed on spring nights by fanfares being blown from the church tower to all four sides of the world; and when a boy is born in Cheb and is carried to baptism, not long ago he was greeted by the town pipers with a different fanfare than a girl.

Corresponding to the aforementioned diversity of the tribes of the settlements, the type of song and singing is also different: in Joachimsthal and Asch there are significantly different songs than in Reichenberg and Trautenau; in Schönlinde and Leitmeritz it is somewhat different than in Troppau or Nikolsburg - and yet above all this diversity there is a fateful commonality, a unifying Sudeten German overtone - and not least in the art music that can be traced back over half a millennium.

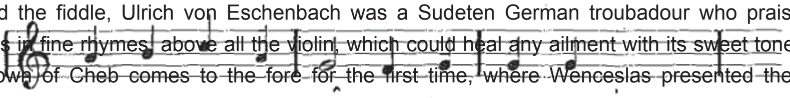
It should be noted that, not long ago, a great deal of music that would have been better and more honestly categorized as "Fudeten German" and "Czech" music was still being categorized under the vaguely veiled umbrella term "Bohemian" music. Of course, this was not in the direction of Slavic and "pan-European" wishes; it is, for example, a true grotesque that Romain Rolland and others have repeatedly tried to make out a "Bohemian" (should mean at least half-Czech) in the Urbairian-Upper Franconian Christof Wilibald Gluck from Erasbach, the most Nordic of our Nordic music dramatists, because he attended grammar school in Komotau and studied harmony with a Nienburger in Prague. The Czech peasants should be allowed their droll and snooty polka and furiant; but what would have become of their Anton Dvorak without the lifelong friendship with Johannes Brahms, and how would their Smetana not have starved spiritually and materially without the constant help of the German Burgenlander Franz Lifzt? It is also curious to note that Smetana, the composer of the "Bartered Bride", only had to learn the written Czech language with great difficulty when he was in his thirties. Wherever one looks among Czech musicians, whether at the newer Fiebich, Foerster' and Noväk, Suk and Nedbal, or at the older KoLeluch, Tomafchek, Dussek or the Bendas, they always owe their training, often also their origin and sphere of activity, mainly to German culture. However, many of the sound artists who have lived and worked in Prague since the Biedermeier period, such as Dionys Weber from Welchau or his fine pupils

Wenzel Kalliwoda in Karlsruhe and Joh. Friede. Kittl (the childhood friend of R. Wagner), the Drehschock, Schulhoff, Ambros, Rietsch, Protzäska, were Sudeten Germans. Johann Stamitz (born in 1717 in Deutsch brod, the head of the Mannheim violin school) was made into a Czech by a "tone-setter" of the Middle Ages, but in dialect he was called a "stonemason", and of the excellent composer of the Bach era Anton Jgnaz Tuma, who sounds so foreign to us, everyone who knew him assured us that he was a "German of real grist and grain", as were his contemporaries Zach and Seeger. However, the false claims of the other side reach even further back into the past: in 1931, the Jesuit D. Orel declared that the "Cnefe- lius" represented in the Königgrätzer manuscript volume (around l600) was just as Slavic as a Johannes "Tachovius" and Johannes Albinus "Clatto- vius" - in reality, the Albinus are just as much at home in Schneeberg as in Görlitz, Tachau and Klattau are old Sudeten German settlements, and above all Johann Knöfel (who played the organ at the Brüderkirche St. Heinrich in Prague in 1593) was a Slav. Heinrich in Prague in 1593) came from Lauban in Silesia and spent the main part of his fine life as Hoskapellmeister in Liegnitz and Heidelberg.

Now that we have tidied up the field a little, we want to start with all the more lively
The Sudeten German creativity in music can be surveyed in flight with great pleasure.

Understandably, there is nothing more certain to report about Marcomannic and Bavarian music in the Bohemian region. The German hymn "Christ genade", which the ducal courtiers in Prague would have greeted the Lower Saxon bishop Thietmar with, and which used to be dated to the 19th century, is today dated to the 12th century as a reflection of the consecration of German bishops by the younger guarantor and chronicler in question. Thus, Sudeten German music cannot be spoken of in a denser context until the general influx of German settlers in the 13th century (apart from the German outlying areas, of course, which had already been German long before). German minnesingers visited the country, for example HeinrichFrauenlob and the aforementioned Tannhäuser, as well as the " Unverzagte", whose mocking song on the avarice of Rudolf of Habsburg would have found laughing approval at the court of Ottokar of Bohemia: the pretty durweife "Der König Rudolf minnet Gott und ist an Treuen stäte", which, after feigned boasting, finally turns into the cheeky final surprise: "Der Meister Geigen, Singen, Sagn, das hört er gern, - und zahlt kein'n Pfennig nicht!"

But not for long, so the German minstrels sang in the lydian tone of Ottokar, who had fallen on the Marchfeld:


Wa - fen ie - mer me -- re! it wel - net nnlb' and e - re ...

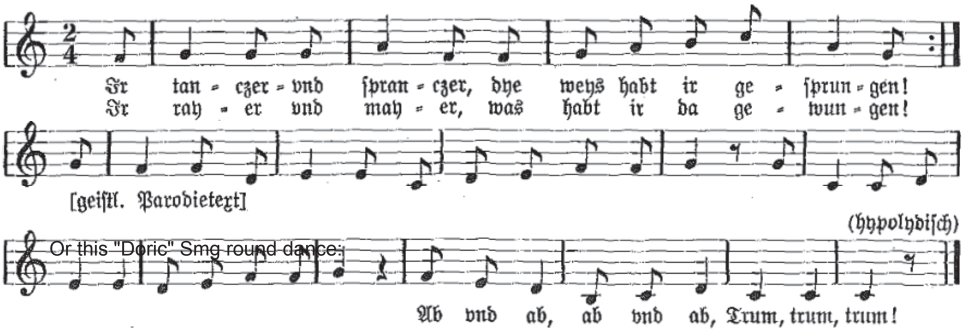
Soon afterwards, under Wenceslas II, himself a minnesinger whose lover, the beautiful Agnes, also sang and played the fiddle, Ulrich von Eschenbach was a Sudeten German troubadour who praised musical instruments in fine rhymes, above all the violin, which could heal any ailment with its sweet tones. Now the German town of Cheb comes to the fore for the first time, where Wenceslas presented the numerous assembled travellers with splendid clothes in accordance with the custom of the time - they must have held an entire music congress, the herpers, fiddlers, flute players, roti, etc.

However, secular music in the German language did not yet reign alone - the monasteries often cast a spell over the musical talents, the German founders of Hohenfurt, Saaz, Leitmeritz etc. were given organs, acquired precious liturgical manuscripts and placed choristers in their service. Whether the Luxembourgers were much

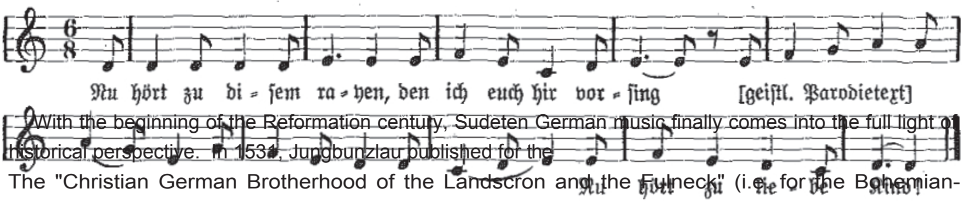
It is difficult to verify what Charles IV did for German music in the Sudetenland, as the Hussite Wars destroyed an infinite amount of German urban cultural values; moreover, although Charles IV certainly had an interest in music, it seems to have been satisfied primarily with French and Italian art. Nevertheless, his son Wenceslas probably saw the song-song "Münch von Salzburg" in Prague and his brother Siegmund became friends with the Tyrolean minnesinger Oswald von Wolkenstein. The late minnesinger Mülich von Prag (who can perhaps be equated with Heinrich von Mügeln) even left a few melodies to his German songs.

At the beginning of the 15th century, a music scholar, Paulus Paulirinus, represented music at the University of Charles IV and reported on its cultivation, which coincided with both Alsatian and Silesian practice, i.e. it was common German, and a Paul von Broda formed polyphonic tone movements, which have been preserved in the Glogau songbook from around 1470.

But the full richness of the Sudeten German musical spirit can only be seen in the Hohenfurt songbook of the same period, in which a formerly wealthy doctor, who as "a great sinner" had withdrawn to the monastery for mystical contemplation, compiled spiritual transformations of secular songs and provided them with sheet music. There are delicious farewell and wandering songs, day songs and, above all, delightfully lively dance tunes like these:


Ir tan - czer - vnd ſpran - czer, dye weys habt ir ge - ſprun - gen!
Ir ray - er vnd may - er, was habt ir da ge - wun - gen!
[geiſtl. Parodietext]
(hypolydiſch)
Ab vnd ab, ab vnd ab, Trum, trum, trum!

Or this "Doric" Smg round dance:



With the beginning of the Reformation century, Sudeten German music finally comes into the full light of historical perspective. In 1531, Jungbunzlau published for the

The "Christian German Brotherhood of the Landscron and the Fulneck" (i.e. for the Bohemian-Moravian Brethren) published the first hymnal by Michael Weiße from Neisse, in which, in addition to a few translations of Hussite and early church songs, he mainly published his own pious poetry, including songs that have remained famous such as "Christus, der uns selig macht" and "Nun laßt uns den Leib begraben" (which still appears in Bürger's "Lenore"), which was also appreciated by Luther. In 1568, the "great" Brethren hymnal was then presented to the new Emperor Maximilian II, the only Protestant patron among

The Habsburgs, before Joseph II, were presented with a rich collection of excellent songs that have had a long-lasting effect; they were reviled or praised as songs of the picards - the word does not come from the French picardy, but from the Beghards.

In Bohemian-Leipa, the important Lutheran polyphonist Bal - thasar Hartzer, known as Resinarius (d. 1546), born in Tetschen around 1485, was a pupil of the great master Heinrich Jsaac as an imperial choirboy.

"Innsbruck, ich muß dich lassen" is still alive), studied in Leipzig in 1515 and was then initially a Catholic clergyman in his home town until the Gospel drove him onto new paths. The main music publisher of Lutheranism, Georg Rhaw in Wittenberg, published his passionate arrangements of hymns, anthems and a whole volume of responsories, between which stands a four-part pas-sion recently printed by Kallmeyer. Other capable minor masters of that generation are also referred to as " Bohemians", such as Kaspar Zeiß, Birgil Hauck and Gregor Peschin (who came to Heidelberg via Salzburg).

In the second half of the century, two Sudeten German towns in particular became important in music history: Cheb and Jáchymov. In Cheb, under the protection of Protestantism, a rich cantorate blossomed; the local pastor Jo hannes Hagius (although he came from Marktredwitz in Franconia) composed the mottoes ("Symbola") of great personalities of the time, and above all the industrious Clemens Stephani. (from Buchau) published numerous printed music editions in which he edited works by the best masters of Germany - in some cases he was even assisted by a music printer from Cheb. His friend Iobst v . Brant, the bailiff of Waldthurn and Liebenau (i.e. a bailiff along the Bohemian-Bavarian border of the Fichtelgebirge), who can be admired as one of the greatest arrangers of old German folk songs and court tunes, especially in Forster's Nuremberg collections, also died in Cheb; today he is often sung again (parti turne reprints, for example in Fritz Jode's choir books).

In the silver town of Joachimstal, as the old Konradsgrün was now called, Iohs. Mathesius, the oldest Luther biographer, was a pastor and in his sermons and writings he contributed much of value to the musical composition of his age. If he also rhymed songs, he was far surpassed by his cantor Nikolaus Herman, some of whose songs still live on today (at least through Bach's choral cantatas), such as "Erschienen ist der herrlich' Tag" and "Wenn mein Stündlein vorhanden ist", as well as other beautiful morning and evening songs, his "Evangelien gesangsweis" and others not to mention. The father of the famous musicians Hans Leo Häßler and Kaspar Häßler in Nuremberg, Ulm and Augsburg, who were later ennobled by Emperor Rudolf in Prague, was also a " Fürnehmer Musicus" from Jáchymov, and no less so in the

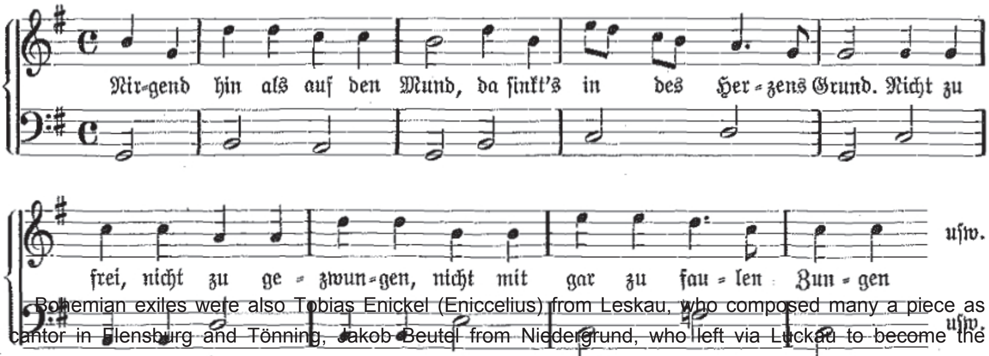
In the 17th century the adventurous David Funk (Funccius), whose dance suites for viola da gamba quartet are once again being singled out by gourmets from the only surviving copy (National Library Paris).

The old mining towns of Schlackenwert and Schlaggenwald were home to David Köler from Zwickau, who was a firm counterpoint player, and from Budweis to Leitmeritz went the life of a Catholic cantor and today an important collector of folk songs, who put the good German name of Christ of " Schwächer" behind the humanistic name of " Schwächer".

"Hecyrus". Despite the archiepiscopalian expectations, his coined German hymnal from 1582 was not very popular with the Old Believer clergy because it contained all kinds of Luther songs and German church singing in general was considered heretical.

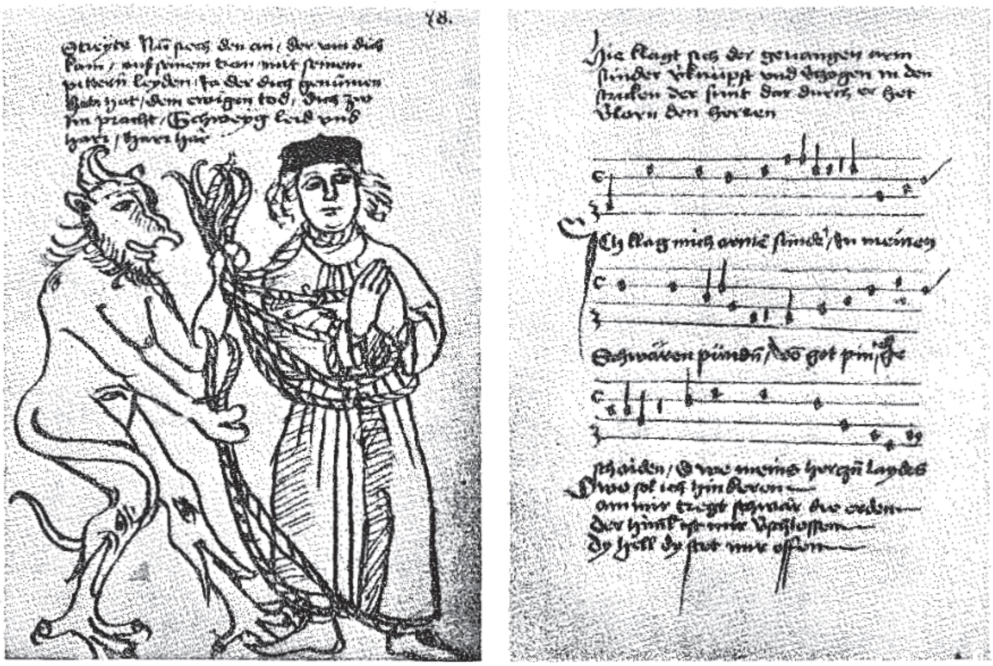
One of the greatest Sudeten German musicians, Christof Demantius from Reichenberg (died 1643), found his life in Freiberg - today his radiant six-part motets of the Corona barmonica from 1610 can be heard again.

The Bohemian Majestätsbries of 1609, which restored the religious freedom threatened by the Counter-Reformation under Rudolf II, led to a renewed upswing in German Protestant church singing; the foundation stone was laid in Prague in 1611 for the Salvator Church and School, for which Martin Krumbholtz from the small northern Bohemian town of Bensen wrote the eight-part festive motet, which has been preserved in Breslau. Valerius Otto from Leipzig was the organist there. But the tumultuous events of the time, from the defenestration of Präg to the Battle of the White Mountain, threw everything overboard, and only the countless folk songs about the Winter King can be credited as a musical gain. Among the nobles who were executed was the composer of a mass and motets, Christas Harant von Polschitz; among the musicians of noble private bands, who had to leave the country as they had lost their livelihood, was Gabriel Voigtländer, later known as a lieder singer and Lübeck Ratstrom peter. Above all, however, tens of thousands of Protestants had to leave the Heiniat, and the musicians alone in the refugee lists of the time give an idea of how many Sudeten German cultural assets were destroyed in the process. Among them was the young Andreas Hammerschmied from Brüx, who later became a highly famous church musician in Zittau as well as a composer of secular songs - everyone loves the fine melody to Paul Fleming's "The Art of Kissing":


Nir-gend hin als auf den Mund, da ſinkt's in des Her-zens Grund. Nicht zu
frei, nicht zu ge-zwun-gen, nicht mit gar zu fau-len Zun-gen
uſw.
uſw.

Bohemian exiles were also Tobias Enickel (Eniccelius) from Leskau, who composed many a piece as cantor in Flensburg and Tönning, Jakob Beutel from Niedergrund, who left via Luckau to become the Dresden Kreuzkantor, Christoph Frölich from Rumburg, who succeeded Demantius in Freiberg, Christas Schief from Wartenberg, Adam Kastner from Reichenberg, Martin Wagner from Kuttenberg, Oswald Schmiedichen from Oschitz; the formidable bass Georg Kaiser had been cantor in Rumburg and now joined the Dresden court chapel -- the letters of Heinrich Schütz (and subsequently Ricard" Huch's "Great War") describe the never-ending economic hardships there too. One could also name numerous capable Sudeten German musicians from Kaden, Trautenau, Bilin, Königgrätz etc. - one Matthaeus Leder from Trautenau even became an organ student of the great Sweelinck in Amsterdam from Danzig. And G. Fr. Händel was proud of the fact that one of his ancestors left Bohemia for the sake of his faith - just as an ancestor of Seb. Bach had to leave Hungary before the Counter-Reformation. It should not be forgotten that today's flourishing violin-making industry in Markneukirchen and Klingenthal also goes back to exiles, namely from Graßlitz.

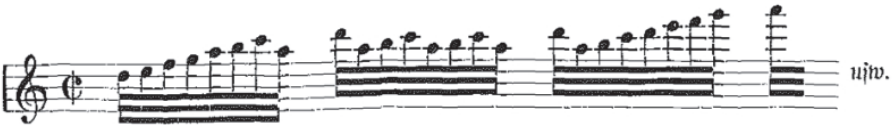
It was certainly one of the Habsburgs' planned cultural policy practices,



From the Hohenfurt songbook (15th century)

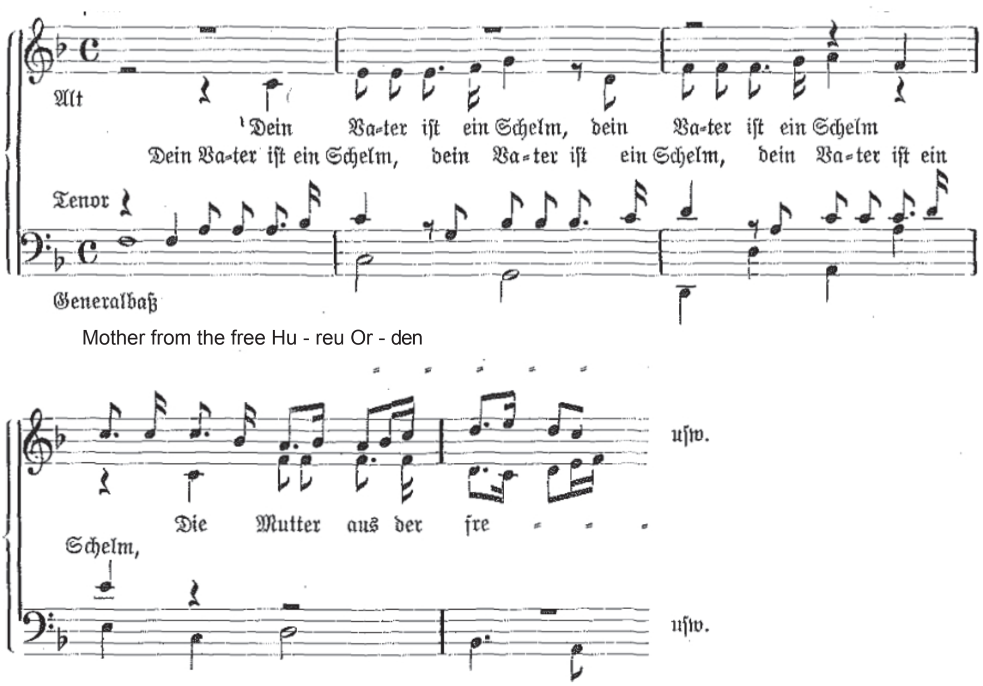
that in re-Catholicized Bohemia there was a rich favoring of music, but certainly of the neutral-instrumental kind - even if the orchestral mass was generally in line with the music history of the time, this instrumentalization of the whole country is nevertheless striking (while the hymnbooks of the Bohemian Brethren became Herrnhutian and a Catholic organist like Christas Kriedel in Rumburg wrote German sacred solo concertos of an almost Protestant attitude in 1704, which were printed in Bautzen). When the Englishman Charles Burney undertook his "musical journey" in 1770, the whole of Bohemia seemed to him like a single instrumental conservatory, and he praised Johann Stamitz from Deutschbrod, who had emerged from the simplest of circumstances as an original genius and "Shakespeare of symphonic music".

But Stamitz had already had a violinist ancestor of the first rank in the seventeenth century: Heinrich Jgnaz Franz Biber (born in 1644 in Wartenberg); he worked at the ecclesiastical courts of Kremsier and Olmütz and was probably a pupil of the Viennese violin master Heinr. Schmeltzer; he came to Salzburg in 1670, where he rose to become court conductor and died as "Edler v. Bibern" in 1704 - he was famous as a mass violinist, but above all for his boldly virtuoso solo sonatas, some of which were programmatic in nature. He attempted to depict the entire life of the Virgin Mary in fifteen instrumental paintings, but a cheerful Night Watch Serenade by him has also survived. His specialty was playing the "indeterminate" violin, his bow strokes were varied and he liked to climb to the highest registers. Take this example, for example, where he begins his 2nd solo sonata from 1681:



However, there is another great Sudeten German musician of his generation who was able to escape this "instrumentalization" as a Protestant, as he came from Asch in the Ore Mountains, which remained solely Protestant (as a fiefdom of the Voigtland): Sebastian Knüpfer, who later became the highly acclaimed Leipzig Thomaskantor. When he was to be baptized, the nurse had to carry the child hidden in a basket to the ceremony, which took place secretly in a cellar, for fear of approaching Croatian hordes. Knüpfer wrote excellent church cantatas, but is particularly captivating for his German madrigals (1663), which were unique in their time and were long lost until I found them again in Zurich. There he not only gives all kinds of cheerful pieces, but also pieces that flash with demonic lights, e.g. this bitterly evil one:

Soüran The

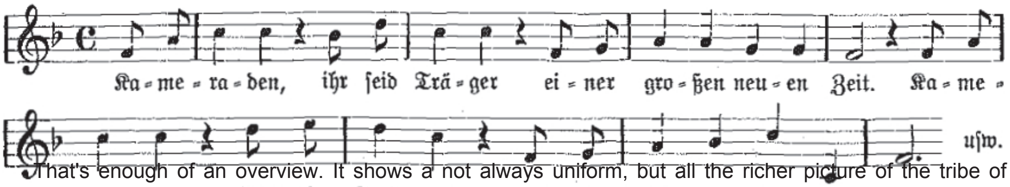

Alt
Dein Va-ter iſt ein Schelm, dein Va-ter iſt ein Schelm
Dein Va-ter iſt ein Schelm, dein Va-ter iſt ein Schelm, dein Va-ter iſt ein
Tenor
Generalbaß
Die Mutter aus der fre - - -
Schelm,
uſw.
uſw.

Mother from the free Hu - reu Or - den

These masters Biber and Knüpfer are among those who once again have much to say to the domestic and community music of today's youth, since their bound and sustained style already shows with certainty some of what is now being embraced again with seriousness. So it makes sense (since the Sudeten German musicians of the 18th and 19th centuries were already mentioned at the beginning) to skip here from the Middle Baroque to the works of today's Sudeten Germany. Karlsbad, Eger, Teplitz-Schönau, Brunn, Neichenberg are today - far removed from the internationalism of Prague - once again important centers of German music. More than a hundred years ago, even the small town of Warnsdorf was the second town to perform Beethoven's " Ivlissu solemnü" thanks to its excellent professional and amateur musicians!

The current directions are diverse. A leader of the youth music movement, Walter Hensel, came from Moravian Trubbau, and a small hunting lodge around there, Finkenstein, gave its name to his first singing week, his most popular songbook, his association of like-minded people; his song with the Sudeten German poet Ernst Leibl "Wir heben unsre Hände" (We raise our hands) can be regarded as the hymn of all national suffering in this German tribe. Fidelio Finke, for example, is the extreme opposite, born in Josephstadt in 1891, the director of the Präger German Academy of Music, whose chamber music works at times ventured quite far into artistic experiments, but who, for example with the Fantasia and Fugue for organ on "Aus tiefer Not" and other more recent major works, also found the connection with the main national development again. A great master, inwardly, but often still all too tormented... Another completely different type is Edmund Nick from Neichenberg, who now conducts in Berlin - coming from Hugo Wolf, he has simplified himself into popular amiability, to which his music for the "little court concerto" has widely borne witness. Closer to him in romantic softness, but also capable of impressionistic shimmering, is Felix Petyrek from Brno. Jsidor SLögbauer, who recently won the Sudeten German Franz Schubert Prize, comes from Krnmmau (despite being born in Vienna, Schubert has roots on both sides in German Moravia and Eastern Silesia); Theodor Veidl should be mentioned with Hölderlingesängen, the Austrian Silesian Paul Königer with a generous orchestral fugue and songs for string accompaniment.

Particularly pleasing at the end is a younger Dr. Johs. jur.
Rumburg, who meant something similar to the Sudeten German youth as Hans Baumann did in the Reich - the singer of the marching team. If you look at his booklet "Zwölf Lieder der Zeit" (Reichenberg), for which Arno Nieanders is responsible for the lyrics, you will find pieces of delicious freshness that the SS and SA should also make their own. For example this:


Ka-me-ra-den, ihr ſeid Trä-ger ei-ner gro-ßen neu-en Zeit. Ka-me-
uſw.

That's enough of an overview. It shows a not always uniform, but all the richer picture of the tribe of brothers who wanted to join us and are now joining our ranks. We joyfully welcome the newcomers into our hearts and offer them a new, larger home; as Johs. Bammer so beautifully put it in one of his songs: " Pull back the bar, come in, comrade, here there are no landlords and guests; here there is no name, here there is only deed, and here loyalty is the best." German art will now become an inner-German outpost, and it will lose none of its power.

Examine the lives of the best and most fruitful people and nations and ask yourselves whether a tree that is to grow proudly upwards/ can do without bad weather and storms; whether disfavor and resistance from outside/ whether any kind of hatred/ jealousy/ stubbornness/ mistrust/ harshness/ greed and violence are not to be avoided. -en favorable circumstances belong/ without which great growth is hardly possible even in youth. Metzfche

The Dragon Stich in Furth im Wald

By Wolfgang Lange/ Ntel

Furth i. W. is a small town of barely 6000 inhabitants, close to the former Czechoslovakian border in the Bavarian Forest. Johann Brunner's "Geschichte der Grenzstadt Furth i. W." (History of the border town Furth i. W.) provides information about its long and eventful history. The Drachenstichfest (Dragon Sting Festival) - still today, it may be said, the biggest festival in the small town and its surroundings - is known to every folklorist and genealogist, at least by name. It is mentioned often enough in academic literature^; much less frequently it has been dealt with in more detail, for example by Friedrich Panzer, I . Hopfner and Hans Moser. There is no truly complete account of the game that compiles all the motifs and places them in a larger context.

I therefore present the game as it has presented itself to me this year, limiting myself to a description of those motifs that have not yet received any attention. The course of the game itself is described by Panzer-^. He took the description verbatim from the Verhandlungen des Historischen Vereins für Oberpfalz und Regensburg In order to spare us tiresome repetitions in the course of the investigation and to have an immediate picture of our subject, I will reproduce Panzer^ unchanged for the time being. The game is still played today in the same way as Panzer's author described it almost a hundred years ago:

"The spectacle, which still attracts many spectators from the surrounding area for the benefit of the innkeepers, bakers and butchers, takes place in the early afternoon hours of the aforementioned day (Sunday after the Corpus Christi festival) on the large town square. The characters appearing: a knight on horseback, in armor and tin hat, surrounded by a crowd of trotters, then a king's daughter from an unknown country, who wears a little gold crown on her head as a sign of her high status and is adorned with as many silver ropes and foam coins as can be found. The princess is accompanied by a maid-of-honor, known as the "Nachtreterin". The latter takes her place on a lofty stage, and opposite her, some distance away, stands the dragon, a hideous monster with a thick, shapeless body, admittedly only a wooden skeleton covered with painted canvas and moved by two men hidden inside. A dense crowd always gathers around this adventurous apparition, and then the dragon sometimes has the fun of running into the crowd with its maw wide open, which hurries back and then tumbles over each other in the most comical positions. The main fun, however, is when the monster manages to pick a Bohemian woman out of the crowd and tear the wide plate cap off her head with its teeth. This coup inevitably provokes genuine Homeric laughter from a thousand throats. In the meantime, the knight bursts in on the princess and the following dialog in old-fashioned doggerel verse unfolds between the two:

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i Furth i. W. 1932. Cf. there on the Drachenstich p.214ff. and especially p. 257ff. where further literature on the Drachenstich is also given.

See the literature review below.

s Bayerische Sagen und Bräuche (Beitr. z. dtsch. Mythol.), vol. I, Munich 1848, p. 107ff.

Adalbert Müller, Beiträge zur Geschichte und Topographie der alten Grenzstadt Furth im Walde, op. cit. vol. X (1846).

s op. cit. p. 107 ff., the text is given in today's orthography.

This moment is missing today, of course, because "Bohemians" (Sudeten Germans) can no longer come in such large numbers as they used to. (Written before October 1, 1938.)

2

4

Knight:

Greetings, greetings, my royal daughter! What are
you doing here on this hard stone?
It seems to me that you are full of
sorrow. The search, the matter is not at
all well/

Princess:

Oh, noble, faithful knight man! I'll
show you my hardship and loyalty,
I've been waiting here for the
dragon's greeting,
he will swallow me in a quick egg!

Knight:

'Don't blame, don't blame, be of good cheer!
The matter, the matter will last and be good.
Call to me and pray to God, he
will help us out of all trouble/

Princess:

'Ah, noble, loyal knight hero,
Flee far away, flee far into the field!
otherwise you must give up your
knightly life with me to your death/

Knight:

'Me as a strong knight?
The cruel beast does not frighten me;
with my sword and knight's hand
I will clear him out of the country/

Princess:

Look, look, you knight and lord!
The cruel beast is already stepping
forward/

While these words are being spoken, the dragon advances towards the stage and makes as if to devour the princess; but the bold knight leaps towards him and plunges his lance deep into the monster's maw (fig. 1). During this maneuver, however, the person playing the part of the knight (always a young citizen's son) must be careful not to hit the bladder hidden in the hollow of the palate.

The people want to see blood today, even if it is only innocent ochfen blood, and when the hero of the day stabs, he is showered with a hail of taunts. Once the lance thrust has been successfully delivered, the knight draws his sword and slashes the dragon a few times across the skull; then he finishes him off completely with a pistol shot. Having thus rendered the monster harmless, he returns to the princess and proclaims his victory:

Joy, joy, you royal daughter of mine! Now you
can be fresh and happy;
I have given the dragon his rest, because
he has long pressed the city/

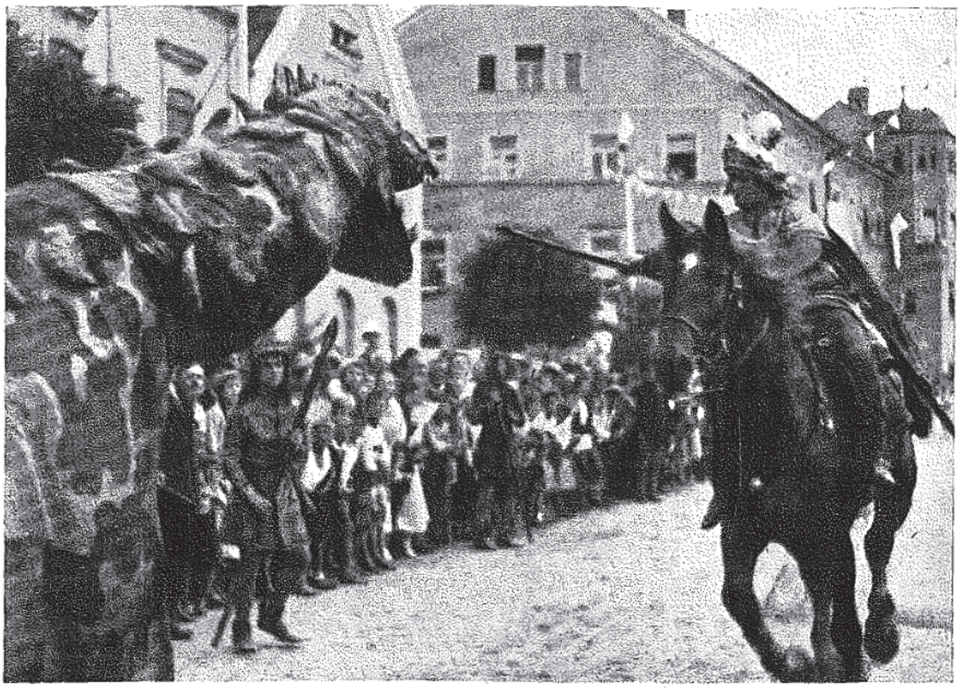

Fig. 1 The dragon stitch
Rec: Wagner, Fnrth i. W.

The princess thanks him with the words:

Oh, noble, loyal knight hero!
Because he has attacked the
dragon with his sword and knight's
armor
I honor him with a beautiful wreath of honor/

With this she descends from the stage and, tying the wreath around the knight's arm, speaks the closing words:

The Lord Father and Lady Mother will come immediately and
give us half the kingdom.

The satellites now take the knight and princess into their midst and escort them to the inn for the knight's dance. The spectators also disperse to the taverns, and the festival ends, as popular festivals always do, with a general drinking bout."

So much for Panzer. Panzer's author introduces his fine report with an assumption that has since been passed on unquestioningly by Panzer and all those who have followed him: the dragon sting "probably owes its origin to one of those old lindworm legends that were once widespread among the people in all mountainous countries" 7.

A. Raßmanu, Die Deutsche Heldensage und ihre Heimat, 2 n d ed. Hanover 1863, Bd. I, p. 413, wrote of the dragon stabbing game that it is "presumably celebrated in memory (!) of Sigfrid's liberation of Chriemhilden from the dragon". Examples of how

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? Panzer, op. cit., I, 107.

The many ways in which the play is understood as a dramatization of an epic story could be cited.

In the meantime, Otto Höfler^ has been able to prove the precedence of cultic-dramatic representation over epic narrative in an extraordinarily motif-rich and widespread group of legends, that of the Wild Army. Should something similar be possible for the dragon battle sagas, which are known to be just as widespread and almost as numerous? I hope to be able to present a detailed study of this question in the near future.

The history of dragon engraving in Furth has been dealt with in detail by I. Hopfner^ H. Moser^ and I. Brunner^ have dealt with it in detail. The earliest records of the game only date from the 17th century, as all earlier records were destroyed in the turmoil of war. The fairly unbroken history of the game since this time consists essentially of a series of bans by the church and the government and an equally long series of requests by the town council to be allowed to hold the game again. We will save ourselves the trouble of recounting the disputes and instead just pick out a few particularly instructive scenes.

In a resolution of 1845, the district court banned the holding of the game because an accident had occurred and because, as it said in the explanatory memorandum, "public processions and spectacles of this kind, as belonging to an earlier time, can no longer constitute a pertinent counterpart for popular amusements in the present time, even in the presence of suitable police precautions, and all the less so because they are obviously not advantageous, but rather detrimental to popular education (!)" ^. If this " enlightened" opinion towards an old folk custom seems strange and saddening to us today, we are downright shocked when we see that the argumentation of the government authorities is completely in line with the radically negative judgment of the enlightened Jew Georg L. Weisel, who spoke out about folk games and especially about the Further Spiel a good decade and a half earlier. He was downright scathing about "the traditional stupidities, immoral games and barbaric festivals, which one dare not touch as national treasures". He also criticized the "tasteless traditional popular amusements, which contribute more to the stultification than to the moral upliftment of the people"^.

Despite this defamation by enlightened minds and despite repeated bans, the right to hold the match was repeatedly obtained. The previous reporters - including the town council on several occasions - always pointed out the economic loss that Furth would have suffered if the game and thus the influx of foreigners had not taken place. Another event proves that this economic factor was not the ultimate motivation for the constant and often bitter fight for the dragon sting, that the people of Furth were concerned with more than just maintaining a source of income when fighting for their festival: until 1878, the dragon sting festival took place in conjunction with the Corpus Christi procession, and the knight and the knightess even took part in the church high mass in their costumes (!). As I found out this year, there were even costumes for all participants.

8 Kultische Geheimbünde der Germanen, Frankfurt a. M. 1934, I passim.

Geschichte des Drachenstichs in Furth i. W. in Der Bayerwald, XXIV. Jahrgang, p. 49ff. and Drachenstichfestzeitnng, Furth i. W. 1925.

The dragon fight in parades and games in Bayerischer Heimatschutz, Jahrgang xxX, p. 45ff.

n I. Brunner, op. cit. p. 257ff.

12 I. Hopfner, Baherwald XXIV, p. 51. i3

According to H. Moser, op. cit. p. 47.

9

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According to some, choir stalls were reserved only for the "knighthood", i.e. for the knight, the princess and the night guard. The parish priest at the time considered this custom inappropriate. "In 1878, the parish priest requested that this comedy be omitted in future and that the so-called dragon stabbing, if it was to take place nevertheless, could be performed on this Sunday afternoon. This would bring excitement and turmoil to the townspeople; they did not want to be deprived of the old custom, and the dragon stabbing procession lined up as usual in order to then move into the Corpus Christi procession. When this was about to happen, the clergy returned to the church with the carrying canopy, and it is still said that they locked themselves in there while the excited crowd at the rectory broke all the windows and the knight rode up behind the building in mockery. A delegation declared to the clergyman that they would rather renounce the faith than abandon the old custom, to which the vicar replied succinctly: 'Let them do it and then worship their dragon! These words seem exaggerated and may not have been spoken in the way that Hopfner tells us. The mere fact that an almost purely Catholic congregation would make such an open break with its parish priest and the church shows that there is more at stake here than economic gain or loss. This year I found that the memory of this event is still very much alive, and that the oldest people still talk about it today with obvious pride and a certain joy.

14 Hopfner, op. cit. p. 52.

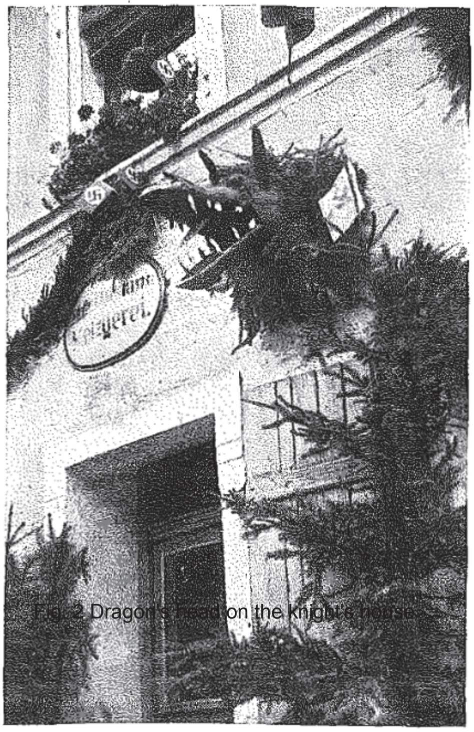

Fig. 2 Dragon's head on the knight's house

Eigene Aufnahme

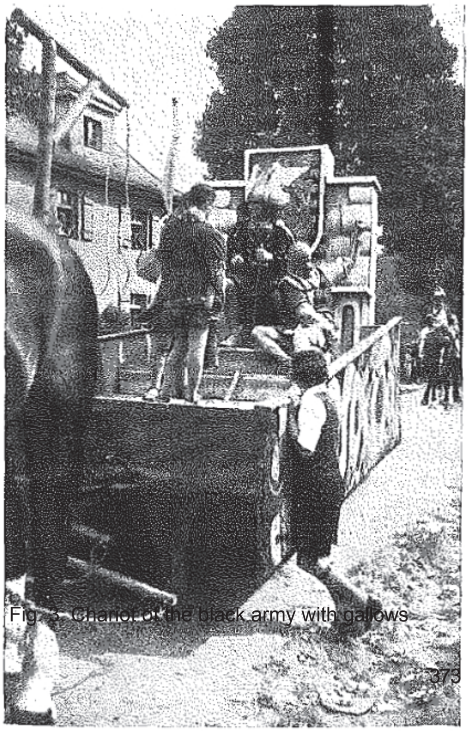

Fig. 3. Chariot of the black army with gallows

Eigene Aufnahme

The merit of the last reporter we have to mention here is twofold: on the one hand, Maser has placed the Further Drachenstichspiel in the large framework of the European George games, which he was able to prove in large numbers, especially in Western Europe and Germany. Weiser - suggested that the dragon trick-taking game might go back to Germanic antiquity, that it had the character of a cult game and that this game might have something to do with initiation into the male alliance.

A thorough description of the entire feast day - not, as has been the case since Panzer, only of the actual game - will bring to light a whole series of motifs whose great age and significance for the primitive cult are familiar to connoisseurs of German antiquity.

On the eve of the big day, all sorts of things happen that are important for understanding the whole custom. The dragon, moved by two men hidden inside him, moves through the town, accompanied by a large group of children. This dragon has the right of sedition. They say there: "The dragon begs his way to the market." Above all, the taverns are chosen where the men from the dragon receive gifts from the innkeeper. Moser reports that the dragon was " usually the gravedigger"^ (according to an essay signed by Sch. in Vaterländisches Magazin, Munich, 1840, p. 353f.). During this procession, a dragon's head is attached to the knight's head above the house eye (fig. 2). Today, attaching this monster's head is not a ceremonial act, nor does this act fall to any particular person or body. It was not possible to find out how it was done in the past. At dusk, the town musicians parade in front of the knight's house and the " court rights of the knighthood" begin. A serenade is performed here, after which the musicians parade to the knight and the "Nachritterin" (Panzer's " Nachtreterin"). We hope to shed some light on this term - " Nachtreterin" is much more familiar to the people of Furth than "Nachtreterin" - below) and also perform a serenade. According to the tales of the old
I. Dimpfl, one of the oldest living "knights", the order used to be reversed. The knight was the last to be serenaded, then picked up the knightess and the knight's successor, and everyone sat together with the music in the inn, where the knight entertained those present. It is said that the knight's satellites used to walk through the town, proclaiming their invitation everywhere: "Be invited to the knighthood all night long." Memories differ as to whether this apparently festive feast took place on Saturday or only on Sunday after the happy stabbing of the dragon, but the latter seems more likely to me. According to a leprosy marked W. in the dragon stabbing festival of 1925, the feast and the preceding invitation did not take place until the evening after the victorious battle.

Saturday ends today with a large folk festival on the festival meadow and in the festival hall. As part of this festival, a "circus" performs, in which a jester and some men with dummy horses strapped to their backs make up the main part of the program with their traditional jokes.

The whole festival takes place today - as it has every year since the dispute with the church that we reported on - without any church participation. After the "Festspiel", a less important knightly drama, about the development of which we report at the end, the procession takes its course through the main streets of the town to the market square, where the "Althistorische Drachenstich" is to take place. This procession is divided into two sections, the first of which is made up of groups from the dragon engraving on floats,

This is of course no longer true today, but it shows that in the past the individual functions of the game were perhaps tied to very specific people.

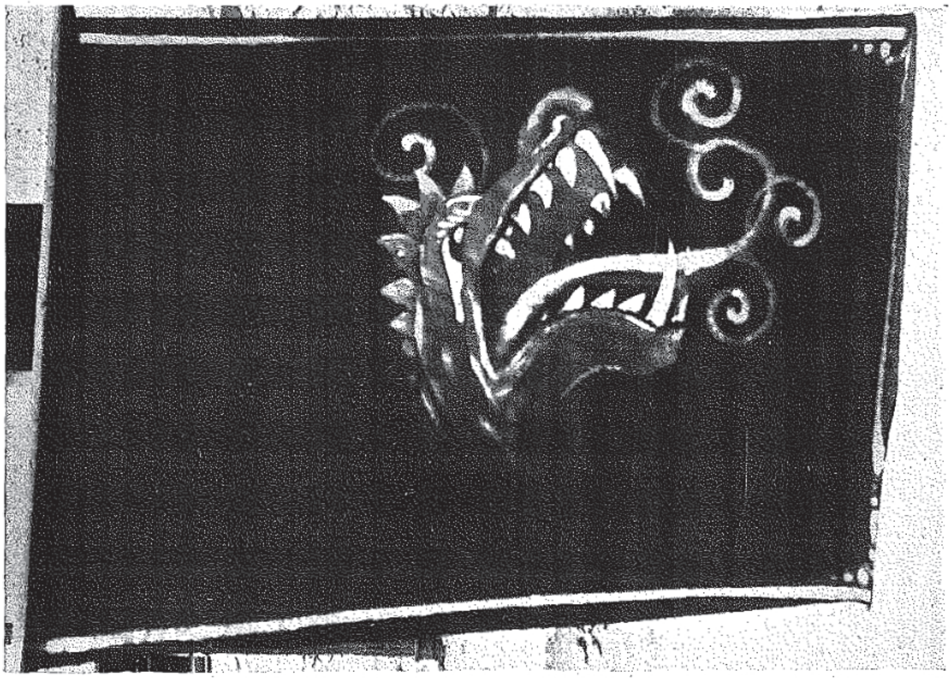

Fig. Ä. The dragon flag of the black army

Eigene Aufnahme

While the second presents events of a legendary and historical nature from the city's history. Only the first group is important in our context.

This is led by three men who are from the retinue of the "black knight" and carry a black dragon flag (Fig. 4). This dragon banner is the symbol of the entire black army that drives out of the first chariot. The leader of this army sits on a throne-like seat beneath a dragon crest (fig. 3). The long sides of the chariot are decorated with a dragon ornament (fig. 5). There is a gallows on the chariot, from which a man hangs during the procession. The Black Knight's chariot is followed by the White Knight on horseback with his retinue. As no mention of the Black and White Armies has been made in the literature so far, I was initially inclined to assume that these groups owe their existence to the festival play, which has only existed since 1920, because in this festival play the leaders of these two groups are the antagonists. However, repeated inquiries confirmed to me that these groups are older than the festival play. The White Knight is followed by the carriage with the female knight and her entourage.

In fact, some motifs in the procession already seem to indicate that the entire custom is very old. Firstly, there is the hanged man, which leadsus to assumea connection withthe essential function of Wodan as kangJgusi or (On theconsecratory character of the hanging rite, see O. Hösler, op. cit., p. 203.) The objection that this hanging scene on the chariot is merely the representation of a word from the festival play, where the black knight is reported to have had two supposed poachers hanged to describe his cruelty, is settled by the observation that the black group and the hanged man are older than the festival play.

The division into a black and a white group also appears to be old. Be

The Munich Night Blessing already speaks of two such groups (cf. Zs. f. d. Alter tum, vol. 41, p. 337). This juxtaposition of the two facts does not, of course, assert or even prove an internal connection. The most important thing about these groups is that "white" and "black" do not express moral judgments. It is different today, in the Further Festspiel: the black knight is the evil one par excellence. Incidentally, the two army groups today no longer appear dressed in black and white; only their leaders still wear the colors mentioned. However, this change was only made this year for the sake of "color effect". It was intended to make the image of the festival more colorful and lively on the green background of the natural stage.

The White Knight, the hero of the Dragon Sting, is followed on a chariot by the female knight and her entourage. This entourage used to be considerably larger. As Panzer (op. cit., p. 107) has pointed out, one of the lady knight's followers - who, significantly, is the only member of the so-called knighthood apart from the knight and the lady knight - is called the Night Treader. In the game, this figure merely has the function of carrying the wreath on a cushion that the knightess ties around the arm of the victorious hero at the end of the game. The name Nachtreterin causes some difficulty, because this figure originally rode with the mistress, today she rides with her on the chariot. In addition, the term Nach "treterin" would be quite unusual in the vernacular for the function of walking behind. In Furth, this figure is also consistently called "Nach- ritterin", without anyone being able to explain the meaning of this term. In the following year after the present knightess, she does not take her place in the game, nor would it be understandable if the name "Nachritterin" had stuck to a figure of the former equestrian retinue. As I said, only the knightess belongs to the knighthood apart from the two main characters, without this being justified by her role in the game. Should this fact and the difficulty that her name causes us indicate that we have here a very old figure, of whom neither name nor function are any longer clear? I would like to compare this figure and above all her popular name Nachritterin - without being able to prove the connection convincingly - with the Ahd. Since the night women (nahtfrowa) are clearly close to the ghostly white women, the fact that the night knightess wears a white dress (!) in contrast to her mistress, although she belongs to the mourning retinue, gains considerable significance. In today's "Nachritterin" a folk-ethmological further development of the no longer understood nalurüL seems to me to be quite possible and admissible in terms of linguistic history. If this combination - which, as I said, is only a guess - is correct, it would mean that our game contains a character whose name is over a thousand years old.

If the motives reported so far have already given us some suspicions about the great age of this custom, they are confirmed when we learn from the essay already mentioned with W. the close connection of this custom with the defensive organization of the city. W. reports that on the Sunday of the festival the Bürgermilitär took over the city guard. This citizen's military seems to be the direct continuation of the "Further Grenzfahne", the first Bavarian Landwehr organization, which was dissolved in 1771 (on the "Grenzfahne", see Brunner, op. cit., p. 36 ff.). Whether

Cf. Wörterbuch der deutschen Volkskunde, Leipzig 1936, p. 619; also Handwörterbuch des deutschen Aberglaubens, VI, sp. 793 sf. The i in -ritterin, although one would initially expect ei, causes no difficulties. As a short, secondary vowel, it is not subject to diphthongization.

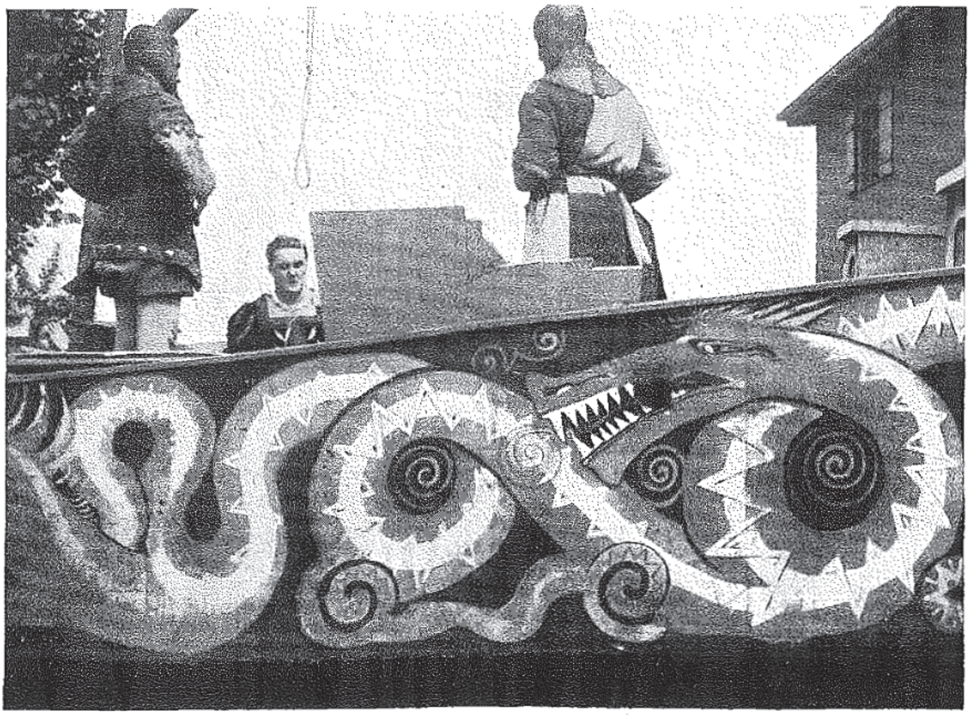

Fig. 5 The dragon ornament on the chariot of the black knight

Eigene Aufnahme

the later " knighthood" of the dragon game - only sons of old Further families were "knightly" ability - is connected with the detachment of 50 horsemen in the "Grenzland- sahne", I can only hazard a guess, as there is no historical evidence of this.

The picture that W. draws of the custom in the above-mentioned essay must reflect the game before 1878, because he still reports on the participation in the procession, in the high mass, and on the custom that the knighthood went into the church after a victorious dragon fight "to thank God for the happy course", but this essay also mentions some motifs that have never been considered before. After the procession - or, as is more likely, after the battle - a banquet of the knighthood took place. Although there are no more detailed descriptions of this banquet, it may be permissible to place a note from A. Dörrer's^ description of the Corpus Christi play in Bolzano alongside our banquet custom. The aforementioned researcher reports that the town gave the performers a "knight's banquet" (!) and furthermore: "The performers of George and Margaret were considered a bridal couple on that festive evening." (!) In Furth, of course, the actors are not called Georg and Margaret - nor is the knight called Siegfried, as Panzer wrote - but the Bolzano and Further groups obviously correspond. Are there still motifs in Furth that suggest the idea of an - openly cultic - wedding? We believe we must answer the question in the affirmative, if we understand the following custom, which W. also reports, correctly. As soon as the dragon stabbing drama began, i.e. as soon as she was on her "hard stone" (as it is called in the game), a lemon in his hand, in which a

Article "Fronleichnamsspiel, Bozener" in Die Deutsche Literatur des Mittelalters, Verfasserlexikon, ed. by W. Stammler, vol. I (1933), p. 719.

A sprig of rosemary. The Handwörterbuch des deutschen Aberglaubens (VII, p. 787) informs us as follows: "Rosemary is used almost everywhere in the German-speaking area in a similar way to myrtle and lemon in the wedding cult." Furthermore, "its (rosemary's) branches also serve as a life rod" (ibid., p. 789).

Before we take another look at the interpretations of dragon stinging games and legends given so far, let us first briefly mention a custom, the proper understanding of which is a prerequisite for the following discussion. When the dragon has been stung - i.e. when the knight has struck the blood bladder hidden in the dragon's throat and burst it - the spectators used to throw themselves on the blood that flowed onto the ground and try to catch a little of it in white cloths, either to put it in the fields at home to promote growth or to keep it as a panacea against illness. Today, nobody does this anymore; in fact, it is claimed that only the " Bohemians" - The Sudeten Germans are meant - would have done this. On closer investigation, however, one learns that Further also practiced this custom at the beginning of this century, but of course it is immediately added that this was only done "for fun" or to mock the "but devout Bohemians". Nevertheless, every child in Furth still knows the saying today:

"The revenge blout is good for everything!"

While Müller, and after him Panzer, merely stated: " The people want to see blood today, even if it is only innocent ox blood" - everyone will admit that this remark is not too profound and understanding - Frazer was almost the only one to see deeper, noting, " tbat tbe 8l2zöng ol ckie at llanll v/38 not a mere populär spoctacle, bat g. ruAgical rite ckeügneck to keiMüe tbe llelcks" (Tde Oolcken llouglr, Z.Aufl, II 164).

But there is more to see than just this. Anyone who has ever stood by when the knight rides up at full gallop, anyone who has ever experienced the tremendous excitement that fills all spectators - even the enlightened city dweller! - and anyone who has also worried about the question: will the knight make it or not? - knows that this ride against the monster is about far more than just a young man's test of skill. Everyone senses that "something is at stake" here in the truest sense of the word. And what is at stake in this battle, the real nature of which has never been seen or understood, is not only the life of the virgin, but also the salvation of the city, the salvation of the community, which in a dramatic act has salvation wrested from the monster by the best of its members. It is not for nothing that the victor announces to the Virgin at the end of the game that he has defeated the dragon, because it has "pressed the city long". The following examples show that even today there is still a sense of the great good at stake in this battle: A few years ago, a knight who missed the dragon at the first charge is said to have wept all day over the disgrace! Knights who have already turned gray are still told today whether they were successful or not. The shame of not having hit the dragon hangs over the knight for the rest of his life.

So what needs to be understood in this game, as in any similar game, is that it was not originally a "popular amusement". As we have seen, it was reserved for a high government authority and a Jew to claim that the game was merely a popular amusement which, moreover, had a pernicious effect on popular education and morality. On the contrary, our game is more of a

^Panzer, op. cit. p. 108.

The reality, the content of destiny and future and the richness of suspense of this primal dramatic act must be measured by completely different standards than those we are accustomed to when observing the stage poetry of our theaters. In my opinion, it is by no means an exaggeration to attribute an original character of holiness to the Further Play - or to any similar play, of course.

The interpretation we have attempted to give is only very sketchy. It could not be more complete, since otherwise we would have had to rise to more generally valid propositions, which our isolated subject does not allow. But for a look at the interpretations of the dragon fight that have been attempted so far and for a comparison between these and the view of the cultic-dramatic character of this type of play presented here, our outline should suffice. As far as I can see, the dragon fight in legend and play has been interpreted in two main ways. I would like to call the first view the ethical-moral one. It sees the hero's fight against the dragon as a conflict between good and evil, between light and darkness, with the dark night strangely appearing to be morally bad! The real battle or its real depiction in the legend then appears - since the battle between good and evil is naturally shifted into the interior of man, especially by the church - as a mere allegory of a process that is invisible in itself. The second view can be described as cosmic-vegetative. According to this view, our dragon fight represents the conflict between summer and winter. It is true that we also found a motif pointing to a springtime play: the maiden with the rosemary rod of life. However, there is no obvious reason to see only winter in the dragon. Numerous other spring plays have much more obvious figures for winter.

As far as I know, the first attempt to understand the dragon as the political enemy of a community was made by St. Wikander in his study "Der arische Männerbund" (Lund 1938, p. 106 f.). We came to the same conclusion when we looked at our play, except that we had a few things to add about its cultic dramatic character. man understands the dragon as the political enemy, not as its allegorization, but as the embodiment of the terrible and thus as an increase in the mythical sphere, one trait finds its full explanation from here. If the dragon were moral evil, as assumed by the view first characterized above, then the salvific power of the dragon's blood would be incomprehensible. Experiencing the enemy as fearsome is entirely appropriate for a human species accustomed to battle. It is then no longer difficult to understand that salvation springs from the defeat of the monster for the victorious community. The extent to which the dragon in Germanic antiquity and in the Middle Ages actually embodied the dreadful should be shown by a few examples, the detailed treatment of which I must reserve for the announced work The dragon heads of the Viking ships as well as the dragon flags, about which the Berlin legal historian Herbert Meyer has dealt in detail (Sturm sahne und Standarte, Weimar 1931 Zs. d. Savigny-Stiftung f. Rechtsgesch, Bd. lll, germ. Abtlg.s, p. 221, 229 f.) The Normans wore shields with dragon images when they conquered England, according to the Bayeux Tapestry. Anyone who knows about the sacredness of the Germanic shield or flag will no longer assume that the dragon here or at the head of the Viking ships represented evil. However

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[19] During the correction I heard that I. O. Plaßmann in a lecture at the Externsteine (June 1938) interpreted the word 2gis 1. as dragon, 2. as fear, terror. His statement best supports the insight we have gained by other means.

these images may be the pitying of the terrible. Since the Teuton respects the real and honest opponent as himself, it was possible that the same symbol was used for the enemy as well as on his own shield! (These sentences in no way solve the problem at hand, but merely touch on it). Even from the late Middle Ages we have a beautiful testimony for our thesis: the Swiss national hero and then imperial administrator Sten Sture commissioned the Lübeck master Bernt Notke to create the George group of Stockholm to glorify his victory over the Danes (!) on Brunckeberg. L. v. Eynern^ has treated this and North German George groups in a beautiful study. She remarks on Notke's dragon (p. 457 f.): "Not only did the monster have to be large, it also had to be as terrible as possible."

We now turn once again to the Further Game in order to make some observations on its most recent literary development. It is, of course, no coincidence that the Further Game began to decline at the end of the last century. Until then, the knight - or perhaps the entire knighthood? - equipped the feast, chose the players, especially the knightess and his followers, while until then it was simply determined by the general appreciation who was the most worthy for the role of the knight, the theater association " Con- cordia" (!) took over the management and execution of the game at the beginning of the nineties on the instructions of the city council. A few years later, a separate " Dragon Sting Festival Committee" was formed. This development means well: whereas before the game was a matter of its own strength and necessity, it now had to be "organized" in order to be kept alive. Only after the game had become a matter for an association or an administrative body, in other words, after it had lost the character of necessity (in the deepest sense of the word!) and thus of sanctity, was it possible to add numerous additions and embellishments to the game in order to compensate for the loss of intrinsic value through outward appearances. Initially content with a melodrama, the "Song and Prayer of the Mountain Men" and an epilogue, a separate festival play was written in 1920 to revitalize the play. Brun - ner, op. cit., p. 259 ff. provides information on the various "Festspiele" (by H. Schmidt, H. Schauwecker, E. Hnbrich). The value of these plays - they too are, to a certain extent, interpretations of the old dragon engraving - will be dealt with elsewhere. Instead, we will let Further judge for himself. When Dr. Schmidt presented his "Festspiel" to the town council in 1920, I was told that the town fathers were so incensed that serious scenes ensued and the author was almost thrown out. This story, like the one about the church dispute, may be exaggerated, but it characterizes the situation that still exists today. It has not been possible to merge the old dragon engraving and the new festival play; on the contrary, the Further did not appreciate the festival play. For them, the "old historical dragon engraving " from the market is still the most important.

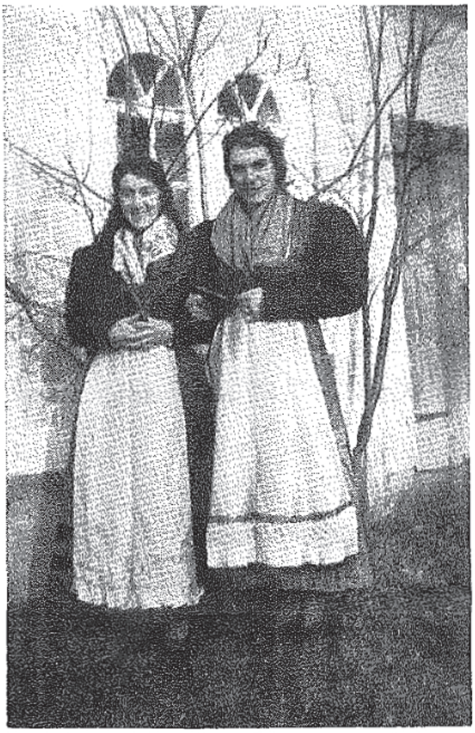
^0 North German George groups of the early 16th century and their model, in Zs. d. Dtsch. Ver. f. Kunstwissenschaft. Vol. H, No. 7.

He who abandons himself will be abandoned/ the people who doubt themselves/ the world despairs of them/ and history is forever silent about them. Our people is in each one of us - thereforelet us be brave! **Ernst Moritz Ärndi**

Aus der Landſchaft

Traditional costume from the Ďr-annauer Händchen

In the days of the return of the Sude area, one has repeatedly heard talk of the Brannauer Ländchen, and those who are familiar with history will remember that the Brannauer Land not only played a role in the Thirty Years' War, but also in the war between Prussia and Austria in 1866 and was partly a theater of war.



In the adjacent picture you can see "zwee braunsche Maida" in her sunshine state. A black wool bib is worn with a skirt made of bottle green wool fabric with two wide velvet stripes at the bottom, which is fastened tightly at natural waist height with a silver buckle. A green and black, jagged border forms the edge. A short lace gives the bodice a cheerful swing. The bottle-green skirt is worn with a dark purple or wine-red breastcloth and a light purple or light green apron with a pinkish tint.

On festive occasions, the fabric bib described above is worn with a rust-red tactile skirt with two flapping stripes of the same fabric and, in summer, often light cretonne or calico skirts with a medium-sized floral pattern. The breast cloth and apron are matching in color.

The usual headgear is a black woollen scarf with a colorful border. A hood made of fine white linen, colorfully embroidered all over with small flowers and leaves, is only worn on major festive occasions. A finely pleated and starched ruffle forms the finishing touch. With a silk bow in the color of the breast cloth or apron the hood is tied backwards at the nape of the neck. Apart from the silver belt buckle, the only jewelry is a heavy silver necklace and often matching earrings.

Unfortunately, this traditional costume is now only worn by the farmers of Braunau on Sundays and for high festivities because, as in many rural areas, cheap city clothes have taken over for work in the fields and in the house. . EvaWillmitzer.

What we are/ is nothing, what we seek is everything,

Hölderlin

Die Bücherwaage

Helmut Preidel, **Germanen in Böh mens Frühzeit.** Adam Kraft Verlag, Karls bad and Leipzig. 62 pp., 6 illustrations and 16 plates.

Preidel has solved the certainly not easy task of giving an overview of the history and morals of the Germanic tribes and Slavs in Bohemia on around 60 pages in a beautiful way. The conscientiously compiled overview shows the broad lines of development and also takes sufficient account of the individual aspects. The use of written information supplements the findings resulting from the examination of the finds and rounds off the picture thus obtained. It will often not be possible to agree with the author on details, but this does not diminish the value of the generous overview, which has all the advantages and disadvantages of such an overview. Well-chosen illustrations and maps are included in the illustrated book, in the next edition of which we expect more attention to be paid to the uninterrupted settlement of the Sudeten region by Germanic tribes and Germans, which could not be sufficiently emphasized during the period of Czech tyranny.

Gilbert Trathnigg.

H. I. Moser, **Tönende Volksaltertümer.** Max Hefses Verlag, Berlin-Schöneberg. 350 S. Hardcover 7,25 RM.

This book by H. I. Moser is a first and so far unique work. In it, Moser attempts to trace German folk music back to its roots, as it lives in folk song and above all in customs. In doing so, he not only discovers the Germanic roots of German folk music everywhere; he also paints a vivid and lively picture of the bearers of German customs in the broadest sense, whereby not only crafts and peasantry come into their own, but also seemingly remote professions such as shepherds, berry pickers, raftsmen and night watchmen. Moser proves to be an excellent connoisseur of Germanic music and convincingly emphasizes the idea of continuity throughout. The second section presents the musical elements in the celebrations of the course of the year, which also dignifies an area that has never been treated in context before. This is followed by popular songs and melodies relating to the course of life. - We would like to draw your attention to this valuable book, which was published in 1935, as its importance has not yet been recognized.

Plaßmann.

Banniza von Bäzan, **Das deutsche Blut im deutschen Raum.** Alfred Metzner Verlag, Berlin 1937.

The author introduces the "struggle for faith and home" and "occupation, economy and space" as the causes of population shifts and places the "population change between town and country" at the forefront. He provides some remarkable descriptions of individual migratory movements and does not shy away from evaluations. This is made possible by his approach, which goes beyond the purely biological and also looks at psychological reasons and spiritual drives. From his point of view, he arrives at sharp formulations for the relationship between town and country. - It is not always necessary to agree with the individual features of the book, but it is clear that the results of those migrations that do not spring from a fateful, deep inner necessity, who only give up their homeland because they have already lost it inwardly, bring more danger than gain. The author does not draw this conclusion with such decisiveness, as obvious as it is, because the racial image of a people or tribe does not only include the hereditary substance as such; its real high value includes above all its active and emotional affirmation, its loyalty.

Many noteworthy and often little-known details make the book, which incidentally represents an advance as a whole, stimulating and instructive.

Bauer House.

Zeitſchriftenſchau

Forschungen und Fortschritte, 14th year, No. 29, October 10, 1938. Alfred Bertholet, **About cultic motif shifts.** The author deals in principle with the important problem of cultic motif shifts. While, as is well known, cultic customs are strictly observed, their motivations are constantly changing. / Walther Gehl, **The Germanic roots of "chivalry".** The chivalrous spirit, which "recognizes the decent and equal opponent even in the honourable enemy and treats him with respect", is an attitude that can be traced back to the earliest Germanic times and can be found equally among all Germanic tribes and peoples in the most diverse historical epochs. It is not the case that chivalry in the Germanic peoples only awoke "under the moralizing influence of antiquity and Christianity". The Old Icelandic testimonies about the drengskapr spirit clearly show that we are rather dealing with independent Germanic developments. In this context, it should also be pointed out that we can also find evidence of related attitudes among other Nordic Indo-European peoples. / **German Gaue,**
39th volume, 1938, no. 751-753 Franck, **The staff calendar of the Carinthian Museum of Local History in Klagensurt.** Two staff calendars have been found in Carinthia in recent decades. One with the year 1685 was published by Dr. A. Riegl in 1891 (Ca- rinthia I, vol. 81, 13 ff.). The other is now being published for the first time by the editor of the "Deut sche Gaue". Franck provides precise tracings and explains the individual signs or feast days; he also compares this second Carinthian staff calendar with the one from 1685. His detailed study is of great importance not only for the study of staff calendars but also for folklore and custom research. Among other things, it shows "that the summer and winter solstices were so preoccupied with popular thought that both were given their own signs in the calendar". A comparison with the Swedish bar calendars would be important. / **Niederdeutsche Zeitschrift für Volkskunde,** vol. 16, issue **1, 1938** Hedwig Riehl, **Aus der Werk instead of my father.** Wilhelm Heinrich Riehl's daughter talks about her father's work. At the end she remarks: "It is actually strange that among the large number of Riehl's loyal students and followers, no one has been able to find a healthy person to take his place immediately after his death. death his actual life work: a in cultural history rooted in and further developed it. You could perhaps say that the time had not yet come for Germany. Today it has come." It may be said that the attempt to continue Riehl's folkloristic endeavors was certainly undertaken by some of his students, e.g. the deserving editor of the "Deutsche Gaue", but that they did not receive the attention they deserved in the past decades. / Lily Weiser- Aall, **New contributions to the history of the Christmas tree.** L. Weiser deals extensively with the book by Huth "Der Lichter baum" (Deutsches Ahnenerbe, Vol. 9). The author then draws attention to the important fact "that the oldest report about the Christmas tree in Beck's chronicle from around 1600 describes the "Meyen" at Christmas as a ... a communal custom of a Stüben society". It must be noted that such community customs, which are supported by old associations, guilds and guilds, are often based on very old traditions. Lily Weiser can now place a similar report from Freiburg i. Br. alongside the Alsatian report on the Christmas tree in the Herrenstube in Schlettstadt. It turns out that the domestic custom of the Christmas tree in Alsace is connected with the winter fair of the guilds. /Karl Schmeing, **The "Second Face" in Scotland and Low Germanlaud.** Based on material from the "Atlas der Deut schen Volkskunde", Schnwing draws up a map of the distribution of Vorschanen in Germany. According to this, the "second face" is a peculiarity of Lower Germany, and it is spread from Friesland and Westphalia across Lower Saxony and Schleswig-Holstein to East Prussia. The southern border is closely related to the linguistic borders of Low German.

BolksLums. Outside Germany, the "Second sight" has been attested in Scotland since ancient times. Schmeing compiles a large amount of evidence. The author is primarily concerned with the psychological investigation of the question. He would like to see the second sight as a so-called "eidetic" phenomenon. It is important to note that many individual features of the "second face" are the same in Scotland and Lower Germany.

/Robert Petsch, **Schrfservolkskunde.** In addition to researching the peasantry, an important task of folklore is to "Berufstümer" with their own ways of life, the customs of craftsmen, carters and boatmen. Two valuable works have recently been published on the folklore of ships: Hein rich Becker, Schiffervolkskunde (Halle 1937) and Max Rosenthal, Volkskunde und Brauch tum der Schiffahrt und des Schiffers (Schönbeck 1937). Both authors have collected and expanded their material with great care and diligence. "Thus the books on inland shipping lore also represent a valuable contribution in terms of content and methodology to German folklore in general, as we understand it in the present day." / **Germanen-Erbe,** 3rd vol. 9,1938.

Wilhelm Kinkelin, **Das Blutbad von Cannstatt und seine Folgen für das Schwabenland.** In German historiography to date, Cannstatt and Verben have not received the attention they deserve. Kinkelin's remarks on the bloodbath of Eannstadt are therefore very welcome. / Walter Kröpf, **Germanic tribes and Illyrians.** The bearers of the Lusatian culture were, as could be proven on the basis of place name research, Illyrian tribes, i.e. Jndogermanic tribes, who later settled on the Adriatic east coast. In contrast to the Germanic graves, the Illyrian graves are characterized by numerous and beautiful clay vessels. "Efforts were made to provide the deceased with all the 'kitchen utensils' and this even went so far as to build a special hearth for the grave, which, according to the vessel replicas, was only placed in the ground as a scaled-down replica. The round clay disk, often with a raised rim, is a replica of the hearth, which is known from the settlements in the same form, albeit on a larger scale. The so-called 'incense burner' was placed on this small disk, whose models are also documented from several settlements and must be explained as hearths or ovens." Like the German culture, the Illyrian prehistoric culture also shows a thoroughly rural character / **National sozialistische Monatshefte,** Heft 98, May 1938.

K. Th. Weigel, **Symbol and Belief.** Weigel gives an overview of the history and status of research into symbols. He illustrates his remarks with a large number of mostly his own photos / **Prüfst", Zeit schrift für Heimatkunde und Heimatschutz,** Vol. 32, issue 1, 1938. Wilhelm Gaerte, **Contributions tosymbolic research.** Gaerte brings a large number of small individual treatises on research into symbolism, most of which are based on the Swedish rock paintings. Some of his topics are listed below: On the symbolism of rulership in ancient Germanic times, Spear furrow and lance as Germanic signs of land acquisition, The hand of the tzoonne, Prince and warrior in Germanic imagery and literature, The hanging spruce in Swedish rock paintings, etc. All are illustrated. / **Hefsenland,** vol. 46, No. 5-6. William Schoof, **Der Nunenfuu d von W illingshause n.In** the years 1817 and 1818, stones with rune-like signs were discovered in a mound grave in Willingshausen in the Schwälm, which gave rise to Wilhelm Grimm's famous treatise "Über Deutsche Ru nen" (Göttingen 1821). Schoof publishes a whole series of previously unknown letters by Wilhelm Grimms, which provide detailed information about the circumstances of the funo^. These letters from and to Wilhelm Grimm are a "Valuable contribution to the history of the pre historical research in Electoral Hesse and a renewed testimony to how the Brothers Grimm sought to interest their circle of friends in the exploration of the German past." / **Journal of the German Oriental Society,** Volume 90, Issue **3/4.** WolfgangPax, **Zum Ränmycma.** The core of the RämLycwa is an old myth of the Sami, which is ancient Indo-Germanic and must have originated in a northern region. Krause has collected many matching legends in his book on "the Troy castles of Northern Europe", which the author refers to several times. It is particularly noteworthy that, just as in the northern European legends, this legendary motif is associated with a labyrinth or a Troy castle in the Indo-Aryan tradition. O. Huth.

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Germanien

Monatshefte für Germanenkunde
zur Erkenntnis deutſchen Weſens

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Lur realization of the German essence:

Fifteen years of "Germania"

This issue concludes the tenth year of the journal "Germania". Ten years of work on recognizing and renewing the Germanic essence call for reflection and a review of what we have wanted and achieved during this period. All the more so because these ten years are not just a random slice of time; they form the essential component of a ten-year period that marked a turning point in world history for everything that has been the aim and content of this magazine since its first issue. For a monthly journal bearing the name of our motherland and country of origin had to set itself different goals from the outset than any political journal on the one hand and any special scientific research on the other. At a time when Germany was in hopeless political turmoil, it could only draw from the same source of life from which the great political movement drew, to which the political future belonged because it was more than just political: because for the first time in our history it made the Germanic people and the Germanic spirit the starting point, the goal and the content of German politics.

Ten years ago, this agreement already resulted in the essential convergence of all objectives. If in the old Wittekindland around and with Wilhelm Teudt a resolute opposition to an alien and soulless scientific enterprise was formed, this was essentially not an opposition of the "laity" to scientific research, It was the rebellion of a German way of thinking that came from the national against a way of handling science that, instead of leading to a realization and renewal of the German essence, was bound to lead to a solidification in Alexandrian polytheism or to a softening in a tired astheticism. It was the rebellion against the opinion that one could pursue a science of one's own ancestors and of one's own people with the same inner disinterestedness as one might show towards some exotic foreign people. The

The inner conversion that we wanted related first of all to the image of our ancestors two thousand years ago, which, under the hands of soulless fanatics, was losing one by one the features that it had acquired since the revival of Germanic antiquity among the great Germanists of the early days. We witnessed the shameful spectacle of foreign races and the emissaries of a certain world view that had not grown on German soil preaching this inner disinterestedness as the actual standard of value of an objective science and finding recognition and imitation among their followers; and the more one was caught up in a certain ideological attachment, the more vehemently the demand for "strict objectivity" was emphasized.

Against such a rape of the noble ancestral heritage, the feeling arose with primal bitterness that living things can only be measured by living things and that appearances of life can only be judged by living co-experience; and this is the true objectivity that must not erect any inanimate barrier between the object and the recognizing self. When Wilhelm Teudt, in this realization, called for the reopening of Germanic research from the ground up and himself provided essential facts and suggestions for this, he also demanded that all knowledge of Germanic prehistory should serve the living present. As a prerequisite for true objectivity, he demanded that account be taken of the fact that the German people and the Germanic ethnic group had experienced a violent break like hardly any other ancient cultural people on this earth, and that this fact, which could still be felt daily in our lives and in our history, must always be taken into account.

Thus, recognizing and continuing the findings of great researchers such as Gustav Kossinna and others, we arrived at a picture of the Germanic peoples that was impressive enough to eliminate misconceptions and, above all, lively enough to enable a connection with the living present and to bring about this connection, as it were, by itself. But this image, as far as the past was concerned, was not enough for us. Everything that once was has an effect on the present and the future. The large and convincingly drawn image of the past alone remains in the second dimension, in the surface. But we wanted to go beyond that in seeking out and recognizing what has always been and what has remained and must remain alive as long as we remain ourselves as a people and a nation. We could therefore not limit ourselves to the knowledge of the Germanic peoples, insofar as this is understood as something that has been, a completed and finished stage of development that has been replaced by a new one and has thus become "historical". Our view has been called "a throwback to the Brothers Grimm"
- Well then, we will continue to backslide. For we are convinced that Germania has never, ever ceased to be Germania, and that neither have the Germans and their closest tribal relatives ever ceased to be Germanic. The fact that such a mystical process was taken for granted earlier for one tribe and later for another shows best how this alleged objectivity was in reality. For according to this view, the unfortunate inhabitants of Germany between Widukind and Henry II, for example, were nothing at all in terms of national history: they were no longer Germanic tribes, and they had not yet been named Germans by historiography. Despite all the shortcomings in their naming, however, they remained what they were, and in all essential respects they still are today.

Based on this realization, we have consciously bridged the gap that had been artificially created between Germanic studies and German folklore studies. Because

Only from this axis-appropriate (vertical) view can we trace the experiences and testimonies with which folklore is concerned back to their origins and, on the other hand, supplement and explain the often incomplete picture of Germanic transmission. Only along this axis of life, however, can we make Germanic studies itself fruitful for our present-day ethnical attitude to life by restoring to the whole people, from top to bottom, the awareness of its own permanence. An awareness that finally knows how to account for three thousand years and thereby overcome that disastrous inner rupture. We have therefore also allowed other new approaches to come into their own, for example by dealing with landscape research, the question of cultic orientation (localization) and research into symbols - research and discoveries that were initially ridiculed, but are now being eagerly exploited.

When we - seemingly a small and lost bunch - undertook to place a new journal with a new objective alongside older and more influential journals on an economic basis that was more than uncertain, we truly did not do so in the hope of gaining an entitlement to professorships and the like. It was done out of an inner necessity, from which only one belief emerged, that at some point it would have to find its national fulfillment. We did not do it, despite pitying smiles and many a shy sideways glance, to declare war on so-called "guild science", but on the contrary to supplement the meritorious scientific research in certain directions, to give it a new, lively impetus and, above all, to lend it an impetus that would serve the ideological and thus also the political renewal of our people. If "Germanien" was able to develop from the first slender magazine to its present form and its present sphere of activity, we owe this first of all to the sacrificial commitment of the first friends of Germanic prehistory, the personal drive of Wilhelm Teudt, the loyal and enthusiastic work of Lieutenant Colonel Platz, the selfless cooperation of the first contributors, all of whom are still part of our circle today, and last but not least the first editor, Studienrat Suffert, who for seven years managed to run the magazine according to the principles of scientific criticism despite all the difficulties.principles of scientific criticism. The support of the publishing house K. F. Köhler in the person of Dr. Hermann v. Hase should also be gratefully acknowledged here.

However, our work only received its greatest boost through the great national upsurge brought about by the National Socialist revolution. The defense against the forces of disintegration was only made possible to the full extent by the political seizure of power. It lies above all in the hands of the Reichsführer of the Schutzstaffeln, but one of the means he has to employ in the fight against the enemy's destruction is undoubtedly the awakening of the living counter-forces that will ultimately decide the battle. Since this battle is not only a battle of external weapons, but above all a battle of spirits, the founding of the research association "Das Ahnenerbe" by Reichsführer U in 1935 was an act that did justice to the highest degree to his fight for the highest goods of Germanic culture. The fact that the work begun in Detmold was thus secured by the creation of the Research Center for Germanic Studies and that our journal "Ger manien" became the first mouthpiece of the ancestral heritage itself was the most beautiful fulfillment of our faith in which we set out ten years ago to fight for the German essence.

Thanks to all who have contributed to this!

Plaßmann.

The village lime tree as Wellbsum

From Friedrich Mößinger

Among the numerous village lime trees in the German-speaking area, there are a number that have been artificially pruned in a special way, giving them a peculiar, tight and closed form that contradicts the natural shape of the lime tree. Since this journal ("Germanien" 1938, issue 5) recently dealt briefly with such trees in connection with May trees and Christmas trees, I have now, through my own research and the kind advice of various researchers (Dr. Faber, Pros. vr. Frölich, Dr. H. Grund, vr. O. Huth, W. Jage, vr. Koch, Dr. W. Nie- derlöyner, vr. L. Spilger, R. Stenzel, vr. Franz Stroh) a large number of such lime trees have become known. Since they are not only peculiar, but in some cases also extraordinarily beautiful, and since peculiar folk customs are associated with many of them, a summarized treatment is quite appropriate. The presumed view of these lime trees as images of the world tree and as residual forms of cultic custom is considerably strengthened by the new finds.

In the Hessian region, apart from the beautiful trees in Breitenbrunn and Münzenberg, there is also a three-tiered lime tree in Kirchgöns, which remarkably stands on a flat, two-tiered elevation. For Leihgestern, there is evidence that two trees stood next to each other in the village, with two clearly defined crowns of branches and a spherical top above them. They were not lime trees, but rather groves, they have also been cut down for some time and probably only indirectly belonged to the circle of our village lime trees, insofar as they undoubtedly owe their three-tiered form to the model of such lime trees. The mighty old lime tree in Villingen, which was cut down about 40 years ago, must have been particularly remarkable. Its branches had been trained in two tiers, so that the tree was three-tiered at the top. In the past, a staircase was placed on the second floor for the fair, with floors in the two branch crowns. Dancing then took place on the second floor, while the musicians sat on the second floor, an ancient custom that was practiced until the turn of the 20th century and seems almost unbelievable to us today. The three-tiered lime tree in Geisenheim in the Rheingau is also very old and its shape is still easily recognizable despite its wild growth. In Michelstadt, the former centlinde was multi-tiered, surrounded by a wall and supported by pillars. However, while the beautiful old lime tree in nearby Breitenbrunn still towers high, the Michelstadt tree was removed in 1840 and only a drawing from 1796 preserves its fine form.

On closer inspection, the village lime trees proved to be extraordinarily rich in tiers the beautiful Franconian countryside in the Schweinfurt area. Apart from the lime trees already pictured in Unter-Theres and Gädheim (not Ober-Theres! There is no such tree there. The illustration "Germania" 1938, p. 151, shows the Gädheim tree), Ottendorf in particular has a peculiar layout. Two mighty lime trees stand close together, their lower branches stretched horizontally and resting on stone pillars. The crowns are again cut in tiers, and individual trees are pulled upwards from the lower branches. The year 1759 is carved into one pillar. According to tradition, the trees were planted in 1683 to commemorate the liberation of Vienna from the Turks. The former five-tiered lime tree of Löffelsterz has lost its lower branch crown due to rotting and has overgrown considerably, but the individual tiers are still clearly visible in the bare state of winter. The three-tiered lime tree in Weher is also heavily overgrown and unkempt, with its lower branches resting on six wooden supports. In contrast, the lime trees are well pruned

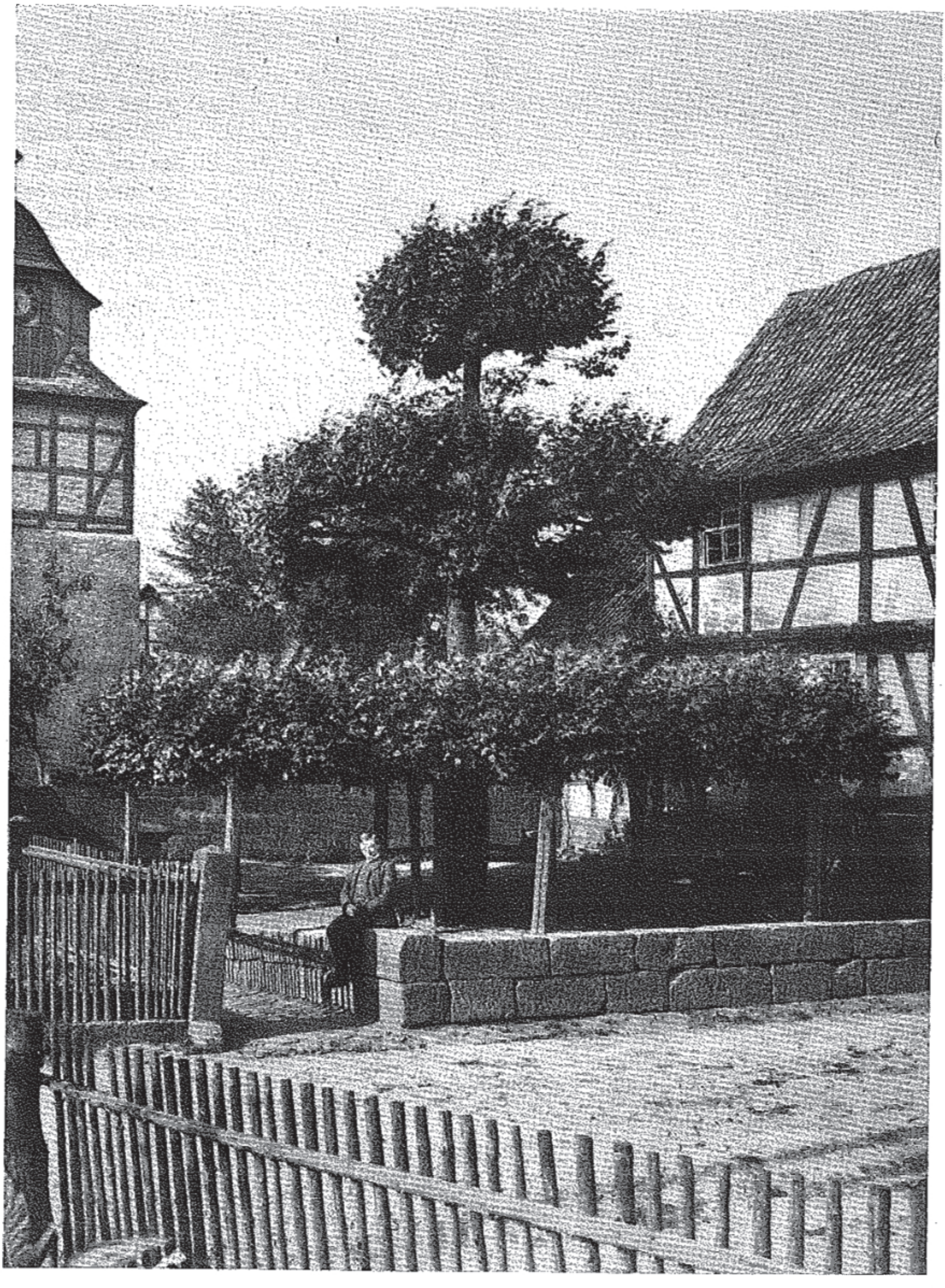


Fig. 1: Village lime tree in Großensee
Rec: Dr. F. Stoedner

of Untereuerheim and Obereuerheim. The latter is said to have been planted to commemorate the war of 1870/71. The six poles made of stone blocks currently visible there are a makeshift solution; they are to be replaced by vertical oak support posts as soon as possible. As in Ottendorf, where there are four posts on the inside of the trees near the trunk, there are also four stone blocks close to the trunk that can support posts. The two lime trees in Grettstadt are very finely and impeccably maintained. Even the younger lime tree at the end of the village towards Gochsheim is a wonderful sight; but the lime tree in the village in front of the charming town hall and the baroque façade of the church is even more beautiful. The nine wreaths of branches rise upwards, becoming smaller and smaller as they go, creating a strange, almost unbelievable picture. The taut beauty of this tree reminds us of a regularly grown fir tree, except that here on the ancient village square this tree appears even more unique, almost aristocratic in its growth. Eight sturdy stone pillars on the outside and four on the inside support the lower branches. A wooden framework extends up to the fourth wreath. The walling, which levels the space under the lime tree in the sloping terrain, is also beautiful. The lime tree is said to have been planted in 1438, but with a circumference of around 2.30 meters, it is certainly younger. A stone pillar bears the date 1752. A similar tree grows south of Grettstädt in Schallfeld. Unfortunately, it is already dying; many of the branches on the nine steps and the top are bare. The lowest branch crown rests on eight stone pillars.

The lime tree at Isling near Lichtensels is three-tiered, although the top is made of has grown together. The trees in Marktgraitz, Mannsgereuth, Trainau and Beikheim are heavily overgrown, but also originally three-tiered.

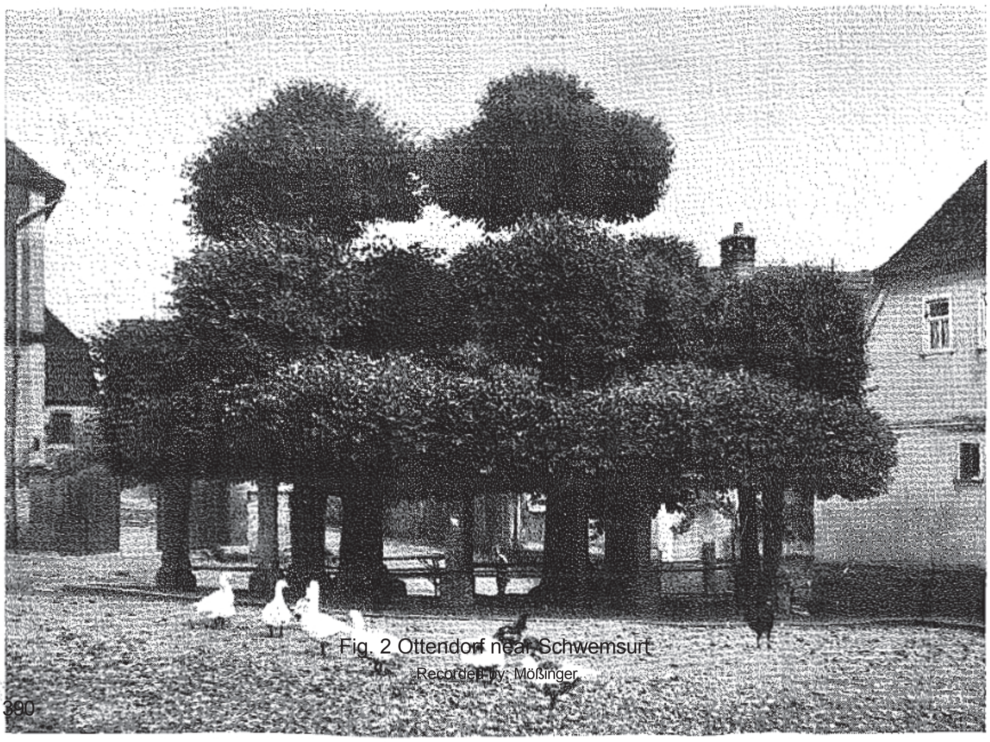
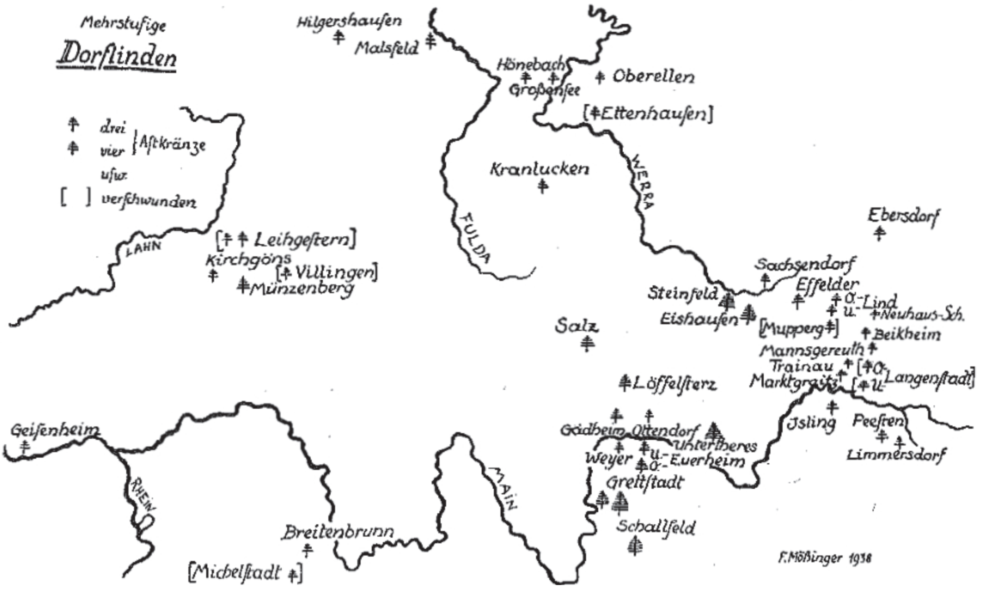


Fig. 2 Ottendorf near Schwemsurt

Recorded by: Mößinger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Kirchgöns
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Peeſten
Limmersdorf
RHEIN
MAIN
Breitenbrunn
[Michelſtadt]
Schallfeld
F. Mößinger 1938

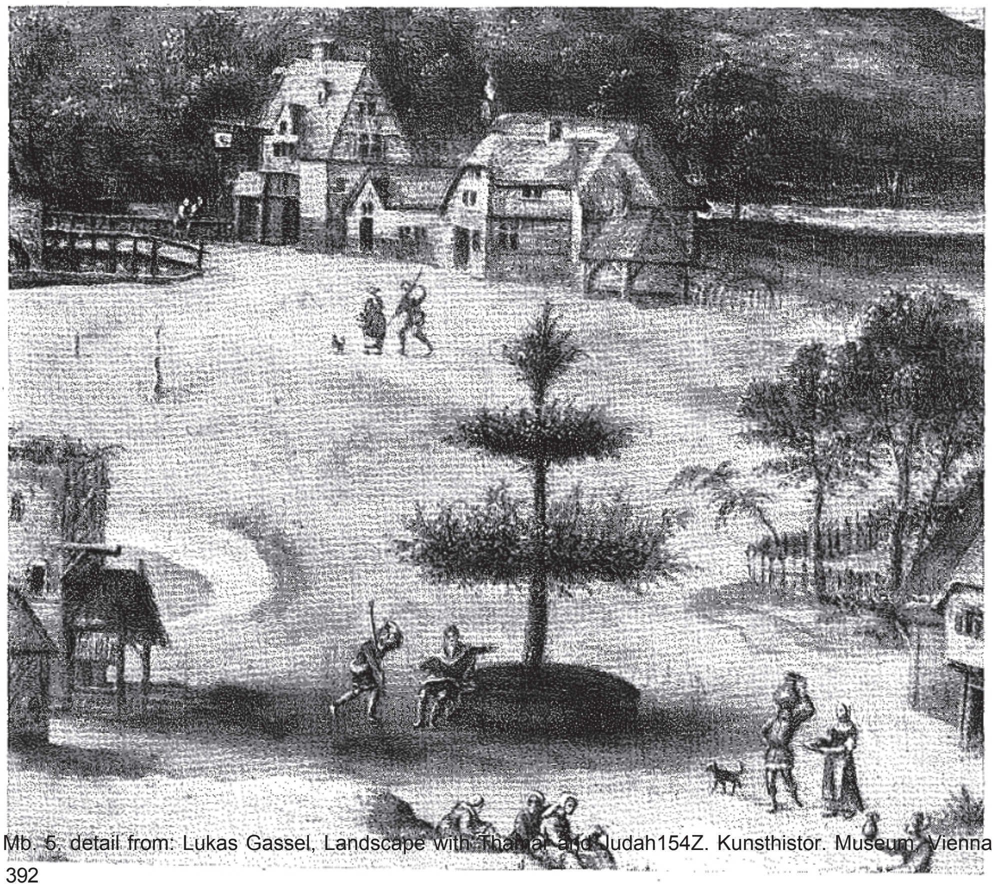
According to a comment in the "Bavaricr" (1865), the lime tree in the Franconian Forest was often trimmed so that its crown formed two or three ring-shaped steps. In the first, a wooden scaffold is erected on which the musicians take their places during the plant dance. This peculiar dance, of which more details will be given later, sometimes, as in Villingen, takes place in the tree, i.e. on its first branch. In the lime tree at Peesten, near Kulmbach, a curved stone staircase leads to this dance floor on the second floor. The tree is only a ruin today, but an old drawing shows its former shape, according to which it looked like a cube of leaves with a smaller cube on top. This is undoubtedly a reminder of the tree's former stepped form. The dancing lime tree in Limmersdorf (near Kulmbach) also dances on the first branch wreath, and a second branch wreath forms the roof. The top of this tree was therefore also three-tiered. While here the lime tree is only prepared for dancing on the Saturday before the church consecration by being "printed" (floorboards laid on the second floor!) and given a staircase, the floor and staircase of the lime tree in Sachsendorf Sei Eisfeld are permanently fixed, but the staircase is usually closed by a lurch. In addition to the eight stone pillars, there are two more here, which support the built-out musicians' place. This beautiful and peculiar dance floor is of course no longer used every year for the plant dance at Kirchweih. Nevertheless, here and there, boys and girls in traditional costume still dance their three dances in the tree and then continue dancing in the hall.

In Effelder near Sonneberg, the plant dance also used to take place in the beautifully pruned three-tiered lime tree. Today, the steps have been removed and the dance takes place under the tree. The twelve wooden pillars that support the lower branches are decorated with wreaths, garlands and small trees for the church fair (in July). The "Planburfchen" and "Plan mädchen", nine couples, parade under the guidance of the "Stützentrager", who carries a jug of beer under the tree. He is given the first dance, then the plan boys and girls dance three tours under the lime tree; then it's off to the inn. Dancing still takes place under the three-tiered lime tree in Unterlind today. The tree is no longer very well trimmed; it has a stone base inside with four

Wooden pillars, outside twelve wooden pillars with an inscription from 1840, which states that from time immemorial the sovereign donated the wood to build the lime tree. The former three-tiered lime tree of Oberlind is now completely overgrown and no longer recognizable as such. The Mup - perg lime tree burnt down some time ago, and the three-tiered trees of Oberlind and Unterlind only survive in oral tradition. The lime tree in Neuhaus-Schierschnitz near Sonneberg and the one in Ebersdorf near Lauenftein are also three-tiered.

Two trees, which resemble Franconian village lime trees in their multi-tiered form, stand in Stein feld and Eishaufen near Hildburghausen. The first has a hexagonal stone wall around the trunk, with ten wooden supports on a wall outside. Every year at the fair there is a plant dance under the leafy canopy, with the musicians standing on the elevation by the trunk and the plan couples performing their three dances. In Eishausen, the lime tree stands high up on a slope in front of the church in a very beautiful spot. The first wreath of branches is supported by twelve wooden supports on stone walls. As in Ottendorf, small trees are pulled up from this first wreath above each wooden support, between which a wooden railing can be seen. Here too, the plant dance with its three dances still takes place under the lime tree at the fair. The place master with his beer can is called "Gießerträger" here.

A four-tiered old lime tree stands in Salz near Neustadt an der Saale; it is said to have been



Mb. 5. detail from: Lukas Gassel, Landscape with Thamar and Judah154Z. Kunsthistor. Museum, Vienna

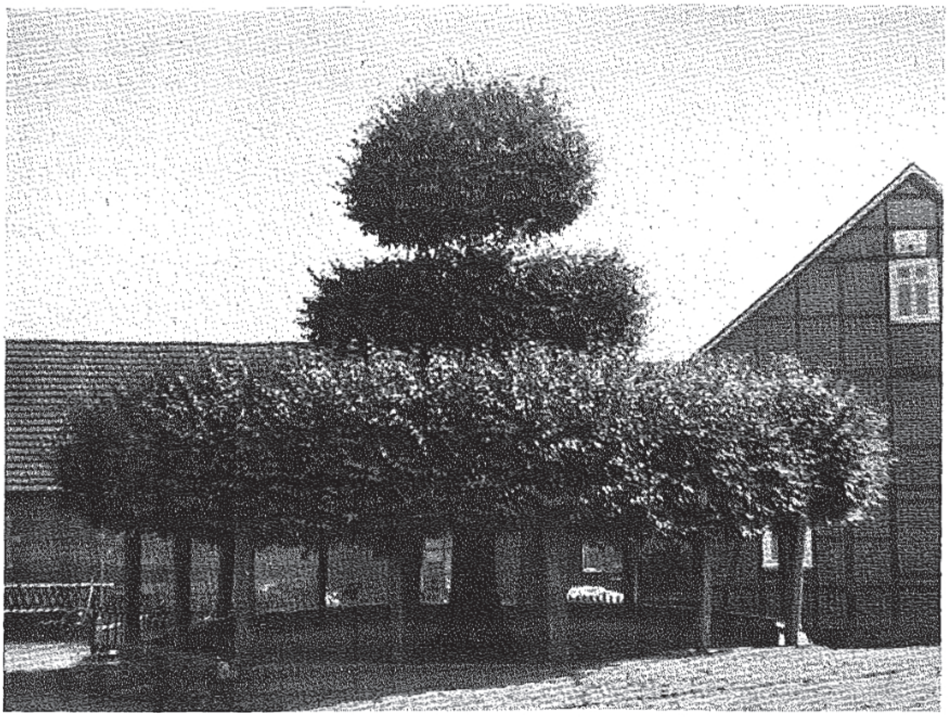


Fig. 3 Hilgershansen b. Measurements

Auf-,.: W. Jage, Kehrenbach

1200 years old, but this is unlikely to be the case. Nothing is known of a dance here.

We have a group of three-tiered village lime trees in the Eisenach area. The This very old tree from Ettenhausen no longer shows any sign of its former form. The very far-reaching lower branches have rotted away, broken off and even been partially destroyed by lightning. All that can be seen of the branches of the upper wreath are the attachment points. It has been a long time since the fairground dance was held under the tree. The lime tree in Oberellen is also very old. It has not been pruned for a long time, but the three-tiered branches are clearly visible. Inside around the trunk there is a six-sided stone wall about 80 centimeters high with six wooden supports; outside there are twelve wooden supports; on the very outside there is a circular "Ummauern "g, which is very high towards the street. Even today, people still dance under the dense canopy of the venerable tree on fairground afternoons. The three tiers of the lime tree in Großensee and Hönebach, which lies close by, have been beautifully preserved. The older photograph of the former in particular (taken before 1915) clearly shows the three rings of branches that wrap around the trunk. Here there are four wooden supports on the inside and eight on the outside, at Hönebach there are four on the inside and ten on the outside. There is evidence of a fairground dance under the tree in both places. In Hönebach there is a simple stone table under the tree, which was also previously the case in Großensee, where the table bore the inscription: 1723 - M. H. R. K. 1767.

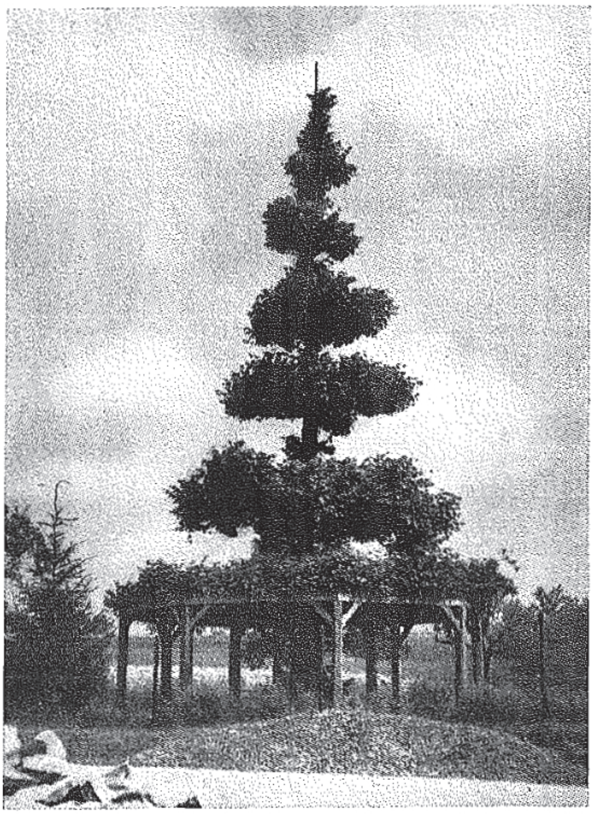
The lime tree at Hilgershausen near Melsungen is beautifully evenly cut. The lower wreath of branches is held by many wooden pillars standing on a stone wall. In Malsfeld, as in Ottendorf, there are two lime trees standing side by side.

Trees that are walled in and whose lowest branch crown rests on wooden supports. The three tiers are still clearly recognizable despite years of wild growth. As there are many other beautiful Dorslinden trees in this area of Lower Hesse, more three-tiered trees are likely to be discovered on closer inspection.

In the Rhön, only the lime tree of Kranlucken belongs to this circle. It is a very old tree, a stone or winter lime, which grows more slowly than the summer lime trees. The top has long since broken off, but the two branch crowns are still clearly visible and well preserved. Until recently, the tree stood on a circular elevation, which was held up by wickerwork in a very ancient way (see "Germanien" 1938, pp. 147, 151). This lasted for about six to eight years, after which the boys would fetch long, tough beech branches from the forest to renew the wickerwork. According to old people, this ground beveling used to be double and stepped. As the Lindenplatz, and in particular the roads, used to be considerably lower, this two-tier system is understandable. It is strongly reminiscent of the Flemish maypole of the 15th century ("Germanien" 1938, booklet 5, fig. 4) and, like the many walls around our stepped lime trees, is probably "a remnant of the idea of the world mountain from which the world tree stands. Here at Kranlucken, the two steps and the wickerwork look particularly primeval. The tree has been walled in since 1931. Every year at the fair in November there is a dance under the lime tree. Beforehand, a small spruce tree is attached to a pole and decorated with colorful ribbons so that it towers above the crown. The two groundsmen first lead the procession around the lime tree and then start the dance. The fairground boys and girls decorated with bouquets dance three tours under the tree, not on Sundays, but only on Mondays and Tuesdays. There are reports of the village gathering under the lime tree as early as 1605, and in 1723 a dispute between the "Platzknechte" about the music at the dance appears in the records (information from teacher Mr. Engelhardt, Kranlucken).

The simple, indeed somewhat meagre descriptions of today's plant dance do not
that this dance once contained a number of ancient features that clearly show its cultic character. It is not possible here to present the older accounts of this dance in precise detail; only the most important details can be highlighted. How solemnly and seriously the performance of this dance was taken is shown by the fact that the local priest and in other areas the official or at least the mayor receives the first dance and thus "performs the plan". This fact can only lead to the conclusion that the church or the authorities have put their highest dignitaries in the village in the place of a village leader who used to perform this honorary service. It is precisely this equivalence that makes it clear that we are returning to a time when priests and law-speakers, religious and secular authorities were still one. In the same way, the man chosen by the fraternity "It is possible that the parish priest or bailiff only joined the dance to replace this chief lad, who already has cultic significance because of the bouquet he wears. It is also remarkable that the couples dance around the "plan" three times, with even armed men presenting their rifles, and that only three dances are danced outside, and these are mostly only danced by the plan couples, while only in the tavern do all the other dancers get their chance. If an immoral girl has taken part in the dance, the place is cleared of the stain by various traditional customs. Sometimes, before the actual dance, there is a dance by the boys with a child, which, like the ceremonial circumambulation, undoubtedly signifies a consecration of the square, which here is brought about by the blameless purity. The bouquet of the square

Fig. 4 Grettstadt near Schweinfmt
Recorded by: Mößmger



rneisters, sometimes called "Maie", goes from couple to couple at the dance; it seems more ancient when it is kept with the music after the first dance and can only be borrowed by the boys for dancing for a special fee, which is a great honor for the girl in question. Whether the Fulda custom of never holding the plant dance on Sundays is a reminder of its pre-Christian origins will probably never be fully determined. What is certain, however, is that there is no other dance in the whole of Germany that has as many ancient and cultic features as the dance under the tree.

This tree, whether it is a naturally waxed lime tree or a decorated spruce taken from the forest, serves us above all to interpret the custom. This clearly shows that the plant dance is nothing more than a dance around the maypole, which is moved to the fair. From a folkloristic point of view, it represents a special development which has its parallels in the Rhenish Whitsun dances under the egg crown, in the Nassau children's dances around the Whitsun tree and in the numerous dances around the maypole. From the Vogtland it is reported that the May dances were moved to midsummer because of the unfavorable weather, and elsewhere the tree erected for the plant dance at the church consecration is called "Maia". It is not surprising, then, that the village lime tree is decorated with ribbons, wreaths and flags like the maypole for the Plantanz, and even takes on the shape of the maypole with its wreaths of branches. The assumption made in the May issue of " Germanien" that the tiered lime trees are not the result of Baroque garden design and also not practical.

The fact that we do not see this as a result of political considerations, but rather as a result of the close inner connection between these stepped lime trees and the other cult trees of our annual customs, becomes certain when we take a closer look at the plant dance associated with the lime trees. In these strange trees, which stand strangely and strangely in our present, the old cult tree, the world tree of our early times, has survived to this day with quite a lot of original customary connections.

Of course, it should be noted that in individual cases, for example in Ottendorf or Ober euerheim, the reason for planting the trees may be different, just as there seems to be no dancing under the tiered lime trees in this area at all. Nevertheless, the same customs must ultimately have led to the creation of the beautiful lime trees here in Franconia, as the plant dance is known far and wide there and is still practiced today (Gochsheim, Sennfeld). There is also no denying the quite natural mutual influence of neighboring places, which is clearly evident in the pictures and which also gives rise to a certain group formation. The multi-level form of the lime trees is reminiscent of firs or spruces, while the three-level form, the most common type, probably represents the most original state.

Finally, it should be noted that such stepped trees are also said to occur in the Waldviertel in Austria. It is therefore understandable that a wayside shrine tree in Hohenzell near Ried im Jnnkreis has three tiers. It certainly owes its shape to such village lime trees, but it shows vividly how much this species was regarded as a "sacred" tree.

An engraving by Tobias Stimmer, which depicts a crossbow shooting in Strasbourg in 1576, proves that such lime trees were widespread in earlier times. It clearly shows a three-tiered tree with people sitting beneath it. Wenzel Hollar (1607-1677) depicts two such trees in a Strasbourg picture, one of which is bare and dead, but clearly shows the three tiers, while the leafy one is not so easy to recognize. There is a similar tree on an engraving of Old Ohringen from the 18th century and on a picture of Kleve on the Lower Rhine from 1745. A painting by Lukas Gassel from 1548 is particularly valuable alongside the fairground picture by Brueghel already shown, because it negates any objection to the age of these three-tiered trees. For even if today's trees are for the most part younger, or even quite young, models dating back to the 16th and 15th centuries must be assumed for their origin. And if this certainly not convenient and self-evident way of pruning trees, which has only been preserved through strict customary ties, can be traced back over six centuries, it is reasonable to assume that the custom is much older, and the stepped village lime trees stand as monuments from the early days of our old folk beliefs right up to the present day.

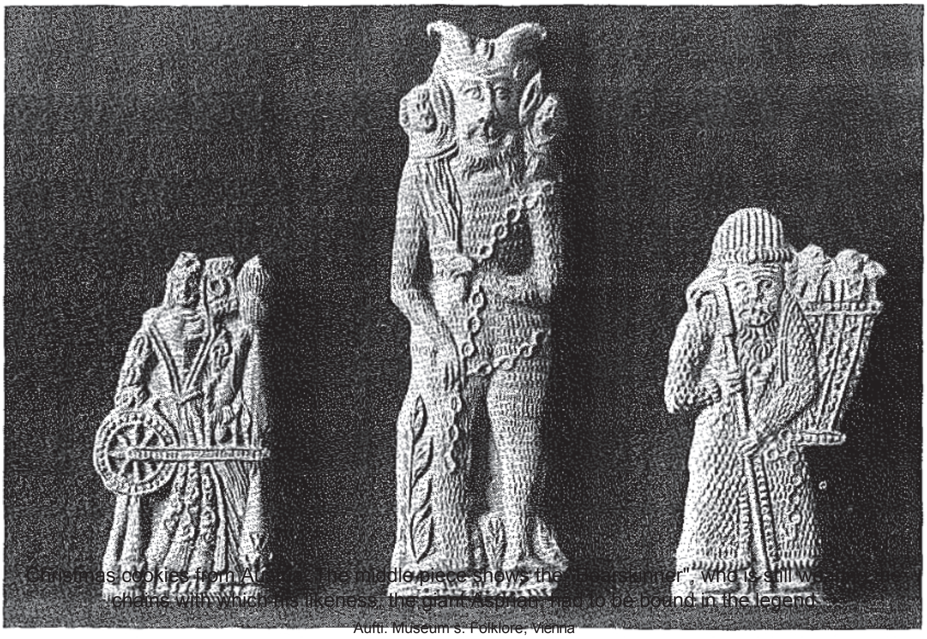
Germans should never strive into the air and go back to a past/ in which there was neither a book nor a guide nor any kind of Christian scholarship, only quiet listening to the voice of original Satur, quiet growing with the thumbs of the forest and the seeds of the fields, in which what was beautiful but transient always fell off by itself and without grumbling in autumn, in which what was new and had flourished through the summer waited without haste for winter for the spring of a next true thing. Lagarde

The Germanic Waar sacrifice and its survival

By Gilbert TvathnigA

One of the most appealing tasks of Germanic cult history is undoubtedly to attempt to combine customs that are alive today or were still alive in the recent past with ancient Germanic customs. Certainly, the uncertainties are considerable, especially since the entire northern area, as far as it is Protestant, threw overboard at the Reformation not only Catholic customs in the narrower sense, but also much of the old Germanic customs that still lived on there in a Christianized form. It should also be borne in mind that the customs that are most likely to be considered here are not so characteristic that they could only originate from one area of origin alone. Hair sacrifices, for example, are so widespread in antiquity that the question must be restricted. It does not mean: Germanic or foreign, but only: can Germanic heritage be present here, which perhaps intersected with foreign influence, or not.

The offering of hair at places of pilgrimage in southern Germany is not as rare as one might think. R. Andree, Votive und Weih gaben des katholischen Volkes in Süddeutschland, 1904, mentions hair as a votive offering several times; but R. Kriß, "religiöse Volkskunde Altbayerns" and "Bolkskündliches aus Altbayrischen Gnadenstätten", was also able to identify hair offerings (plaits) at a considerable number of pilgrimage sites today. Thus in Maria Thalheim, Wißkapelle near Haag, Grafrath (to St. Nasso), Aichkapelle, Maria-Schwarzlack near Brannenburg, Arnstorfer Kalvarienberg: "a vast number of reamed stick teeth, next to matted cut-off plaits, a strange and unappetizing collection". The selection here comprises only a small part of the evidence in R. Kriß, but it is completely sufficient for our purposes here.



Christmas cookies from Austria. The middle piece shows the "Bearskinner", who is still wearing the chains with which his likeness, the giant Asprian, had to be bound in the legend.

Aufti. Museum s. Folklore, Vienna

As far as I can see, there is no reason to start the Haaropser at a later date.

. is not possible. As we have already indicated above, the question can only be: immigrated, or a result of local customs that may have merged with foreign influences.

Hair sacrifice is attested in literature by the Greeks, Romans, Scythians, Huns, Serbs and Bulgarians, among others, and by finds among the Greeks and Celts. There is no similar evidence among the Germanic tribes, but a number of finds have come to light, the most important of which are mentioned here. The plaited pastry can easily be included here. Although it also testifies to an ancient hair braid, it cannot say anything about the question of where it came from, because there are too many possibilities here. Most of the finds so far date from the Bronze Age and are spread over its later periods. For example, the bog finds from Eising and Thorup in Jutland, in the Husum bog near Ahausen and in the Holtum bog in the district of Stade. (Cf. G. Wilke in Ebert's Reallexikon under Haaropfer u. öfters). Later finds are almost completely missing. In the Viking Age, however, the find at Adelsö near Birka is again a fine example of the survival of the custom. If we take into account the lucky coincidence of find circumstances required for the hair to last for centuries, then we can probably expect a continuing custom despite the intervening lack of finds and will not exclude the southern Germanic peoples from this, although there are no similar finds there, especially as the soil conditions in these areas are not so favorable for the preservation of organic materials.

After all, it would be desirable to gain some kind of reference point for these regions as well. Tacitus bist. IV 61 reports of Civilis that he only had his hair shaved when he had completed the destruction of the legions in accordance with his vow. In Germania 31, the young Chatti also let their hair and beards grow until they had broken their vow by slaying an enemy. However, this hairstyle is also suitable for consecrated warriors who remain in this state until their death. The Thuringian Saxons are known to have sworn to keep their hair and beard until they took their revenge after an unfortunate battle against the northern Swabians in Greg. Tur. 5,15 and Paul. Diak. 3, 7. Among the North Germanic tribes, Harald's
s. harf. 4 and 23 (also Egilss. c. 3 and others), as well as Völuspa 33 and Baldrs draumar 11. From popular legend, the vow of Gottfried the Lion (Goyert-Wolter, vlämischer Sa- genschatz p. 24) can be mentioned here, as well as the various legends of the bearskinner, who is not allowed to cut, wash or comb his hair. (Devil's pact). The Silesian legend (W. E. Peukert, Schlesische Sagen 16), however, calls this a work pleasing to God: Duke Henry I, the husband of St. Hedwig, renounced the marital side-bed at her request and did not shave his hair or beard until his death.

Although only examples are given here, there is no evidence elsewhere as to what was actually significant about this custom. Was unpleasantness as such of cultic significance or was the hair to be offered as a sacrifice? Did both play a part? R. Much, Tacitus Germania, 1937, 292 writes "Whether the hair, when it fell, was considered a sacrifice to a deity must remain an open question. But Silius Jtal. 4, 200ff. mentions a "Gaul" Sarmen, but he is described as a German (with the Swabian topknot),

> ... klavam gui xonsrs violor
> sassarism oriiismgus iidi, Oraäivs, vovebal, auro
> osrlavlsna st) rulilnna sub verlies noäriim"

who as victor vowed to you, Gradivus, to lay down the blond scalp and hair, the golden blond and (reddish) shimmering topknot under the crown. ..

Schmitz, Bußbücher 1275 and 338, there is evidence for the cutting of hair in mourning after death. However, there is no real certainty to be gained from this information: was it a sacrifice that was originally dedicated to the gods on the occasion of the death, was it a final gift to the dead or was it - not a Germanic custom at all that was meant here but just a foreign, imported one? The decision would only be possible by examining all the reports in the books of penance. However, the evidence so far seems to me to point to a cultic significance of the hair that was cut off. In particular, the legends and fairy tales cited seem suspicious to me because of the juxtaposition of God and the devil: heresy and amalgamation side by side! Precisely because of the contradiction, this makes one think of something old, pagan, which was treated differently from the church in terms of landscape.

It also seems significant to me that it is precisely the hair that plays a greater role as a carrier of orendistic power, cf. F. Pfister, Deutsches Volkstum in Glauben und Aberglauben. 1936,31. A report by Wuttke also points in this direction, that in Westphalia and in the Wetterau a boy's hair must not be cut before the age of 7, "otherwise he will have no courage", which at the same time also refers to older news. In ksotms lagis Kalioas (- Xo- vellae llsZis Lalieas 14 Z1 wording only slightly shortened) 24 § 4a it says: 8i guis vsrura xnsrura eriaitam ingenuuin tunäere xraesumxaerit sxtia volaatatem pareutum, ou~~i~~ kaerit uäxrobatmm, matlobsrAo rvirclurcki boo ssb, äiaarios ND060 gui taomat soliäos XDV ealxadilis juäi66tnn4 and
^loveltao I^eZis Naiioas V 2 Nimilitei- gaaaäo lilius "aas aä aaxillataiias taoit, giogulck ei äoaavit luei-it.... ? And at a somewhat greater distance, Tacitus Germania 31 should be taken into account, where a haircut plays an important role in a rite of passage (f. o.) on entering the community.

This cannot be regarded as exact proof, as the sources available to us are too unproductive for that. But it should suffice as an indication of the probable purpose of the act as an offering of hair to a deity.

The emphasis on the man in the vows mentioned and in the rite of passage could lead to misunderstandings. Even if these messages are more numerous than those concerning the woman, who in turn is more prominent in the plait offering at places of pilgrimage, they are not completely absent. As a rite of passage, a haircut, behind which we may also assume an old sacrifice, is found at the marriage ceremony. It is not known how widespread this custom originally was, but it survived until the middle of the last century in the four countries, where the bride's hair was cut just below the crown before the ceremony. (P. Geiger, Deutsches Volkstum in Sitte und Brauch 116). One could perhaps think of foreign influences here, but this is contradicted not only by a number of old reports that provide valuable references and points of support, but also by comparisons with ancient Greek customs. We find a great deal of agreement, particularly in the Greek custom of dedicating a boy's first haircut to a deity in connection with other sacrifices. In the case of sexual maturity, which was associated with admission to the community of citizens and those able to bear arms, we find a beard and hair sacrifice that can be equated with the well-known Chattian custom, which was certainly not unique to this Germanic tribe.

All hair sacrifices for girls are missing until the wedding. It was only offered by the bride immediately before the wedding. This custom was also ancient Roman, as shown in particular by the customs at the reception of a vestal virgin, which corresponded to the wedding custom. (Cf. L. Sommer, Das Haar in Religion und Werglauben der Griechen. Diss. Münster 1912, 18ff., 21 ff. and 34ff.) Among the Slavs, too, a plait offering by the bride at the wedding is widespread. To all appearances, the woman's hair sacrifice before or at the wedding, as well as the corresponding male custom at the first haircut and at the attainment of the military service, is a matter of the bride's hair.

r "If someone dares to shave a free boy, who still wears his hair long, against the will of his relatives, called a 'haircut' in court, he who is proven to have done so will be sentenced to 1800 pfennigs equal to 45 shillings" (K. A. Eckhardt).

2 "If a father or kinsman at any time gives his daughter to a husband, whatever he gives her that night, let her claim it in addition to her share against her brothers. Likewise, if he brings his son to shear his hair, let him keep whatever is given to him in addition to his share, and let them divide the rest among themselves ~~in the same ord~~er" (K. A. Eckhardt).

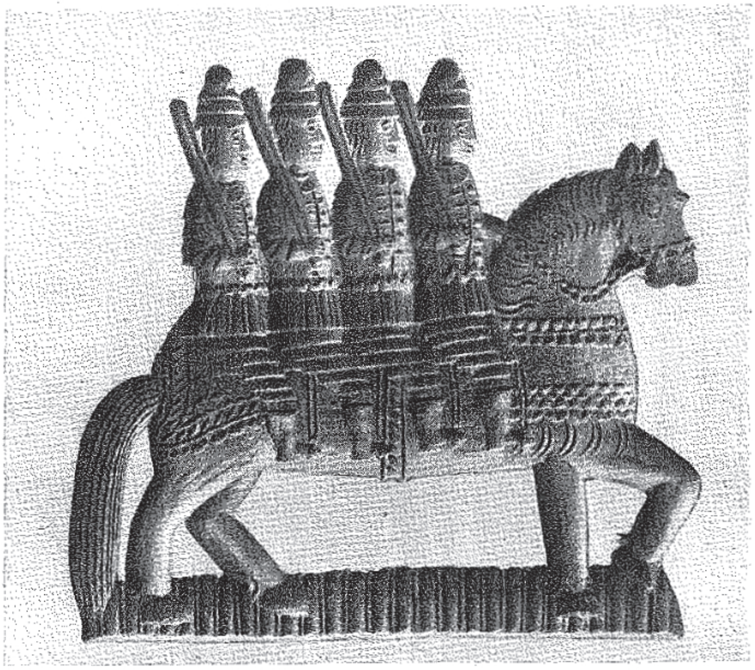
ability for a common Indo-European heritage. To present proof of this here would take us too far afield and must be reserved for a later occasion.

From the Germanic tradition, I first cite Laotus Logis Kalioas 24 § 4 and bio- vollao Logis Lalioao I, 4 ß 2, which correspond to the above-mentioned passages on boys' haircuts and generally speak of cutting the hair without the permission of the girl's relatives, without giving a specific time or reason. Whether this prohibition was issued because of the importance of the female hair sacrifice at the wedding cannot be known for certain. There may also have been an earlier hair sacrifice, as with boys, or the belief in the special power and significance of hair may have been enough to enact this ban. There is no mention of girls' haircuts in biovMao L. 8a11oLv V 2, where the son's haircut corresponds to the girl's wedding. The moment of comparison is indeed the rite of passage, but according to the first two passages - better according to the first passage, because it is only a matter of the different transmission of an addendum - one can also think of a haircut here. It is not impossible that Skládskaparmal c. 3 (cf. Loka- senna 54 and Harbarthslioth 48) is to be connected with it, so that the cutting of Sif's hair by Loki would not only be an act of malice, which could also have been committed on another occasion than a boo- shast, but because of this wedding custom directly pointed to the sexual relationship and made it known. The fact that the Thrhmskvitha, which is our main account of the ritual act at the wedding celebration, knows nothing of this is clear from the premature end of the celebration. Against this view of the haircut at Sis, reference could be made to the legal custom of cutting off the hair of women whose extramarital sexual intercourse became known, which was also common in the Middle Ages for other offenses as a gesture of honor. However, it can be assumed that here, too, a ritual custom was reversed as a sign of shame in order to mark the offense in a conspicuous manner.

The Strubelkopf and the iron ring among the Chatti is also a sign of transition
rite, marking of the consecration warrior and scolding branding of the coward. The change between the wedding wreath and the wreath of straw could also be cited here, whereby the straw need not only be the branding, but can also be understood as an aggravation; moreover, the "Schaub" was also originally a sacred sign, so that here too there is a heresy of an old cult sign.

The Egtved girl (a Bronze Age tree-sard find) is a special case. It doesn't seem right to me to assume that the short hair is a traditional costume, especially as the other finds and the rock paintings only show long hair. Our source material also lacks any other evidence that would justify such a conclusion. In my opinion, a connection with the custom of hair sacrifice discussed here is much more obvious, especially as we already have finds for this from the Bronze Age. However, the attribution is not so simple, because even then there are still two possibilities: Hair sacrifice for an unknown reason or hair sacrifice on the occasion of a wedding. The age of the "girl" - this name was chosen because of her short hair and corded skirt - is about 20 years; it is therefore quite possible that the hair was cut as a rite of passage at the wedding.

> **The highest praise/ which the German people bestow/ is that of authenticity. We cannot help ourselves to authenticity on our own: the governments must do the spadework for us by deliberately doing away with everything that has been artificially created/and by promoting the growth of what will emerge from the old soil that has been cleansed of debris with a sure eye of expert love: the roots of our being are still alive.**
>
> **Lsgarde**



The four Haimons linder as a Mediterranean Christmas cake, 18th century.

Aufn. Heimatmuſeum Emmerich

Symbol and year marker

From Gtto Paul

Many people have wondered why the "artless" peasant pictures seem so appealing to us. This is especially true of the clumsy drawings in the Styrian peasant calendar. Anyone who has ever held one in their hands will remember that they had to look at it again and again to enjoy the strange little pictures and signs. And where does this come from? Certainly not from the Christian saints and their legends as they exist today. These are so tasteless that even the Church is using them less and less as edification books for its faithful. There must be something else that makes the old yearbooks and leaflets so dear and valuable to us. Alfred Pfaff-Solln's essay "Vom heidnischen Symbol Zum Heiligen-Attribut" in Germanien **10** **(** 1938), issues 7 and N , provides the solution to the riddle: although they have become almost unrecognizable, the pictures in the Mandl calendar still contain ancient Aryan-Germanic symbolism. Some may shake their heads and murmur something about symbolism. Anyone familiar with the spirit of the German Middle Ages, with its attitude towards the figurative and typical, will not even find anything strange about this. It is all quite familiar to him? Despite all the difficulties, we will, that much is certain, find more and more evidence for Alfred Pfaff's approaches if we proceed in a strictly scientific manner.

i pp. 213-217 and 243-218.

For those readers who are not familiar with the Banernknnst, I would like to remind you of the depictions of Romanesque and Gothic cathedral portals. Of course, here too you need a signpost to explain the symbolic content.

The occurrence of the odal rune as the 'pincers of Apollonia' seems the strangest, and the equation will therefore often meet with doubts. But there are plenty of ways and means of dispelling them. I would like to make a small contribution to this question today.

The Odalrune must once have been associated with February as the time of the boron spring. It was probably not originally assigned to a specific day. As Pfaff shows in his treatise (p. 214), it was given to St. Apollonia as a pair of tongs. Since then, it has been placed above the ninth of February in peasant calendars. The Swedish runic staff calendar of 1687^ also shows it in this position. In it, the runic form w is even more clearly preserved. To prove that it is indeed the symbol of Odal, we must now also see if there are any other indications that it has a relationship to the Hornung. It will certainly be worthwhile looking through old Jahrweiser for this. Here is an example:

Around the turn of the fourteenth century, the schoolmaster Konrad Dangkrotzheim (or Dangprotzheim?) lived in Hagenau. He wrote "The Holy Name Book" as a textbook for his pupils ^ The fact that he also has the mild Berchteb listed among the Christian saints around Christmas time shows how the respectable schoolteacher was still deeply rooted in the genuine faith of the people despite his ecclesiastical attitude. But that by the way. We are interested in the question at hand. Which saints does Konrad Dangkrotzheim mention here and how does he introduce them? It is striking that Apollonia with her pincers is completely absent. It is understandable, however, that the rhymesmith, who is close to folklore, places great emphasis on the light saint Blasius. It is also significant that February begins with Maria Lichtmeß:

> Hornung has Brigitta and our Lady's
> Candlemas in his beast.

Later it says:

> Blasius also had to honor the little child and
> carried a light full of heavenly light. St. Agatha
> brought in a roll.

The Christ Child clearly appears to him as the young hero of the sun. But what is the story behind the bread roll that St. Agatha brings in? Until now, people have always referred to a very minor feature in the Agatha legend, saying that the saint often helped in times of famine during her lifetime. This is why Konrad Dangkrotzheim is said to have given her the bread roll. This explanation is colorless because it would fit almost any saint. Many questions remain unanswered, above all: "Why is it a bread roll that is brought to the little child, the newborn bearer of light? The word was certainly not chosen for the sake of the verse. "Awakening" or something similar would also fit here. So there must be something special about the bread roll: We remember that the original form of this pastry, which we can very well understand as a symbolic bread, is in two parts. It consists of two round loaves which are joined together to form the shape of an 8, or rather the Odal rune oo?

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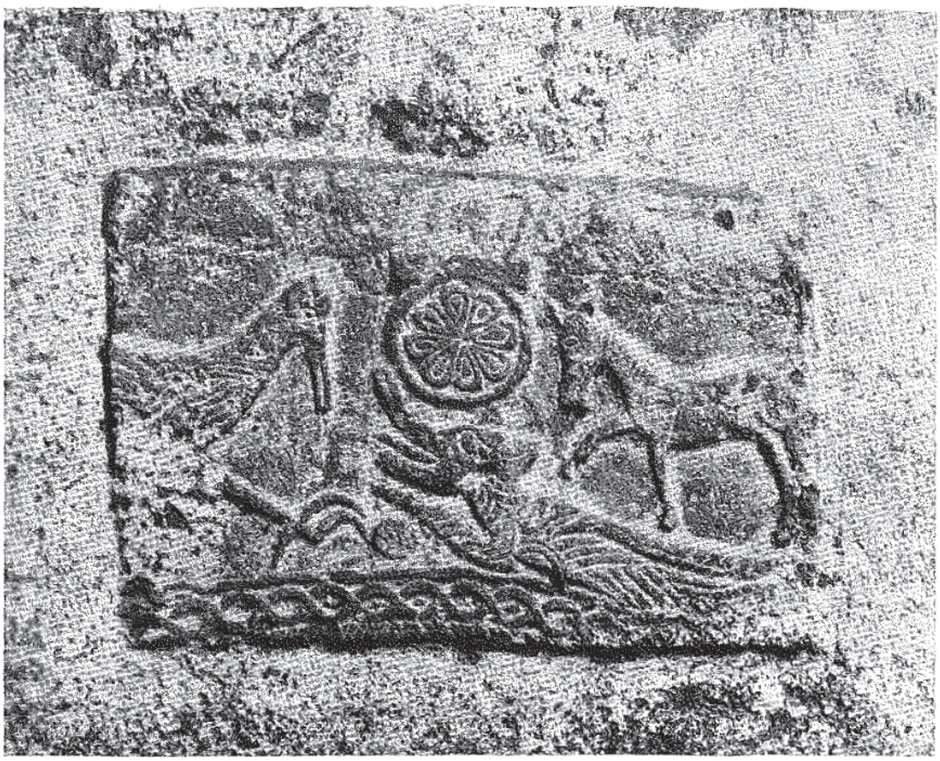
3 Illustration in Herman Wirth, Die heilige Urschrift der Menschheit. p. 616s. His year of birth is around 1372.

5 Edited by Karl Pickel, Elsässische Literaturdenkmäler. Vol. 1, Strasbourg 1878 (New High German adaptation by Ä . R. Reichlin-Meldegg). 3rd edition under the title "Old society comes here today". Munich o. I.

o On this, see my essay "Zum Rauhnachtsglauben und -brauch in Steiermark", Ger manien 1Ü (1938). p. 136ff.

~~— ? Cf. v. Zabo~~rsky, Urväter-Erbe in deutscher Volkskunst. S. 48.



Julrad with horse, stork and dragon. Old relief in Oberöfterreich

Attfn. Messenbö-k

form. In some areas of Lower Germany, they are also called Knustsemmel* and are sharply distinguished from other pastries, for which the term "Stuten" is used,
"Pamel" and the like.

We can now conclude further: The genuine folk customs of his time were still alive in our name book author. His work bears witness to this in several places. In the Hornung he also includes the Odal rune, but this time not as the tongs of Apolloma, which he leaves aside completely, but as the symbolic bread that it represents, the bread roll^.

Perhaps other calendars also contain traits that point to the continued existence of the Odalrune. Of course, you have to think deeply about the way the symbols were once used. These things, which were once so commonplace to our ancestors that they did not appear to be anything special, are usually too far removed from the present day. I therefore hope to do the reader a favor, if I add a few remarks about the significance of the farmers' calendar and its continued existence to this day.

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* Because it is made up of two "knots". The term is certainly old. Note the rhyming compound with Low German Füst (^ Faust) and oer Anklangverband with Knolle, Knödeh Knopf, Knorpel, Knottel (Palatine - ~~Kotballen), Kn~~ubbel (Low German), Knebel (Low German, also for knuckles), Knochen, Knorren, furthermore Knüttel etc., which all mean something round of otherwise indeterminate form.

o As is well known, Agatha's two cut-off breasts, which she carries on her arm, are otherwise used as an attribute. The depiction, which is also reminiscent of Figures 48-47 in Pfaf's Germania 10, p. 247, is also shown in the new farmer's calendar. Perhaps the two breasts, because of their shape, even have a relationship to the bread roll and thus to the Odals rune. In this case, one can conclude that the legend of the martyrdom in question only arose because of the connection with these symbols.

In his essay, Pfaff has thankfully included corresponding images from various

The figures of Apollonia, for example, show that at first the pincers, i.e. the rune of Odal, occupy a large space. The depiction of Apollonia, for example, shows that the pincers, i.e. the Odal rune, initially take up a large amount of space, but then shrink more and more, become unrecognizable and finally disappear completely in the calendar of 1867. Only the saint with the palm branch remains. To this day, however, a very old-fashioned peasant calendar is published every year in Graz, which can easily be bought for a few pennies. Here Apollonia appears again with the tongs, which she holds by the stems with[10] both hands. A tradition is thus preserved here that lies outside the development described by Pfaff. Incidentally, the figure hardly resembles a pair of pincers, but looks very much like an odal rune. It is therefore to be hoped that even overlooked farmers' calendars will still provide material. It would therefore be appropriate to include all available pieces.

Finally, the question of what the "higher" arts mean for

our tasks touched on here. Albrecht Dürer should be mentioned first and foremost. Just how close he was to symbolic thinking can be seen in the picture "Melancholy". However, the allegorical images in this engraving cannot exactly be described as popular. In contrast, elsewhere in his work we find clear echoes even of our peasant calendar imagery. One might say that the "letter painters" of the 16th century borrowed from the "Great" by chance. But this would not have been possible if he had not attracted them, if he himself had not been popular". If you look at the three peasants on the cover of the Styrian Mandl calendar today, you can't help but think of Dürer's famous peasant painting. Perhaps the master even intended it for a similar purpose. However, the correspondence between the calendar picture of the Ascension, which Pfaff also lists among his examples, and the corresponding depiction in the small woodcut Passion is quite striking. Here, too, the entire symbolic content is preserved. The footsteps and the arch, which in Dürer's work appears like a ball of clouds, are not missing.

A few years ago, a not insignificant painter took up the idea of the farmers' calendar: Maximilian Liebenwein, who drew small woodcut-like illustrations for his "New German Calendar"^ with great artistry. But for all his love of the fatherland, which is particularly evident in his historical pictures, his ecclesiastical attitude meant that the actual folkloristic content and thus the unique symbolism was increasingly lost. Since then, probably no one among our artists has taken care of this area of popular forms of representation. It would be a nice task to revive the Mandlkalender in a suitable way.

10 New farmers' calendar. Published by Leykam in Graz, Stempsergasse 3, price RM 0.27. The old woodcuts have apparently been replaced by zinc etchings without affecting their form, which makes the pictures clearer and more recognizable. My copy from 1911 still showed them badly smudged and almost impossible to interpret.

" Catholic art historians like to describe Dürer as a cold realist and superficial showman. This has already been refuted by the depth of thought which also strikes the distant observer everywhere. Once the entire symbolic content of his paintings has once again become the common possession of the people, this will become even more apparent.

Germania 1938, p. 244.

" The volumes 1905-1922 and 1934 were published by Verlag der "Deutschen Gaue", Kausbeuren.

The Sudeten German Voltserzählung

FromW. MieSerlöhner

The former Czechoslovak Foreign Minister Or. Kamil Krofta once countered Germany's claims to the German settlement area with the flimsy assertion that the cultural share of the Sudeten Germans in the overall German culture was so small that Germany and the German people would not derive any particular benefit from the annexation of the Sudetenland and its German people.

In the meantime, this former favorite of the now also resigned German oppressor Benesch has disappeared and Germany is in the process of drawing the Sudeten German people, starved and enslaved by Czech culture, into its borders. If Krofta's words were correct, then in addition to the tasks that the purely external event of the takeover into German administration entailed, we would also have cultural tasks, i.e. we would first have to bring German culture to the Sudeten Germans and educate them to become German culture bearers. But we are spared this trouble: the culture of the Sudeten Germans proudly ranks with the cultural heights of the other German regions, and everything that grew up there is so German that the annexation would only end hardship and agony.

Every German knows the names: Stifter, Ebner-Eschenbach, Rilke, Kolbenheher, Watz- lik, Hohlbaum, Strobl, Haas, Pleher; this series outlines only one area of Sudeten German cultural achievements. However, these men are named here on purpose, because their works show most clearly and vividly the soil from which they have grown and blossomed, which gives them character and form, so that they become familiar to us all and belong to us. Who does not know Stifter's "Hochwald" or "Bergkristall" or " Feldblumen" and Watzlik's " Pfarrer von Dornloh" or " Der Teufel wildert", to name but a few? Their work is about the homeland of these men; they have shaped and formed it from the stories of their homeland.

Fairy tales and legends belong to the noblest good of every people; they contain their beliefs and their essence, their struggles and their desires, their very souls, and thus give them form and expression. No folk tales are as rich as fairy tales and legends; they are, as it were, the revelations of the people. And so the borders between the Sudeten German nation and the Czech nation, which are still obvious, and the similarities to the Reich German nation in settlement, costume, custom, etc., only find their deepest and most obvious expression in folk tales. And if the Sudeten Germans had nothing more than their legends and fairy tales, if they only had their faith, they would still be Germans. A people only perishes when it has lost its faith.

Anyone who has ever leafed through one of the many books that tell us the legends and fairy tales of beyond the mountains will look with amazement across these "natural borders" to a country and a people that is as German as the people within the borders of the empire. I need only mention Jungbauer's "Böhmerwald-Sagen" and "Böhmer- Wald-Märchen" and Altrichter's "Aus dem Schatzberg". They offer a wealth of tales of all kinds, as we would readily expect from any German book. Indeed, in Altrichter's book, which presents the tales of the Jglau language island, not only can the similarity and commonality of these tales with the German tales be seen from tale to tale, but the connoisseur of the tales of the so-called old tribes (Bavaria, Franconia, Saxony, Thuringia) will soon realize that the legends and fairy tales of the Jglau language island seem much more ancient, original and clear in their essence. This is the

This is a sign of the inner strength of the Jglau language island, which, in a conscious defense camp against the powerful onslaught of foreign folklore, constantly regained its strength from its own folklore and therefore guarded this folklore as its most sacred asset. The situation is similar in the Sudeten German borderlands, which are described as folk retreat areas and which, with a view to the foreign folklore, " have preserved the old heritage more originally and extensively than the neighboring, inland German area". This is not to deny a certain "influence of the neighboring peoples in the language islands and on the language border", but this influence is without deeper meaning; it can be easily detected, firstly in the materials that are common to both peoples, and then where a foreign narrative is adopted, which happens rarely enough, and pointlessly and only for the sake of charm, because the characters appearing in these stories continue to speak their language (Czech, Slovak) in the "German" stories.

Thus all those strange tales that the Slavs love so much and with which they whip up their imagination are missing in the Sudeten German narrative material, but none of the material that is shaped and formed in the legends and fairy tales of the old tribes is missing. And the Sudeten Germans can be distinguished from one another in the same way that the Old Tribes are distinguished from one another. Their respective affiliation to the old tribes can be decided as clearly as they can be clearly distinguished from the neighboring peoples by their commonalities.

Everything that the books bring from the Sudeten German treasure trove of stories is a very German possession, "on both sides". And so we read of the dead in the mountain; of the subterraneans who help people or bring the changeling; of the wild women who flee from the wild hunter; of the parade of the wild army, how it brings salvation and disaster; of white women; of border criminals, with the usual redemption; of the dead who report from the other side; of money fires and treasures that sink again after successful lifting; of the treasure mountain in which the greedy mother leaves her child; of the redeemer in the cradle; of enchanted maidens; of firemen; of chests and stools; of the devil; of marksmen; of instructions to gain power over others; of magic books; of witches and defense against witches; of over-strong people; of sneezing; of ghostly beings in the woods and fields; of Rübezahl, etc.

But also the legends, whose external causes lie in the most recent events of history are so convincingly identical in their innermost core and essence, in their form and presentation, with those that arose from similar occasions in more recent times among the old tribes, that they demonstrate together that they, like the old and oldest tales, were born of the same blood and the same soul. There have never been any boundaries between here and there. -

Whoever explores our ancient language and, with an observant soul, soon becomes aware of the advantages that distinguish it from today's language, initially finds himself drawn to all the monuments of the past and turned away from those of the present. he further upwards he can climb, the more beautiful and perfect the physical form of language seems to him/ the closer he comes to its present version, the more painful it is for him to find that power and dexterity of form in decline and decay.

" Darob Grimm "

Die Fundgrube

"O-Ü,Loop" and stork symbol

1. To Zaborsky, **Urväter Erbe in deutscher Volkskunst,** remarks on the horn.

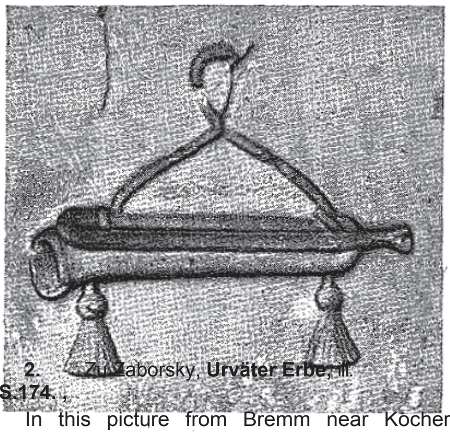
Shown below the figures are

In these versions a horn whose band (without being attached to the horn) forms an odil loop. The horn (Zab. is reminiscent of the horned animal constellations) is probably a symbol of the turn of the year (cf. Zab.)

— The odilbano symbolizes the same concept, so that one arrives at a fairly certain interpretation of this symbol "horn with odil band" as symbolizing the turn of the year and the solstice.

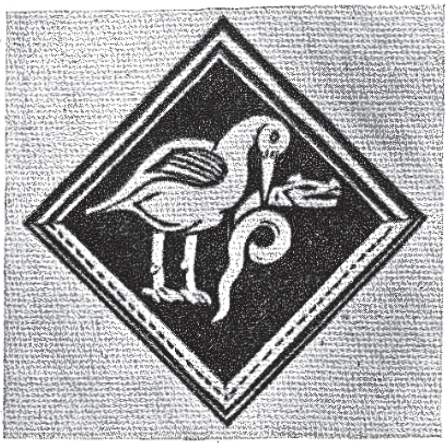
— The horn was also used for blowing. -

On a gravestone at St. Peter's Church in Heidelberg, the horn is represented by a modern "seizure form", a trumpet - but here, too, the band forms the odil loop.



2. Zu Zaborsky, **Urväter Erbe,** III. **S.174.** ,

In this picture from Bremm near Köchern (Moselle), a stork holds a snake in its beak, which is curved in the shape of the Odilrune. The stork itself may have come to its symbolic task as a "friend of Adebar", a bringer of gifts and thus perhaps the bearer of life, by superimposing two different observations and the resulting ideas. The one



The idea is that of the "children's fountain", which can be traced back to the idea of the fountain of destiny, - the stork can often be found at the water and in the spring area

-- Popular belief unites imagination and observation in the stork, which then fetches the children from the "pond". The second idea is connected to the fact that the farmers' children are usually born in spring - at this time the stork also appears as a spring animal and brings spring with it, the certainty of the turn of the year to the upward (in its " retinue" the " spring children" - the "spring children").

"natural" and human). This is how

Here, too, the idea that the stork brings the children comes to mind.

We often encounter the snake as a symbolic animal of the solstice and the turn of the year. If it now appears coiled in the form of the odil rune, its symbolic meaning becomes even more understandable.

"Stork with snake as odil rune" is probably to be understood here as a two-part and double-meaning symbol of the turn of the sun and the turn of the year. -

On a gravestone at St. Peter's Church in Heidelberg, the snake that the stork carries in its beak does not have the shape of the Odil loop, but that of the Ur- rune. However, the meaning of the picture will be similar to that of the depiction from Bremm, only shifted more towards the opinion of a symbol of life (instead of light). The stork as a "symbol of ascent" carries the snake as the primordial rune, the sign of renewal. The stork also here as

"Adebar". - With this meaning, the symbol on a gravestone takes on the deepest significance. Or. Kunn Müller. -

Deer masks in the midwinter season. In the Hesse-Nassau region, St. Nicholas and the Christ Child have strange companions: chimneys and goats, three-legged donkeys and straw-wrapped bears, turnip tops and birds. But the most peculiar one was discovered by H. Winter in Gras-Ellenbach, the

"Hornersnickel" with his antlers made from two rakes and the lamb's wool from the Kops. Similar to a scarecrow, it is carried by a boy and frightens children and adults when it peers in through the window. Such a terrifying figure is probably thought to be a figment of a crazy imagination that seems to stand there without meaning in its uniqueness. And yet lines lead back from this grotesque mask to our earliest prehistoric times, and we can hope that by following these lines we will come closer to the meaning of the figure that is lost today.

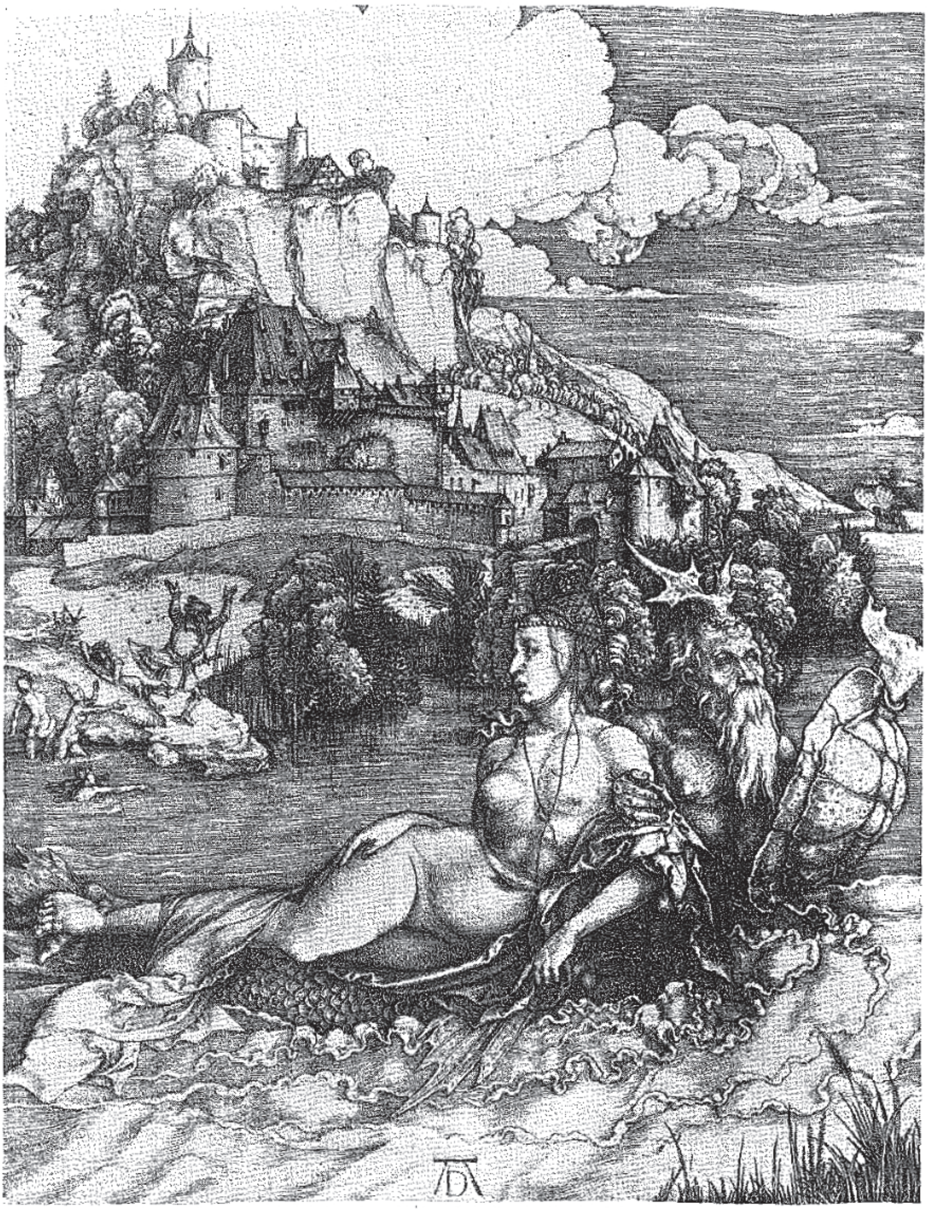
There can be no doubt that our Odenwald "Hornersnickel" is supposed to represent a stag and that it is only because stag antlers are hardly preserved that rakes with their tines have taken their place. Such deer figures also occur as companions of St. Nicholas in Windischgarsten (Koren, Volksbrauch im Kirchenjahr, 1934, 41), indeed in the Rhön, St. Nicholas himself is sometimes called "Herscheklas" (Heßler, Hess. Landes und Volkskunde II, 1904, 353) and his companion in Henneberg "Hersche-Rup- perrch" (Meisen, Molausbrauch, 1931, 480), both designations easily derived from the oral form Hersch - Hirsch. —The same applies to the

"Herscheklos" of an Advent play in the Gerftungen district (Vogt, Die schlesischen Weih- nightsspiele, 1901, 69).

A "stag" appears as a Christmas cookie in Heimertshausen near Aisfeld; it is the gift for the boys, while the girls receive "Bobbe". According to the description, it has nothing deer-like about it, but is very similar to the Qdenwald hares, which themselves are usually decorated with a rider and are therefore probably intended to represent the white horse rider. Stags as New Year's cookies are also found elsewhere in the Gau Hessen-Nassau, but also in the Rhineland and Switzerland.

After what has been said so far, it is quite understandable that deer masks also appear in other midwinter processions, often in favored places. The Pongau "beautiful" parades are accompanied by hideous animal figures, including those with stag heads, some of which have been preserved in museums. In Denmark, erner is disguised as a stag and then hunted, with a connection to the Julbock (Stumpfl, Kultspiele der Germanen, 1936, 187). An extraordinarily ancient procession at Christmas time in England featured six dancers with deer heads on their shoulders in addition to the Hopsa white horse (Ztschr. für deutsches Altertum 5, 1845, 474). The mysterious English legend of the huntsman Herne is no less evocative. He is wounded by a stag. A "dark man" has the stag's braincase with antlers tied to the wounded man's head ... Later, Herne goes into the forest in a state of confusion, the antlered braincase on his head like a helmet, and hangs himself ... He becomes a wild hunter. Thus it becomes clear here how all the parades of the midwinter period, and ultimately also our Niko laus and Chriftkind parades, are connected with the idea of the Wild Hunt, which the stag sometimes leads, whereby he leads those following him into the arms of the devil in a Christian reinterpretation.

The stag figure thus has its place in the beliefs and customs of our early times in a thoroughly original and original way. If one considers this, then one also understands why, from the 4th century onwards, the clergy continued to oppose deer masks. Ambrose (P 397) already mentions that in the region of Milan there was a



The Miracle of the Sea or "The Rape of the Amymone" by. Albrecht Dürer.
The "Aquarius" wears the deer antlers

We should pay attention here to the time mentioned, because we also see in it a clear reference to the wild hunt, which prefers to move to the twelfth. The New Year scales are also mentioned in all later bans.

With the rich evidence of "playing stag" with stag masks in the north (Färber, Iceland, Norway, Denmark (S. Stumpfl, pp. 185-187), neither

Celtic or Greek origins, but rather trace the deer figure back to the Indo-Germanic early period. This is also indicated by the finds published by Kellermann in the January 1938 issue of "Germanien".

The popularity of the stag mask is still great today, even if it has become rarer - probably simply for external reasons of the difficulty of procuring the antlers. We need only think of the Werdenfels carnival and the Swiss "Stag King", as well as the legends of the secret festivals in the Austrian Waldviertel, where the participants wear stag masks. All the ecclesiastical prohibitions of the early Middle Ages, which in their severity and constant recurrence can only be understood because they were intended to affect something old cultic, have not been able to prevent them from continuing - a sign for us today of how faithfully the people preserve fine traditions even under adverse circumstances. . Friedrich Mößinger.

The MturwUenschsflerr at -the working conference -of state monument conservators in Berlin

The Reich Minister for Science, Education and National Education had invited monument conservators from all German districts working in the field of prehistory to a conference in Berlin from October 19 to 21. The great need for such a meeting among prehistorians was demonstrated by the large number of participants, which far exceeded expectations. Almost one hundred archaeologists came together.

The Minister's greetings were conveyed at the opening in the lecture hall of the Pergamon Museum by Ministerial Director Kunisch. The conference itself was chaired by the Head of the Department for the Preservation of Monuments in the Ministry, Prof. Dr. hab. Dr. habil. Buttler, who undertook his task with particular skill and thus contributed significantly to its complete success.

Before and around the fateful year of 1933, outsiders were not entirely unjustified in accusing the "guild" historians of ossifying in a cathederal science that was far removed from life and only consolidated in itself. In the years of renewal, those forces that had preserved Gustaf Kossinna's legacy and had always seen in the finds only the mediators for the revival of past national life prevailed all the more strongly. Today, when this so often misunderstood for As the new direction of research has become generally accepted in Germany, German prehistorical scholarship is already preparing to enter a new field. It is thus proving that it does not intend to grow old, and it has just shown at this conference that it is still at the beginning. The natural sciences, to which technology has given research tools in the fields of microscopy, photography, chemistry and physical chemistry, which have ensured astonishing progress in our time, are reaching more strongly than ever into the humanities. They thus make Kossinna's expression that our science "is natural science and history according to its substance" really true. The Berlin workshop was held from this very modern perspective of the application of natural scientific methods to gain cultural-historical knowledge.

The lion's share of lectures and presentations was given by Dr. v. St0kar, Cologne, a researcher who came to prehistory from the profession of pharmacist and brought with him the necessary tools of microscopic-chemical knowledge to initiate chemical prehistory research on the broadest possible basis. The results achieved to date, which have only been partially recorded in writing, speak for themselves. The University of Cologne, with the support of the Rhenish provincial administration (Governor Haake and State Councillor Dr. Apffelftädt), which is highly deserving of German prehistory, has set up a laboratory for v . Stokar, which will not only offer him the opportunity to carry out investigations for his fellow experts, but above all to train young prehistorians in the new research methods. In two lectures, the Cologne researcher expanded on the study of organic prehistoric remains and on wood and charcoal analysis. While the latter investigations have always played a major role in Palaeolithic research in particular - the work of Neuweiler, Zurich, and Elise H0fmann, Vienna, among others, should be remembered - v. St0-kar has the merit of having broken new ground in chemical-microscopic methods. The main thing for the achievement of perfect results remains the correct knowledge of the respective chemistry of the soil, which includes the old matter. The decomposition processes of meat parts are generally less influenced by

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^Cf. L. Zotz and W. v. Stokar, Die augenblick lichen Beziehungen der Vorgeschichtskunde zur Naturwissenschaft. Wiener Prähist. Zeitschr. XV.

In any case, the organic nests will in future have to be valued no less as documents in the cultural-historical sense than the inorganic ones. Fats, for example, which are only subject to complete decomposition in loess, can still be found in their intermediate products in other soils. In many cases, it will even be necessary to distinguish phytofterins from eholesterols, animal fats from vegetable fats. It is obvious what practical effects, i.e. knowledge, this can have on an excavation. It is, as
-a particularly frequently questioned
In this case, only those soil discolorations can be remembered where it is often not possible to determine with certainty whether a body was buried there. Dating grave goods are often missing. Today, however, it will be possible to make a decision by chemical means. In many cases, such determinations can also contribute to the acquisition of general, culturally significant information. For example, the question of the origin and spread of our cereals can be answered by
v. Stokar had been put in a new light. All that was needed was to create the necessary reagents that would allow any excavator to carry out such and similar investigations in the field. v. Stokar created them.

In another lecture, Director Dr. Gandert, Berlin, spoke about the importance of paleontological and zoological determinations of vertebrate remains. It is an old complaint of prehistorians that today's animal researchers are only microscopically trained and are no longer able to identify large bones. Gandert, himself one of our few researchers who combines a thorough knowledge of zoology with that of prehistory, pointed out ways to remedy this situation. ÄHow important the identification of animal bones is is shown, for example, by the evidence of the horse, which became so important for the spread of the Jndo-Germanic peoples and whose taming, contrary to the old opinion, did not take place in Asia but, as Neolithic finds prove, in Europe.

The lecture by Dr. Schütrumpf, Berlin, provided a good, sharply critical insight into the current state of pollen science (pollen analysis). The results of the use of petrographic-microscopic methods for the examination of thin sections of prehistoric stone and earthen wares were originally expected to be much better. The presentation by Dr. Schmitt, Bonn, on the The possibilities and limitations of the use of petrography in the investigation of prehistoric finds would have been greater if the well-known thin-section investigations of flints, such as those carried out by Wetzel, Eutin, had also been used.

With today's advanced excavation techniques, the possibilities of preserving old objects that could neither be salvaged nor preserved in the past have increased considerably. So it was a happy thought that Pros. Dr. Brittner, Berlin, to share his wealth of experience in the investigation and conservation of ancient finds with the conference participants.

In addition to purely monument-preserving papers and fruitful discussions following a report by Dr. Kersten, Kiel, on his experiences with the prehistoric survey of Schleswig-Holstein, two papers by Dr. Garscha, Karlsruhe, and Dr. habil. Zotz, Berlin, as well as the paper by Pros. Lais, Freibura, also dealt with the evaluation of molluscological determinations for the chronological and climatic dating of otherwise featureless sites or graves.

A lecture by Dr. Rudolph, Braunfchweig, who presented particularly impressive and reliable reconstructions of Old Norse architecture on the occasion of highlighting a non-natural scientific auxiliary science of prehistory, namely building research, was particularly well received.

While there were already lively scientific discussions during the lectures, the practical demonstrations, which took place in the grounds on one day, provided a further opportunity. took place on one day, given.

Visits were made to the excavation of the Swabian settlement carried out by the Märkisches Museum (Director Dr. Gandert and Dr. des. Behm) near Cablow, district of Beeskow-Storkow, as well as the excavations of the Brandenburg State Office for Pre- and Early History (Director Dr. habil. Zotz and Chief Magistrate Dr. Best Horn) near Krampnitz' Kr. Osthavelland, where also Swabian settlements and early Slavic graves uncovered were uncovered. Director Dr. Holter, Schneidemühl, had already shown some appealing innovations in excavation work that he had devised by showing a film he had put together especially for this event, but in Cablow and Krampnitz it was now time to put the methods presented in the lectures to the test in practice. This was done with

With the help of a field laboratory by Dr. v. Stokar, whose precise analytical work, which was always crowned with the expected success, earned him much admiration among the historians of chemistry. Dr. Schütrumpf's drillings, carried out according to certain criteria, and the extraction of soil folae using the lacquer film method by Dr. des. Behm.

The last afternoon saw the conference participants at Agfa. The prehistorians and monument conservators were given an insight into the current astonishingly high standard of dyeing and infrared photography. The presentation by Dr. v. Bieler, combined with practical demonstrations, made it clear that both methods open up completely new possibilities for our endeavors. This was made particularly clear by excellent, completely natural, colorful excavation pictures by Director Dr. habil. Jankuhn, Kiel, Dr. Wilde, Wollin, and Dr. des. Behm.

The conference, carried by the spirit of friendly cooperation of all participants, provided extraordinary suggestions. The leading archaeologists and their colleagues from Königsberg, Elbing, Danzig, Schneidemühl, Breslau, Beuthen, Ratibor, Vienna, Stettin, Berlin, Dresden, Halle, Braunschweig, Hanover, Trier, Marburg, Kiel, Oldenburg, Münster, Bonn, Wiesbaden, Karlsruhe, Mainz and Stuttgart were present. 44-Hauptsturmführer Sievers, the Reichsgefchäftsführer of the research association "Das Ahnenerbe", introduced the participants to the guidelines of the "Ahnenerbe" in concise and clear explanations between the lectures. With his programmatic rejection of all swarm spiritism and his commitment to the methods of exact science, he earned particular applause from the prehistorians, who have long been working on the same basis on the sources of the development of our people, for the sake of this people, its past and its future.

L. Zotz.

Die Bücherwaage

The Nordic world. History, nature and significance of the Nordic peoples. Edited by Hans Friedrich Blunck with the assistance of Fred I. Domes. Prophläenverlag Berlin.

This impressive 650-page book with its excellent illustrations is the joint work of numerous German and Scandinavian scholars. The starting point is a common view of the Low German-Scandinavian north, the landscape of the megalithic graves and the early culture that can still be recognized and felt today as a common basis for life. The early North Germanic period is examined from various angles in the first upper section; in addition to the very attractive introduction by Blunck, I would like to draw particular attention to Strzygowski's contribution on the foundations of Germanic art. The development of the Nordic powers up to the beginning of the modern era is presented in a multifaceted and yet generally self-contained manner in the second section; the development of the North up to the present day continues the development of the Germanic art. This continues into the present day. The fourth and final section deals with "The Countries of the North and Germany" in their manifold relationships. - Above all, the book is a highly valuable treasure trove of pictorial and factual finds that are rarely encountered elsewhere; the publisher has done an excellent job here. The individual illustrations are consistently good; however, given the large number and diversity of the contributors, it was not entirely possible to avoid the fact that the individual sections are sometimes more juxtaposed than intertwined. Even the frequently noticeable, practiced hand of the editor was not quite able to compensate for this. However, the book as a whole is a collective work such as we have not yet had; it will provide the friend of Germanic studies with a great deal of knowledge and just as much lively stimulation. Plaßmann.

Eduard Sturms, **Die ältere Bronzezeit im Ostbaltikum.** Vorgeschichtliche Forschungen, Heft 10. 8", VIII and 155 pages with 28 plates and 6 maps. Walter de Gruyter L Co, Berlin and Leipzig 1936.

This publication compiles the finds of the Early Bronze Age (periods **i** to m according to O. Montelius) in an area known as the "Eastern Baltic", which comprises the countries on the south-eastern shore of the Baltic Sea: Latvia, Lithuania, East Prussia, Gdansk and the parts of Poland formerly belonging to West Prussia, as well as the areas of Poland and Russia bordering Lithuania and East Prussia to the east and south. The main emphasis lies in the meticulous dissection of the molds. Weapons, tools and jewelry made of bronze, as well as the small quantities of pottery, are treated in detail, often leading to new and valuable insights in the field of form studies. The result of this meritorious work is the finding that two fundamentally different cultures were widespread in the eastern Baltic region in the Early Bronze Age, one of which, coming from the west, gradually advanced eastwards, while the other may be regarded as indigenous; the latter underwent a development almost untouched by western influences. The view held by some researchers that a uniform population existed in East Prussia in the Early Bronze Age can therefore not be upheld.

Kurt Willvonseder, Vienna.

Kilian Schiefer, **Der fränkische Kratz putz.** Neuer Filser-Verlag, Munich. 4,80 **RM.**

Schiefer thus deals with a hitherto little-known and little-noticed achievement of Franconian folk art, which fortunately is still in vibrant bloom. This is not, as the title might suggest, a treatment of a special issue that can only be expected to attract sympathy within the discipline, but the author has given a lively account that, for all its attention to detail, does not lose its focus on the essentials. When he says (p. 4): "The art of scratching was therefore originally a consecration, not a work of filler, which was primarily based on a need for embellishment", this is not just a principle and a demand, but an experience and, in the given context, of significance for symbolic research in general.

Genuine and ancient, this design is both in keeping with the customary landscape and, within this framework, an expression of the personal character of the design. This is reminiscent of the artistic practice of the Middle Ages, whose original anonymity is connected with its strong traditional ties and fidelity in the deeper spiritual realms - and this is where continuity must be sought. The most frequent pattern is the serpentine line. Here one may perhaps think of the popular belief of some regions that the house otter (goblin, house spirit) lives under the threshold (Wuttke, 750) or in the wall (Fischer, Schwäb. Wörterbuch I, 1271), i.e. at the boundary of the house district; popular belief also assumes building victims especially in the walls of buildings and towns, where such have actually been found (in Harburg, cf. Sartori, Ztschr. f.Ethnol. 30, p. 51). Frequently found are also trees, some with roots, also three-tiered ones (p.41, p.48); suns; "lozenges"; once a kind of monster appears (fig.25). These things could have been dealt with in more detail.

A special section is devoted to the inscriptions. It concludes with a comparison with similar works in Hesse, Thuringia, Saxony and the Vierlanden and a map.

Hans Bauer.

Feichtenbeiner, **peasant custom in Alt-Bavaria.** Bruckmann-Verlag, Munich.

The book "Bauernbrauch im Jahreslauf" by Hans Strobel (in the publication series of the "Ahnenerbe") has been supplemented by Feichtenbeiner's publication on "Bauernbrauch in Altbayern", which focuses on the landscape. The selection of photos alone shows those who attentively follow the respective changes in the customs depicted how finely tuned the relationship to the course of the year is. What Strobel has depicted for the entire German peasantry is of

The story is based on his own experience of his Bavarian homeland. The characteristically Bavarian nature of these customs is immediately apparent. By occasionally including references to older folkloristic literature, the author also encourages local historians to pursue the rich traditions of the Lower Bavarian and Upper Bavarian peasantry and to cultivate them properly. - The fact that there are differences of opinion on the interpretation of individual customs and on the interpretation of symbols, which the author expresses in a compilation, in no way detracts from the value of the book, which is also excellently equipped with regard to the pictorial material. It would even be desirable if this description, which is bound to the Bavarian language, were to include a few pages from the Swabian, Thuringian, Lower Saxon or Silesian languages. It is precisely the special landscape form in the organization of a seasonal custom that shows us the full depth of the peasant mind. Feichtenbeiner's book has given us an essential insight into the beauty of the Bavarian way of life.

Siegfried Lehmann.

Hand dictionary of German prehistory, vr W. Barthel, vr C. Atzenbeck. 2nd edition by v r W. Bohm. Munich 1938, publisher W. Kürzl.

The advantage of an encyclopaedia for the reference reader should be that he finds the numerous special fields dealt with by a permanent authority. The fact that it is supervised by only one person is therefore actually contrary to the general confidence in such a work. The difficulties are further increased by the exceptionally narrow scope of only 132 small pages and by the compulsion, as with the small Plötz, to give the illustrations only in the uniform form of line etchings after highly stylized drawings. The advantages of the drawings are not even fully exploited: with a little more care, it would have been easy to always show the compiled groups - such as the pottery, fibulae, weapons and implements - on a uniform scale and to indicate this scale; it is also annoying to see such a bad picture as the "Jutish single grave" on pages 190 and 298 twice. If the authors knew what a Greek temple really looked like, they would probably have replaced the dreadful illustration on page 118 with another of many thousands of better ones.

It is not apparent that this new
This book has done a good service to the friends of German prehistory. Hans Schleif.

Becoming land by the sea, land preservation and land reclamation on the North Sea. Published on behalf of the Institut für Meeres kunde zu Berlin by Georg Wüst. Publisher E. S. Mittler L Sohn, Berlin, 1937.

This anthology provides a generally understandable overview of the history and problems of land conservation and land reclamation on the North Sea. H. Gripp reports on the history of the North Sea, on the changing advance and retreat of the sea, the climatic fluctuations, changing faunas and cultures (Archaic) up to the present day. Further articles deal with the dyke systems on the mainland and on the islands. Of particular value is the report by K. H. Jakob-Friesen on the Warfen or Wurten as witnesses of lost cultures on the German North Sea coast. The mounds serve the same purpose as the dykes. They are already mentioned by Pliny the Elder, who describes the culture of the Warfen inhabitants as extremely primitive. However, research into the mounds does not prove him right in any respect. The author gives a brief overview of the history of Warfen research and its results, relying in particular on van Gissen's findings. A wealth of vessels and jewelry bears witness to a highly developed culture. The house foundations found are of an unprecedented perfection and are of particular importance for prehistoric domestic research. Other finds provide information about domestic animals and the importance of hunting and fishing. The dedication stone from Leuwarden and the rune stick from Westeremden are important pieces of religious historical evidence. This brief overview shows the importance of Warsen research for understanding the culture of our ancestors.

Herta Groß.

WilhelmFah, **Grüninger Namengebung.** Gießener Beiträge zur deutschen Philologie, ed. by Ä. Götze and K. Vietor. Vol. 59, published by Münchowfche Universitäts-Druckerei Otto Kindt G. m. b. H., Giessen 1938. 60 pp. 2,50 RM.

In his work, Fay examines the names of Grüningen's families with regard to their origins and attempts to shed light on the reasons for the village names (nicknames, house names, double names, name changes). From a folkloristic point of view, it is of particular value that Fah is very familiar with the village circumstances and knows all the details of the customs described. The main emphasis of the work is also on the present, while the names of past centuries are only cautiously classified unless documentary evidence rules out misinterpretation. The findings of this study are of great importance for surname research, and it would be desirable for similar works from other German regions to supplement and expand the picture gained here.

Gilbert Trathnigg.

Even though I know/ that very many reviewers do not read the books they review so exemplarily/ I do not see what harm it can do if one reads the book one is supposed to review. LIchtenberg

Zeitſchriftenſchau

Forschungen und Fortschritte, 14. Jcchrg., No. 32, Nov. 10, 1938. Walter Baetke, **Religion und Politik in der Germanen bekehrung.** In addition to the one-sided ecclesiastical-historical The one-sided church-historical view of the Christianization of the Germanic tribes has recently been joined by a religious-historical one. This is also in danger of making mistakes if it is based on an "inmvidualistic-psychological concept of religion". The real problem of conversion only arises when it is recognized "that the Germanic religion - like originally all Indo-Germanic religions - was a national cult religion and that the relationship to other religions and world views was decisively determined by this". Politics, law and religion are a unity in Germanic times. "It can be shown that even in cases where political motives have hitherto been seen exclusively, the decision taken by the political authorities reaches down with its roots into the religious sphere. The conversion of Iceland is a particularly revealing example of this. When, for example, at the Allthing of the year 1000, the pagan Gode Thorgeir decides in favor of Christianity in order to save "peace", this decision can only be properly appreciated if the religious content of the concept of "peace" is understood.
'peace' was taken into account." - **Newsletter for German Prehistory,** 14th vol. Issue 8/9, 1938. The new double issue of the Nachrichtenblatt is dedicated to prehistoric research in the Rbeinland. K. Tackenberg reports on the opening of the new Institute for Pre- and Early History at the University of Bonn. The other articles provide overviews of excavations in the Aachen, Düsseldorf, Koblenz, Cologne and Trier districts. New finds are reproduced in numerous illustrations. - **Rasse, 5th** vol. 10, Wilhelm Kraik er, **Die Einwanderung der Nordstämme nach Griechen land.** In addition to his article in the January 1937 issue of " Rasse" on the early history of Greece, which was reported on here, the author can report new findings. This is primarily due to the new, thorough investigation of Siegfried Fuchs (Die griechischen Fund gruppen der frühen Bronzezeit und ihre auswärtigen Beziehungen, Berlin 1937). The following statement by Fuchs is important: "The earliest distribution of Greek dialects that has been discovered coincides on the whole for Ionic with the core area of the early Helladic culture, and for Aeolian with the area of the Linear Pottery-Thessalian culture, i.e. with the settlement areas of two racially different populations, which were subordinate to each other as subclasses. among the Nordic and partly mixed with them in the course of the 2nd millennium. " - **Die Kunde,** Vol. **6,** No. 9/10, 1938, Meier-Böke, **On the mapping of prehistoric burials in the Weserbergland.** Meier-Böke has investigated the distribution of stone and mound burials in a closed landscape of the Weser region. The important finding is that the Early Bronze Age cairn burials are consistently linked to the higher and highest levels of the terrain, while the Late Neolithic burials occupy the lower levels. occupy the lower levels. - Carl Borchers, **Der Alt-Goslarer Fachwerkbau und sein sinnbildlicher Schmuck.** Borchers gives an overview of the sometimes very ancient symbols that can be seen in the carvings on Goslar houses. houses appear. **-** **Wörter und Sachen,** Neue Folge Bd. 1, Heft 3, 1938 Otto **Paul, Exegetische Beiträge zum Awesta.** Otto Paul's "Studien über den Fimbul-Winter und die Sintflut" (Studies on the Fimbul-Winter and the Flood) are based on the treatment of an important Awesta passage (Videvdät 2), which is placed in a larger context. Only such a comparative view, as it is presented here in exemplary way is it possible to fully evaluate the data of the individual texts. The author's main concern is also to emphasize the part played by Jndo-Germanism in the intellectual life of the Near East, whereas up to now, as he rightly points out, "in the case of the intellectual-historical thinkers from the Near East, one has too often inferred Semitic or at best Sumerian origins". We also emphasize that, apart from the Iranian and Indo-Aryan traditions about the great

The corresponding traditions of the Edda are dealt with in detail in the book "The Great Winter and the Flood" and important insights are gained into the "primeval man" in Indo-European belief. - Willy Krogmann, **The Name of the Eternal City.** In a detailed examination of the attempt by W. Schulze and Herbig to derive the name llom from Etruscan, Krogmann shows that it is in fact an Indo-European word with close equivalents in Germanic. Koma is the "City on the river" (to the Indo-European root*reu " to flow"), closely related is the Norwegian river name Uamn-ellr (from "Stream"). - **Hessische Blätter für Volkskunde, vol. 36, 1937.**

v. Geramb, **Urverbundenheit.** In his detailed contribution, Geramb comments on the values of folklore. He discusses Naumann in detail and emphasizes that it is necessary, contrary to the "all too long lasting fear of romanticism... now, once again, to recognize the tremendous merits and the enormous depths that Romanticism has opened up for all the humanities and especially for its very own child, German folklore. To those who still believe they must warn against a relapse into Romantic folklore, Geramb has the following to consider: "If 'Romanticism' is understood to mean what it really was in the deepest essence of its being, a listening to the heartbeat of our people, a flying home of the spirit into the grounds of primary primal connections, then we can call this 'Romanticism' a 'Romanticism'. Bless 'Relapse' with all your heart!"

— Karl Frölich, **The creation of a "Atlas der rechtlichen Volkskunde für das deutschsprachige Knlturgebiet".** The importance of legal folklore is no longer underestimated by anyone today, so it will be generally welcomed that Pros. Frölich has taken on the task of creating a large atlas of legal folklore, initially for the German cultural area. Details of the plan can be found in his essay, which essentially reproduces the presentation that Professor Frölich made at the 6th German Folklore Congress. Legal Historians' Conference in Tübingen. - The comprehensive booklet also contains several important smaller articles and a 50-page book review.

— **Zeitschrift für Namenforschung, vol. 14, issue 8, 1938. W. Kaspers, Schematismus in den fränkischen Siedlungsanlagen und deren Namen? On** the basis of numerous sketch maps, the author shows that places with the same or similar names are assigned to each other in the layout of the entire Frankish settlement area. Although it is not possible to determine the same dimensions for the whole area, it can be observed again and again that places with the same or similar names are located at the same distance from each other. The author does not enter into explanations, but repeatedly raises the question of whether "the Franks adopted the preference for the systematic layout of places from the Romans". Especially after the new, thorough research on sacral settlements by Dr. Werner Müller (Deutsches Ahnenerbe, vol. 10), it can be assumed that a preference for orderly settlements was also Germanic. In any case, the author's observation, which is presented with all due caution, deserves close attention. - Among the numerous book reviews, we highlight the detailed and knowledgeable review by Hans Witte of Franz Petri's controversial book on "Germanisches Volkserbe in Wallo- nien und Nordfrankreich". - **Odal,** vol. **7,** issue **10, 1938.**

Gustav Hagemann, **Der Erbhofgedanke bei Ernst Moritz Arndt.** Arndt drafted a peasant order which, as Hagemann shows by means of a comparison, agrees point by point with the Imperial Hereditary Farm Law. Hagemann's explanations are highly commendable; they provide an impressive example of how Arndt's thoughts and ideas are still alive today and should encourage readers to read Arndt's works for themselves. Thankfully, Dr. Terstegen's Blut und Boden Verlag has just published Arndt's agrarian-political writings in a handy volume, which contains all the scattered and sometimes difficult to find writings. writings Arndt's about the peasantry. O. Huth.

Reprinting of the contents is only permitted by agreement with the publisher. Chief editor: Dr. Otto Plaßmann, Berlin 6 2, Raupachstr. 9 IV. D. A. 3. Vj.: 12300. printing: Offizin Haag-Drugulin, Leipzig. AhnenerSe-Stiftung Verlag, Berlin 02, Raupachftr.9

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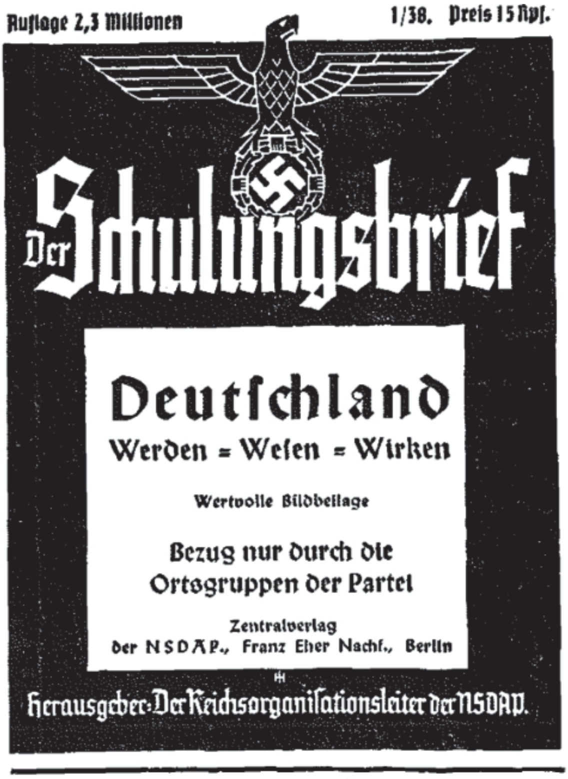

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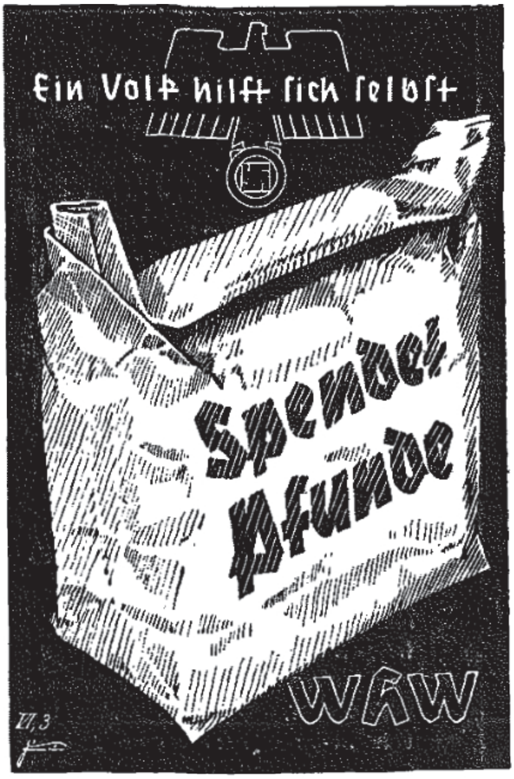
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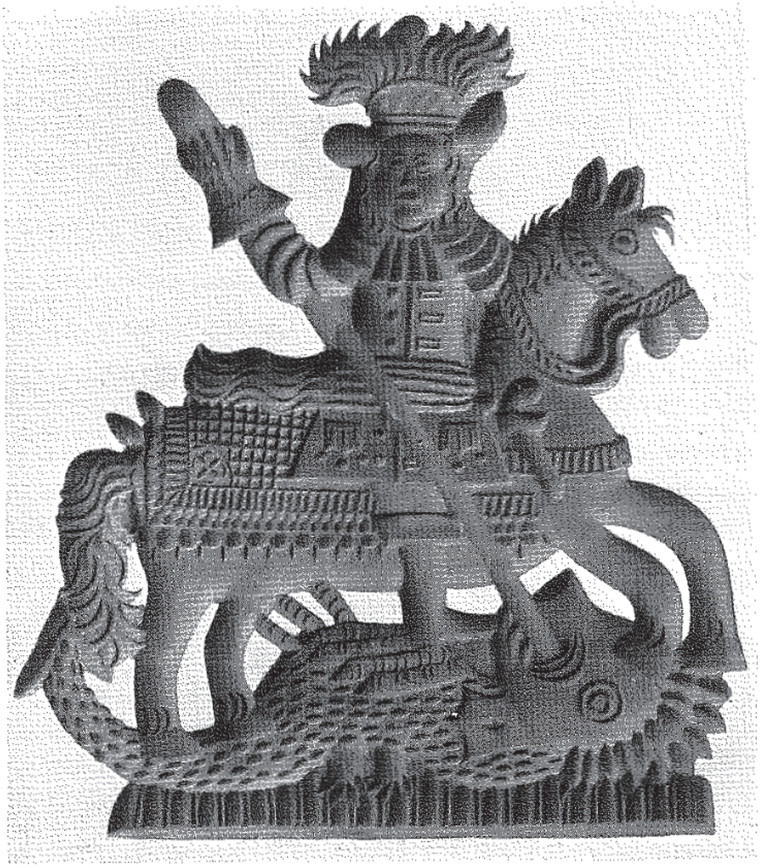

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